THE NEWE TESTA-MENT in Englyshe and in Latin of Erasmus Transla-tion.

NOVVM TESTAMEN-TVM ANGLICE ET LATINE.

Anno dñi .1549.

The bokes contayned in the newe Testamente.

¶ The Gospell of Saynt Mathewe.
¶ The Gospell of Saynt Marke.
¶ The Gospell of Saynte Luke.
¶ The Gospell of Saynt Johan.

¶ The actes of the Appostles wrytten by Saynt Luke.

¶ The epystle of Saynt Paull to the Romayns.
¶ The fyrst epystle of Saynt Paull to the Corinthyans.
¶ The seconde epystle of Saynt Paull to the Corinthyans.
¶ The epystle of Saynt Paul to the Galathyans.
¶ The epystle of Saynt Paul to the Ephesyans.
¶ The epystle of Saynt Paul to the Philyppyans.
¶ The epystle of Saynt Paul to the Collossyans.
¶ The epystle of Saynt Paul to the Thessalonyans.
¶ The seconde epystle of Saynt Paul to the Thessalonyans.
¶ The fyrst epystle of Saynt Paul to Tymothe.
¶ The seconde epystle of Saynt Paul to Tymothe.
¶ The epystle of Saynt Paul to Titus.
¶ The epystle of Saynt Paul to Philemon

¶ The fyrst epystle of Saynt Peter.
¶ The seconde epystle of Saynt Peter
¶ The fyrst epystle of Saynt Johan.
¶ The seconde epystle of Saynt Johan.
¶ The thyrde epystle of Saynt Johan.
¶ The epystle to the Hebrewes.
¶ The epystle of Saynt James.
¶ The epystle of Saynt Jude.
¶ The Reuelacyon of Saynt Johan.

The Gospell after Sayncte Mathewe. The fyrste Chappter.

A Luc.iii.a.

THyse is ye boke of ye generacyon of Jesus Chryst son of Dauid, the son also of Abraha: Abraha begat Isaac: Isaac begat Jacob: Jacob begat Judas & hys brethren: Judas begat Phares and Zaram of Thamar: Phares begat Hesrom: Hesrom begat Aram: Aram begat Aminadab: Aminadab begat Naason: Naason begat Salmon: Salmon begat Boos of Rachab: Boos begat Obed of Ruth: Obed begat Jesse, Jesse begat Dauid the kyng

Gen.xxbiii. 1.Par.ii.a. Ruth.iiii.

B Dauid the kyng begat Salomon of her that was the wife of Vry: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Jozam: Jozam begat Ozias: Ozias begat Joathan: Joathan begat Achas. Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amo begat Josias: Josias begat Jeconpas and hys brethren about the tyme that they were carryed awaye to Babylon.

ii.Reg.xxiv.f. 1.Par.iii.d

1.Par.xxbi

And after they were brought to Babylon, Jeconias begat Salathiel: Salathiel begat Zorobabel: Zorobabell begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achim: Achim begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husbande of Mary, of whych was borne that Jesus, that is called Christe.

C.Par.iii.ti

EVANGELIV SECVNDVM MATHEVM.

CAPVT PRIMVM.

LIBER generationis Iesu Christi filii Dauid filii Abrahæ. Abraham genuit Isaac. Isaac autem genuit Iacob. Iacob autem genuit Iudam & fratres eius. Iudas autem genuit Phares & Zaram ex Thamar. Phares autem genuit Esrom. Esrom autem genuit Aram. Aram autem genuit Aminadab. Aminadab autem genuit Naasson. Naasson autem genuit Salmon. Salmon autem genuit Booz ex Rachab. Booz autem genuit Obed ex Ruth. Obed autem genuit Iesse. Iesse autem genuit Dauid regem.

Dauid autem rex genuit Salomonem ex ea quæ fuerat Vriæ. Salomon autem genuit Roboam. Roboam autem genuit Abia. Abia autem genuit Asa. Asa autem genuit Iosaphat. Iosaphat autem genuit Ioram. Ioram autem genuit Oziam. Ozias autem genuit Ioatham. Ioatham autem genuit Achaz. Achaz autem genuit Ezechiam. Ezechias autem genuit Manassen. Manasses autem genuit Amon. Amon autem genuit Iosiam. Iosias autem genuit Iechoniam & fratres eius in transmigratione Babylonis.

Post transmigrationem Babylonis Iechonias genuit Salathiel. Salathiel autem genuit Zorobabel. Zorobabel autem genuit Abiud. Abiud autem genuit Eliacim. Eliacim autem genuit Azor. Azor autem genuit Sadoc. Sadoc autem genuit Achim. Achim autem genuit Eliud. Eliud autem genuit Eleazar. Eleazar autem genuit Matthan. Matthan autem genuit Iacob. Iacob autem genuit Ioseph virum Mariæ, ex qua natus est Iesus, qui vocatur Christus.

Veloꝛſe itaq; generatiões ad Abraham vſq; ad Dauid, generatiões quatuoꝛ decim, & a Dauid vſq; ad demigrationem Babilonicam generationes quatuoꝛ decim, & a demigratione Babylonica vſq; ad Chriſtum generationes quatuoꝛ decim.

Ieſu veꝛo Chriſti natiuitas ſic habet. Cum enim mateꝛ eius Maria deſponſata eſſet Ioſeph priuſquam congreſſi fuiſſent, deprehenſa eſt grauida a ſpiritu ſancto. Peꝛro, Ioſeph maꝛitus eius, qm̃ eꝛat iuſtus, & nolebat illam infamaꝛe voluit clanculum ab ea diuertere

Hæc autem cum is in animo veꝛſaꝛet, ecce angelus domini in ſomnis viſus eſt illi, dicens Ioſeph fili Dauid, ne metuas adiungeꝛe tibi Mariã vxoꝛem tuam, ne quod in illa conceptum eſt a ſpiritu ſancto ſit. Pareſt autem filium & vocabis nomen eius Ieſum is enim ſaluum faciet populum ſuum a peccatis ſuis.

Peꝛro totum hoc factum eſt vt peꝛficeꝛetuꝛ id quod dictũ fuꝛat a domino peꝛ prophetam ita loquentem. Ecce viꝛgo eꝛat prægnans & pariet filium, & vocabunt nomen eiꝰ Emanual: quod ſi quis interpꝛetetuꝛ, ſonat nobiſcum deꝰ

Excitatus autem Ioſeph a ſomno, fecit vt iniuncꝛat ſibi angelus domini, & adiungit ſibi vxoꝛem ſuam, & non cognouit eã: donec peꝛ eꝛiſſet filiũ ſuũ primogenitũ, & appellauit nomen eius Ieſum.

¶ CAPVT. ii.

CVm autem natus eſſet Ieſus in Bethleem ciuitate Iudæ temporibus Herodis regis, ecce Magi ab oꝛiente acceſſeꝛunt Hieroſolymis, dicentes. Vbi eſt ille qui natus eſt rex Iudeoꝛum Vidimꝰ eñ illius ſtellã in oꝛiente, & ꝓceſſimus vt adoꝛemus eum

Auditis aũt his Heꝛodes rex

All the generacyons from Abraham to Dauyd are. xiiii. generacyons. And from Dauyd vnto the captyuitie of Babilon are. xiiii. generacyons. And from the captyuitie of Babilon to Chꝛyſte are alſo. xiiii. generacyons C

✠ The byꝛthe of Ieſu Chꝛyſte was on thys wyſe. When his mother Mary was betrouthed to Ioſeph: bekoꝛe they came to dwel toggyther, ſhe was founde with chylde by the holye Ghoſte. Then Ioſeph her huſbande beynge a perfecte man, and lothe to make an enſample of her, was mynded to put her awaye ſecretly. Luc. i. c

✠ whyle he thus thought, beholde the Aungel of the Lozde appeꝛed vnto him in a dꝛeme ſayenge: Ioſeph the ſon of Dauyd feaꝛe nat to take vnto the Mary thy wife. Foꝛ that whiche is conceyued in heꝛ is of the holye Ghoſte She ſhall bꝛynge foꝛthe a ſon, and thou ſhalt call his name Ieſus. Foꝛ he ſhal ſaue his people from theyꝛ ſynnes. ✠

All this was done to fulfyl that which was ſpoken of the Lozde by the Pꝛophete ſaienge: Beholde a maide ſhalbe with childe, and ſhal bꝛynge foꝛthe a ſonne, and they ſhall call hys name Emanuell, whiche is by interpꝛetacyon God with vs. ✠ D Eſay. vii. c

And Ioſeph as ſoone as he awoke oute of his ſlepe, dyd as the Aungel of the Lozde bad hym and toke his wyfe vnto hym, and knewe heꝛ nat tyl ſhe had bꝛought foꝛth heꝛ fyꝛſt ſon, and called his name Ieſus.

¶ The. ii. Chappter.

WHEN Ieſus was boꝛne at Bethleem in Iury, in the time of Heꝛode the kyng. Beholde there came wyſe men fꝛome the Eaſte to Ieꝛuſalem ſayenge: Where is he that is boꝛne kyng of the Iues? We haue ſene his ſtaꝛꝛe in the Eaſte, and aꝛe come to woꝛſhyppe hym. A

When Heꝛode the kynge had haꝛde thys, he

he was troubled, and all Jerusalem with him
and he gathered al the chefe prestes and Scri-
bes of the people, and axed of the where christ
shulde be borne. And they sayde vnto him: at
Mich.v.a. Bethleem in Jury. For thus it is wrytten by
the Prophet. And thou Bethleem in the lande
of Jury, art nat the least amonge the princes
Iohn.vii.f. of Juda. For out of the shall come the Cap-
tayne, that shall governe my people Israell.

B Then Herode privelye called the wyse men,
and diligentlye enquired of them the tyme of
the starre that appered, and sent them to Beth
leem sayenge: Go and serche diligentlye for
the childe. And when ye haue founde hym.
bringe me worde, that I may come and wor-
shippe hym also.

When they had harde the kynge, they de-
parted: and lo the starre which they saw in the
East, wente before them, tyll it come and stode
ouer the place where the childe was. When
they sawe the starre, they were meruayloushye
glad: and went into the house, and founde the
childe with Marye hys mother, and kneled
downe and worshipped him, and opened theyr
treasures and offred vnto him gyftes, Golde,
Franckensence, and Myrre. And after they
were warned of God in a dreame, that they
shulde nat go agayne to Herode, they retour-
ned into theyr owne countreys an other waye.

C When they were departed: beholde the An-
gel of the lorde appered to Joseph in a dreme
saieng: aryse and take the childe and his mo-
ther, and flye into Egypt, and abyde there tyll
I bringe the worde. For Herode wyll seke the
childe to destroy him. Then he arose, and toke
the childe and his mother by nyghte, and de-
parted into Egypte; and was there vnto the
deathe of Herode to fulfyll that whiche was
spoken of the Lorde by the Prophete whiche
Oseae.xi.a. sayth. Out of Egypte haue I called my son.

A.iii. Then

tantus est, & tota mo[illegible] foli
mutus vbi cum illo & cum
omnibus principibus sacer-
dotum & scribis populi, perscru-
tatus est eos, vbi Christus nas-
ceretur. At illi dixerunt ei: in
Bethleem Iudee. Sic enim
scriptum est per Prophetam.
Et tu Bethlee terra Iuda, nec
quaquam minima es inter principes
Iuda. Ex te enim mihi
prodierit dux, qui gubernaturus est populum meum Is-
rael.

Tum Herodes clam accersitis Magis, accurate perquisi-
uit ab illis quo tempore stella
apparuisset. Et cui[illegible]it ita in
Bethleem dixit? Profecti ite
hac, accurate inquirite de pue-
ro: vbi vero inueneritis re-
nunciate mihi, vt & ego veni-
am & adorem illum.
At illi audito rege, profecti
sunt. Et ecce stella quam vide-
runt in Oriente, precedebat
illos donec progressa staret
supra locum in quo erat puer.
Cum autem vidissent stellam
gauisi sunt gaudio magno val-
de. Et ingressi domum, inue-
nerunt puerum cum Maria ma-
tre eius, & prostrati adorauc-
runt illum: & apertis thesau-
ris suis, obtulerunt illi munera,
Aurum, Thus, & Myrrham.
& oraculo admoniti in so-
nis, ne reuerterent se ad Hero-
dem per aliam viam reuersi
sunt in regionem suam.

Digressis autem illis, ecce
angelus domini apparet in
somnis Ioseph, dicens: Surge
& assume puerum et matrem
eius, & fuge in Egyptum, &
esto illic donec dicam tibi.
Futurum est enim, vt Herodes
requirat puerum ad perdi-
dum eum. Ille vero exurgens
assumpsit puerum & matrem
eius nocte, & secessit in Egip-
tum. Et fuit illic, vsq; ad obi-
tum Herodis, vt perficeretur
quod dictum fuerat a domino
per prophetam dicentem. Ex
Egypto vocaui filium meum.

Then Herode perceyuynge that he was mocked of the wyse men was exceedinge wroth and sent forthe and slewe all the chyldren that were in Bethleem, and in all the costes therof as many as were two yeares olde and vnder, accordynge to the tyme whiche he had dylygentlye serched out of the wyse men.

Then was fulfylled that which was spoken D
by the prophete Jeremy sayenge: On the hylles was a voyce herde, mournynge, weppynge, Jere. xxxi.
and great lamentacyon: Rachell weppynge for her chyldren, and wolde nat be comforted, bycause they were nat. ✠

✠ When Herode was dead: beholde, an Aungell of the Lorde appered in a dreame to Joseph in Egipt, sayeng: arise and take the childe and his mother and go into the Lande of Israell. For they are deade whiche soughte the chyldes lyfe. Then he arose vp, and toke the chylde and his mother, and came into the lãde of Israel. But when he herde that Archelaus did raigne in Jury, in the roume of his father Herode, he was affrayde to go thyther. Natwithstanding after he was warned of God in a dreame he tourned a syde into the parties of Galile, and wẽt and dwelt in a citie called Na- Iob. xiii. a.
zarethe to fulfyll that whiche was spoken by the Prophetes: he shalbe called a Nazarite. ✠

¶ The. iii. Chapyter.

IN those dayes Johan the Baptyste came A
and preached in the wyldernesse of Jurye, Mar. i. a.
Luc. iii. a.
sayenge. Repente, the kyngedome of heauen zacha. i. a.
is at hande. This is he of whome it is spoken by the Prophete Esaye, whiche sayethe. The voice of a crier i wildernes prepare the lordes waye, and make his pathes streyghte.

This Johan had his garmente of Camels Esay. xl. a.
heer and a girdel of a skinne about hȝ loines. John. i. c.
His meat was locustes and wilde hony. Thẽ Mar. i. a.
wente out to hym Jerusalem and all Jurye,

and

Tunc Herodes, vbi videt sibi illusum fuisse a Magis, indignatus est vehementer: ac missis satellitibus, interfecit omnes pueros qui erant Bethleem, & in omnibus finibus Bethleemiticis, quotquot essent bimuli aut minores, iuxta tempus quod exacte cognouerat ex Magis.

Tunc perfectum est, quod dictum fuerat ab Hieremia propheta, cum ait. Vox in rama audita est, lamentatio ploratus, & fletus multus: Rachel plorans filios suos, & noluit consolationem admittere, propterea quod non sint.

Exterum defuncto Herode, ecce angelus domini in somnis apparet Ioseph in Aegypto, dicens: Surge, & assume puerum & matrem eius, & vade in terram Israel. Defuncti sunt enim qui querebant animam pueri. Et ille surgens, assumpsit puerum & matrem illius, & venit in terram Israel. Verum cum audisset Archelaum regnare in Iudea loco Herodis patris sui, timuit illuc abire: sed oraculo admonitus in somnis, secessit in partes Galilee. ac profectus habitauit in ciuitate quæ vocatur Nazareth, vt impleretur quod dictum fuerat per prophetas: Nazareus vocabitur.

¶ CAPVT. iii.

IN diebus illis accedit Iohannes Baptista, prædicans in deserto Iudeæ, dicens. Pœnitentiam agite vitæ prioris, in propinquo est enim regnum cœlorum. Nam hic est ille, de quo dixit Esaias propheta, qui ait: Vox clamantis in deserto parate viã domini, rectas facite semitas eius.

Ipse vero Ioannes habebat indumentum suum e pilis Camelorũ, & zonam pelliceã circũ lũbos suos. Porro cibus illius erãt locustæ, & mel siluestre. Tũc egressa est ad illũ Hierosolyma & tota Iudea, & omnis

and all the cegion rounde about Jozdan, and were baptysed of hym in Jozdan confessynge theyr synnes. ✠

Luc.iii.b. B ✠ When he sawe many of the Pharyseys and of the Saduces come to his baptyme, he sayd vnto them. O generacio of Vipers, who hath taughte you to flee frome the vengeaunce to come? Bryngе forth therfore the fruites belongyng to repentāce. And se that ye ones thinck nat to say in your selues, we haue Abraham to our father. For I saye vnto you that God is able of the stones to rayse vp chyldren vnto Abraham. Euen nowe is the axe put vnto the rote of the trees, so that euery tre which bryngethe nat forthe good fruyte is hewen downe and cast into the fyre.

C I Baptyse you in water in token of repentaunce: but he that cometh after me, is myghtyer then I, whose shoes I am nat worthy to bere. He shall baptyse you with the holy Goost and with fire: which hath also his fanne in his hande, and wyll pourge his floure, and gadre the wheate in his garner, and wyll burne the chaffe with vnquenchable fyre.

John.i.b. Luc.iii.c. Mar.i.b.

Luc.iii.e.

D ✠ Then came Jesus from Galyle to Jozdan vnto Johñ to be baptysed of hym. But Johñ forbad him, saieng: I ought to be baptysed of the, and comest thou to me? Jesus answered and sayde to hym: Let it be so nowe. For thus it becommeth vs to fulfyll all ryghtuousnes. Then he suffred hym. And Jesus as soone as he was baptysed, came streyght out of the water. And loo heauen was open ouer hym, and Johñ sawe the spirite of God dyscende lyke a Doue and light vpon him. And lo there came a voyce frome heauen sayenge. This is that my beloued sonne in whom is my delyte. ✠

Luc.iii.b. Mar.i.b.

¶ The fourthe Chapyter. ✠

tes populis regis vndique Iudeorum Iordanem, & baptizabantur in Iordane ab illo, confitentes peccata sua.

Cum vidisset autem multos ex phariseis, & Sadducæis venientes ad baptismum suum dixit illis: Progenies viperarum, quis vobis ostendit fugere a ventura ira? Facite igitur fructus, qui decent penitentiam, & ne velitis hoc mente vt dicatis intra vosipsos: patrem habemus Abraham, Dico enim vobis, q̃ possit Deus facere vt ex lapidibus hus filii surgant ſſ Abrahæ. Iam vero et securis ad radicem arborum posita est: Omnis igitur arbor quæ non facit fructum bonum, excidituret in ignem mittitur.

Ego quidem baptizo vos aqua ad penitentiam, at ille qui post me venturus est, fortior me est, cuius non sum idoneus, vt calciamenta portem: ipse vos baptizabit spiritu sancto et igni: cuius ventilabrum in manu ipsius, et repurgabit aream suam, et congregabit triticum suum in horreum, palearum autem exuret igni inextinguibili.

Tunc accedit Iesus a Galilea ad Iordanem ad Ioannem, vt baptizaretur ab illo. At Ioannes prohibebat eum, dicens: mihi opus est, vt a te baptizer, et tu venis ad me. Respondens autem Iesus dixit ad illum. Omitte nunc, sic enim decet nos vt compleamus omnem iustitiam. Tunc omittit illum. Et baptizatus Iesus, ascendit protinus ab aqua: et ecce aperti sunt illi cœli, et vidit spiritum Dei descendentem tanquam columbam, et venientem super ipsum. Et ecce vox de cœlis, dicens: Hic est filius meus dilectus in quo mihi bene complacitum est.

¶ CAPVT. iiii.

THEN was Jesus led awaye of the spyryte into wyldernes to be tempted of the deuil. And when he had fasted fozty daies and fozty nightes, he was afterwarde an hongred Then came to hym the tempter and sayde: if thou be the son of God commaunde that these stones be made bzedde. He answered and said it is wzytten. Man shal nat lyue by bzeade only but by euery wozde that pzocedethe out of the mouthe of God.

A
Mar.i.b. Luc.iiii.a.
Deu.viii.a

Then the deuyll toke him vp into the holye cytie, and set him on a pynnacle of the temple, and sayde vnto him if thou be the son of God cast thy selfe downe. Foz it is wzytten: he shall gyue his Aungels charge ouer the, and with their handes they shal holde the vp, that thou dasshe nat thy fote agaynste a stone. And Jesus sayde vnto hym, it is wzytten also: Thou shalte nat tempte thy Lozde God.

Psal xc.a
Deu.vi.c.

The deuyl toke him vp agayne and led him into an exceding hye mountayne, and shewed hym all the kyngdomes of the wozlde, and all the glozye of them: and sayde to hym: all these wyll I gyue the, if thou wylte fall downe and wozshyppe me: Then sayde Jesus vnto hym: Auoyde Sathan. Foz it is wzyten, thou shalt wozshyp the Lozde thy God, and hym onely shalte thou serue.

B
Deut.vi.c. and.x.d.

Then the deuyll lefte him. and beholde, the aungels came and mynystred vnto hym.

Mar.i.b. Luc.iiii.b. John.iiii.c. Mar.i.c. Luc.iiii.a.

✠ When Jesus had harde that Johñ was taken, he departed into Galyle and left Nazareth, and wẽt and dwelte in Capernaũ, which is a cytye vpon the see, in the costes of Zabulon and Nephtalim, to fulfil that whych was spoken by Esay the Pzopher, saieng. The land of Zabulõ and Nephtalim, the way of the see beyonde Jozdan, Galyle of the Gentyls, the people which sat in darkenes sawe greet lyght and to thẽ which sat in the regyon & shadowe

C
Esay.ix.a.

of

Tunc Iesus subductus est in desertum a spiritu, vt tentaretur a Diabolo. Et cum ieiunasset dies quadraginta, ac noctes quadraginta tandem esurit. Et cum accessisset ad eum, ille qui tentat, dixit: Si filius es Dei, iube, vt lapides hi panes fiant. At ille respondens, dixit: Scriptum est, Non solo pane viuetur homo, sed omni verbo q egreditur per os Dei.

Tunc assumit illum Diabolus in sanctam ciuitatem, & statuit eum super pinnaculum templi, dixitque illi. Si filius es Dei, præcipita te deorsum Nam scriptum est. Angelis suis mandaturus est de te, ac manibus tollent te, nequando impingas in lapidem pedem tuum. Dixit illi Iesus. Iterum scriptum est. Non tentabis dominum deum tuum.

Rursum assumit illum Diabolus in montem excelsum valde, & ostendit ei omnia regna mundi, & gloriam illorum, & dicit illi. Hæc omnia tibi dabo, si prostratus adoraueris me. Tunc dicit illi Iesus. Abi Satana, scriptum est enim Dominum Deum tuum adorabis, & illum solum coles.

Tunc reliquit illum Diabolus & ecce angeli accedebant ac ministrabant ei.

Cum audisset autem Iesus, q Iohannes traditus esset, secessit in Galilæam, & relicta Nazareth profectus habitauit in Capernaum, quæ est ciuitas maritima in finibus Zabulon & Nephtalim: vt impleretur quod dictum fuerat per Esayam prophetam, dicentem. Terra Zabulon & Nephtalim iuxta viam maris vltra Iordanem Galilæa gentium. Populus qui sedebat in tenebris, & vmbra mortis, vidit lucẽ magnã, & qui sedebat

of deathe, lyghte is begonne to shyne.

From that tyme Jesus began to preache and to saye: repente, for the kyngdome of heauen is at hande. ✠

✠ As Jesus walked by the see of Galyle he sawe two brethren: Symon which was called Peter, and Andrewe his brother, castynge a net into the see, for they were fyshers, and he D sayde vnto them, folowe me, and I wyl make you fyshers of men. And they streyghte waye lefte theyr nettes, and folowed him.

And he wente forthe from thense, and sawe other two brethren, James the son of Zebede and Johñ his brother in the sheppe with Zebede theyr father, mendynge theyr nettes, and called them. And they without tarienge lefte the ship and theyr father, and folowed him. ✠

✠ And Jesus wente aboute all Galyle, teachyng in theyr synagoges, and preachyng the gospel of the kingdome, and healed al maner of syckenesses, and al maner dyseases among the people. And hys fame spred abrode through out all Syria. And they brought vnto him al sicke people that were taken with diuers diseases and greuinges, and them ỹ were possessed with deuyls, and those which were lunatike, & those that had the palsye, and he healed them.

And there folowed him a greate nombre of people from Galile, ✠ and from the ten cities and from Jerusalem, and from Jury and frō the regyons that lye beyonde Jordan.

¶ The fyfte Chappter.

A WHEN he sawe the people, he went vp into a mountaine, and whē he was set his dyscypples came to hym and he opened his mouth, and taught them, saienge: Blessed are the poore in spirite, for theyrs is the kingdome of heuen. Blessed are they that mourne, for they shalbe cōforted. Blessed are the meke for they shal inherite the earth. Blessed are they which hongre

In regione & vmbra mortis, lux orta est eis.

Ex eo tempore cepit Iesus predicare & dicere: Penitentiam agite, appropinquauit enim regnum celorum.

Ambulans autem Iesus iuxta mare Galilee, vidit duos fratres, Simonem qui vocabatur Petrus, & Andream fratrem eius, iacentes rete in mari (nam erant piscatores) Et dicit illis: sequimini me, & faciam vos piscatores hominū. At illi relictis illico retibus, secuti sunt illum.

Et progressus illic, vidit alios duos fratres, Iacobum filium zebedei & Iohannem fratrem eius in naui cum zebedeo patre suo sarcientes retia sua, & vocauit eos. At illi protinus relicta naui & patre suo secuti sunt eum.

Et circumibat totam Galileam Iesus docens in synagogis illorum, & predicans euangelium regni, & curans omnem morbum, & omnem languorem in populo. Et dimanauit fama illius in totam Syriam. Et obtulerunt ad illum omnes male affectos varijs morbis ac tormentis comprehensos, & demoniacos & lunaticos & paraliticos, & sanauit eos. Et secute sunt eum turbe multe a Galilea & Decapoli & Hierosolymis & a Iudea, & a regionibus trans Iordanem.

✠ CAPVT. v.

CVm vidisset autem turbas ascendit in montem, & cum consedisset accesserunt ad eum discipuli eius. & posquam apperuisset os suum, docebat illos, dicens. Beati pauperes spiritu quoniam ipsorum est regnum celorum. Beati qui lugent, quoniam ipsi consolationem accipient. Beati mites, quoniam ipsi hereditabunt terram. Beati qui esuriunt

ur ſitiunt iuſtitiam, quoniam ipſi ſaturabuntur. Beati miſericordes, quoniam ipſi miſericordiam conſequentur. Beati mundo corde, quoniam ipſi deum videbunt. Beati pacifici, quoniam hi filii Dei vocabuntur. Beati qui perſecutionem patiuntur propter iuſtitiam, quoniam illorum eſt regnum cœlorum. Beati eſtis cum probra fecerint in vos homines, et inſectati fuerint, et dixerint omne malum verbum aduerſus vos, mẽtientes propter me. Gaudete et exultate quoniam merces veſtra multa eſt in cœlis. Sic enim perſecuti fuerunt prophetas, qui fuerunt ante vos.

Vos eſtis ſal terræ Quod ſi ſal infatuatus fuerit, quo ſalſietur? ad nihil valet vltra niſi vt proiiciatur foras, & conculcetur ab hominibus. Vos eſtis lux mundi. Non poteſt opidum abſcondi ſupra montem ſitum, neque accendunt lucernam, et ponunt illam ſubter modium, ſed ſuper candelabrum, & lucet omnibus qui ſunt in domo. Sic fulceat lux veſtra coram hominibus, vt videant veſtra bona opera. glorificentq; patrem veſtrum qui eſt in cœlis.

Ne exiſtimetis q̃ venerim ad deſtruendum legem, aut prophetas, imo non veni vt deſtruam, ſed vt compleam. Amen quippe dico vobis, donec prætereat cœlum & terra iota vnum aut vnus apex non prætereriteꝛ lege, quo ad omnia facta fuerint.

Quiſquis igitur ſolverit vnum ex mandatis hiſce minimis, & docuerit ſic homines, minimus vocabitur in regno cœlorum, Quiſquis autem fecerit & docuerit, hic magnus vocabitur in regno cœlorum

Dico enim vobis niſi abundauerit vra iuſtitia pluſquam ſcribarum & phariſeorũ, non poſſitis ĩgredi ĩ regnũ celorũ

Audiſtis quod dictum ſit

hongre and thurſte for ryghtwyſnes for they ſhalbe fylled. Bleſſed are the merciful, for they ſhall obteyne mercye. Bleſſed are the pure in hert, for they ſhal ſe God. Bleſſed are the peas makers, for they ſhalbe called the chyldren of God. Bleſſed are they whiche ſuffre perſecucyon for ryghtewyſenes ſake, for theyrs is the kingdome of heuen. Bleſſed are ye when men reuyle you, and perſecute you, and ſhal falſlye ſay al maner of euyl ſatenges againſt you for my ſake. Reioyce & be glade, for great is your rewarde in heauen. ✠ For ſo perſecuted they the prophetes which were before your dayes. B

✠ Ye are the ſalte of the earth: but if the ſalte haue loſt her ſaltnes, what can be ſalted therwith? It is thenceforth good for nothyng, but to be caſt out and to be trode vnder fote of men. Ye are the lyght of the worlde. A cytie that is ſet on an hyll, can nat be hyd, neyther do men lyght a candel and put it vnder a buſſhel, but on a candelſtycke, and it lyghteth all that are in the houſe. Let your lyghte ſo ſhyne before men, that they may ſe your good workes, and glorifye your father whiche is in heauen. G

✠ Thynke nat that I am come to deſtroye the lawe or the Prophetes: no I am nat come to deſtroye them, but to fulfyl them. For truly I ſaye vnto you, tyl heauen and earth periſhe one Iotte, or one tytle of the lawe ſhall nat ſcape, tyll all be fulfylled.

Whoſoeuer breaketh one of theſe leaſt commaundementes, and techeth men ſo, he ſhalbe called the leſt in the kingdome of heuen. But whoſoeuer obſerueth & techeth the ſame, ſhall be called great in the kingdome of heauen. ✠

✠ For I saye vnto you, excepte your ryghtwyſenes excede the rightwyſenes of the Scribes and Pharyſeys, ye can nat entre into the kyngedome of heauen. ✠

Ye haue harde howe it was ſaide vnto them of the

of the olde time. Thou shalt nat kyl. For who soeuer kylleth, shalbe in daunger of iudgemente. But I say vnto you, whosoeuer is angry with his brother, shalbe in danger of iudgement. Whosoeuer saythe vnto his brother Racha shalbe in daunger of a counsell. But whosoeuer saythe thou foole, shalbe in daunger of hell fyre.

D Therfore when thou offrest thy gyfte at the Alter, and there remembrest that thy brother hath ought against the, leue there thyne offerynge before the Aulter, and go thy way, first and be reconsyled to thy brother, and thé come and offre thy gyfte. ✠

✠ Agre with thyne aduersarye quyckelye, whyleſt thou arte in the waye with hym, leste that aduersary deliuer the to ỹ iudge, and the iudge delyuer the to the inpynster, and then thou be cast into pryson. Verelye I saye vnto the, thou shalte nat come out thence tyll thou haue payed the vttermost farthynge.

Ye haue harde howe it was sayde to them of olde tyme. Thou shalte nat commit aduoutre But I saye vnto you, that who soeuer loketh on a wyfe, lustynge after her, hath commytted aduoutry with her alredy in his herte.

E Wherfore if thy right eye offende the, plucke him out, and cast him from the. Better it is for the ỹ one of thy mẽbres perysshe, then that the hole bodye shulde be cast into hell. Also if thy right hand offẽd ỹ, cut him of & cast him from the. Better it is ỹ one of thy mẽbers perysshe, thẽ ỹ al thy hole body shuld be cast into hel. ✠

It is said, whosoeuer putteth away his wyfe let him gyue her a testymonyall also of the deuorcement. But I saye vnto you: whosoeuer putteth away his wyfe (except it be for fornycacion) causeth her to breake matrimont. And whosoeuer maryeth her that is deuorsed, breketh wedlocke.

uum filio. Non occides, qui autem occiderit, reus erit iudicio. Ego autem dico vobis, quod quisquis irascitur fratri suo temere, obnoxius erit iudicio. Quicunque vero dixerit fratri suo racha, obnoxius erit concilio. Quisquis autem dixerit, fatue, obnoxius erit gehennæ incendio.

Itaque si obtuleris munus tuum ad altare, & illic recordatus fueris, quod frater tuus habet aliquid aduersum te, relinque illic munus tuum coram altari, & abi prius reconciliare fratri tuo, & tum veniens offer munus tuum.

Habeto benevolentiam cum aduersario tuo isto, dum es in via cum illo: nequando te tradat aduersarius iudici, & iudex tradat ministro, & in carcerem conicias. Amen dico tibi, non exibis illinc donec persolueris extremum quadrantem.

Audistis quod dictum fuerit antiquis: Non committes adulterium. At ego dico vobis, quod quicunque aspexerit vxorem alterius, ad concupiscendum eam, iam adulterium cum ea commisit in corde suo.

Quod si oculus tuus dexter offendiculo tibi fuerit, erue illum, & abice abs te. Expedit enim tibi, vt pereat vnum membrorum tuorum, ac non totum corpus tuum conijciatur in gehennam. Et si dextera tua manus offenderit tibi, amputa eam, & proijce abs te. Expedit enim tibi, perire vnum membrorum tuorum, ac non totum corpus tuum conijciatur in gehennam.

Dictum est autem. Quicunque repudiauerit vxorem suam det illi libellum diuortii. At ego dico vobis, quod quisquis repudiauerit vxorem suam, nisi causa stupri, efficit vt illa adultera. & quicunque repudiatam duxerit, adulterium commit-

Rursum audistis. q̄ dictum fuerit antiquis: Non peierabis, sed persolues domino ea quæ iurauerris. At ego dico vobis, ne iuretis omnino, neq; per cœlum, quia thronus Dei est, neq; per terram, quia subscellium est pedum illius neq; per Hierosolymā, q̄m ciuitas est magni regis, neq; per caput tuum iurabis, propterea quod non potes vnum pilum album aut nigrum facere. Sed erit sermo vester. est. est, non non. Porro quod vltra hæc adiungitur, ex malo proficiscitur.

Audistis quod dictum fuerit: oculum pro oculo, & dentem pro dente. At ego dico vobis, ne resistatis malo: sed quisquis impegerit alapam in dexteram tuam maxillam, obuerte illi & alteram, & ei qui te vellit in ius trahere ac tunicam tuam tollere, permitte illi & pallium. Et qui te angarizauerit ad milliarum vnum abi secum illo duo. Petenti abste dato: & cupientem mutuum accipere ne auerseris.

Audistis q̄ dictum sit. Diliges proximum tuum, & odio habebis inimicum tuum. At ego dico vobis: Diligite inimicos vestros bene præcemini deuouentibus vos, benefacite iis qui vos odio persequuntur, orate pro iis qui lædunt & insectantur vos, vt sitis filii patris vestri, qui est in cœlis, quia solem suum facit exoriri super malos ac bonos, & mittit pluuiam super iustos & iniustos. Nam si dilexeritis eos qui diligunt vos, quod præmium habetis? nonne publicani idem faciunt? Et si complexi fueritis fratres vestros tantum, quid eximium facitis, nonne & publicani faciunt? Eritis igitur vos perfecti quemadmodum pater vester, qui est in cœlis, perfectus est.

¶ CAPVT. vi.

Agayne ye haue harde howe it was sayde to them of olde tyme, thou shalt nat forswere thy selfe, but shalte performe thyne othe to God. But I saye vnto you swere nat at all, neither by heauen, for it is Goddes seate: nor yet by the earth, for it is his fote stole: neither by Ierusalem, for it is the cyte of the great kynge: neyther shalte thou swere by thy head, bicause thou canst nat make one heare white or blacke But your cōmunicacyon shalbe, yee, yee, and nay, nay. For what so euer is more then that, commethe of euyll. B

Ye haue harde howe it is sayde, and eye for an eye, a tothe for a tothe. But I saye to you, that ye resyst nat wronge. But whosoeuer gyueth the a blowe on thy ryght cheke, tourne to hym the other. And if any man wyll sue the at the lawe, and take away thy cote, let him haue thy clocke also: And whosoeuer wyll compell the to go a myle, go with him twayne. Gyue to hym that axethe, and from hym that wolde borowe tourne nat awaye

✠ Ye haue harde how it is saide: thou shalt loue thy neyghbour and hate thyne ennemye. But I saye vnto you, loue youre ennemyes, Blysse them that curse you. Do good to them that hate you. Praye for them whiche do you wronge and persecute you, that ye may be the chyldren of your father that is in heauen: for he maketh his sonne to aryse on the euyll and on the good, and sendeth his rayne on the iust and vniust. For if ye loue thē whiche loue you what rewarde shall ye haue? Do nat the Publycans euen so? And if ye be frendely to your brethren onelye, what synguler thynge do ye? Do nat the publycans lykewyse? Ye shal therfore be perfecte euen as your father whiche is in heauen is perfecte. G

¶ The syxte Chapyter.

Take

A TAKE hede to your almes. That ye giue it nat in the sight of mē to the intent that ye wold be sene of thē. Oteis ye get no reward of your father whiche is in heauen. When so euer therfore thou gyuest thyne almes, thou shalt nat make a trumpet to be blowen before the as the Ypocrites do in the synagoges and in the stretes, for to be prayed of men. Uerely I say vnto you, they haue their rewarde. But when thou doest thyne almes, let nat thy lefte hande knowe what thy right hande doth that thine almes may be secret: and thy father whi che seeth in secrete, shal rewarde the openly. ¶

B And when thou prayeste, thou shalte nat be as the Ypocrytes are. For they loue to stande and pray in the synagoges, and in the corners of the stretes, bicause they wolde be sene of mē Uerely I saye vnto you, they haue their re= warde. But when thou prayest, enter into thy chambre, and shut thy dore to the, and pray to thy father which is i secret, and thy father whi che seeth in secrete, shall rewarde the openlye.

And when ye pray. bable nat so inuche as the Hethen doo, for they thynke that they shalbe harde, for their muche bablynges sake. Be ye nat lyke them therefore. For your father kno= weth whereof ye haue nede, before ye axe of him After this maner therfore praye ye.

O our father which art in heauen, halowed be thy name. Let thy kyngedome come. Thy wyll be fulfylled, as well in earthe as it is in heauen. Gyue vs thys day our dayly breade And forgyue vs oure trespalles, euyn as we forgyue oure trespassours. And leade vs nat into temptacyon: but delyuer vs from euyll. For thyn is the kingdome and the power and the glorye for euer. Amen. For and if ye shall forgyue other men their trespalles, your hea= uenly father shall also forgyue you. But & ye wyl nat forgiue men their trespalles, no more shall

Attendite, ne eleemo= synam vestram faciatis coram hominibus quo spectemini ab illis, Alioqui mercedem non habebitis apud patrem vestrum qui est in cae= lis. Itaq; cum præstes eleemo= synam, noli tuba canere ante te, sicut hypocritæ faciunt in synagogis & in plateis, vt glorificentur ab homi= nibus. Amen dico vobis, ha= bent mercedem suam. Cæterū tu cum præstabis eleemosinā, nesciat sinistra tua quod facit dextera tua, vt sit tua eleemo= syna in occulto, & pater tuus qui videt in occulto, ipse red det tibi in propatulo.

Et cum oraueris, non eris quemadmodum Hypocritæ: Nam illi solent in conciliabu lis & in angulis platearum stantes orare, quo conspicui sint hominibus. Amen dico vobis, quod habent mercedē suam. Tu vero cum oras, intro ito in conclaue tuum: & oc cluso ostio tuo, ora patrem tu um qui est in occulto, & pater tuus qui videt in occulto, per solvet tibi in propatulo.

Verum orantes ne fitis mul= tiloqui sicut Ethnici: Putant enim fore vt ob multiloquiū suum exaudiantur. Ne igitur efficiamini similes illorum, Nouit enim pater vester quo bus rebus opus sit vobis pri usquam petatis ab illo. Ad hunc ergo modum orate vos.

Pater noster qui es in cœlis, sanctificetur nomen tuum. Ve niat regnum tuum: Fiat volun tas tua, quemadmodum in cœ lo, sic etiam in terra. Panem nostrum quotidianum da nos bis hodie: & remitte nobis debita nostra, sicut & nos re= mittimus debitoribus nostris Et ne inducas nos in tentatio= nem, sed libera nos a malo, quia tuū ē regnū, & potētia & glia in sēcla sēculōrū. Ām Pro= inde si remiseritis hōib⁹ erra ta sua, remittet vobis pat vr cælestis, q si nō remiseritis hōi b⁹ errata sua, nec pater vester

remittet errata vestra.

Porro cum ieiunaueritis, ne fitis veluti hypocritæ tetrici. Obscurant enim facies suas quo perspicuum sit hominibus ipsos ieiunare: Amen dico vobis, habent mercedem suam. Tu vero cum ieiunas, unge caput tuum, et faciem tuam laua, ne conspicuum sit hominibus te ieiunare, sed patri tuo, qui est in occulto: & pater tuus qui videt in abdito, reddet tibi in propatulo.

Ne reponatis vobis thesauros in terra, vbi erugo & tinea corrumpit, & vbi fures perfodiunt ac furantur. Sed recondite vobis thesauros in cœlo, vbi neq; erugo neq; tinea corrumpit, & vbi fures nō perfodiunt neq; furantur. Nā vbi fuerit thesaurus vester, illic erit & cor vestrum.

Lucerna corporis est oculus. Si igitur oculus tuus simplex fuerit, totum corpus tuum lucidum erit. Quod si oculus tuus malus fuerit, totum corpus tuum tenebrosum erit. Ergo si lumen quod est in te, tenebræ sunt, ipse tenebræ quante?

Nemo potest duobus dominis seruire? Aut enim hunc habebit odio, & alterum diliget aut huic adherebit, & alterum negliget. Non potestis Deo seruire, & Mammonæ. Propterea dico vobis ne sitis solliciti vitæ vestræ, quid esuriatis, aut bibituri, neq; corpori vestro quibus indumentis vsuri. Nonne anima pluris est, quam cibus, & corpus pluris q̄ indumentum. Vertite oculos ad volatilia cœli, quia nō serunt, neq; metunt neq; congregant in horrea, & pater vester cœlestis alit illa. Nonne vos longe præcellitis illis?

Quis autem ex vobis solliciti cogitando, potest addere ad staturam suam cubitū vnū? Ac de indumento quid solliciti estis? Cognoscite lilia agri

shall your father forgyue your trespaces.

C ✠ Moreouer when ye faste, be nat sadde as the Ypocrytes are. For they disfygure their faces, that they myght be sene of me how they fast. Verely I saye vnto you, they haue their reward. But thou, when thou fastest, annoint thine heade, and washe thy face, that it appere nat vnto men how that thou fastest: but vnto thy father whiche is in secrete, and thy father which seeth in secret, shal reward the openly.

D Se that ye gadre you nat treasure vppon the earth, where rust and mothes corrup, and where theaues breake throughe and steale. Luc. xii. c. But gadre ye treasure togyther in heauen, where neyther rust nor mothes corrupte, and where theues neyther breake vp nor yet steale For where so euer your treasure is there wyll your hertes be also. ✠

Luc. xi. c. The lyght of thy body is thyne eye. Wherfore if thyne eye be syngle all the bodye shalbe full of lyght. But and if thyne eye be wycked then all thy bodye shalbe full of darkenes. Wherfore if the light that is in the, be darkenesse: howe great is that darkenes.

E ✠ No man canne serue two maysters. For eyther he shall hate the one and loue the other or els he shall lene to the one, and dyspyse the other: ye can nat serue God and Mammon. Therfore I saye vnto you, be nat carefull for youre lyfe, what ye shall eate, or what ye shall drynke, nor yet for your bodye, what ye shall put on. Is nat the life more worth then meate and the body more of value then rayment? Be holde the fowles of the ayre: for they sowe nat neyther reape, nor yet carye into the barnes: and yet your heauenly father fedeth them. Are ye nat muche better then they? Luc. xii. d.

Which of you (thoughe he toke thought therfore) coulde put one cubyte vnto hys stature? And why care ye then for rayment? Consydre

the

the lilyes of the felde, howe they growe. They
laboure nat neyther spyn. And yet for all that
I say vnto you, that euen Salomon in al his
royalte was nat arated lyke vnto one of these
wherfore if god so clothe the grasse, which is
to day in the feelde, and to morowe shalbe cast
into the furnace: shall he nat muche more do
the same vnto you, O ye of lytell fayther?

Therefore take no thought sayenge: what
shal we eate or what shall we drynke, or wher-
with shall we be clothed? After all these thyn-
ges seke the Gentyls. For your heauenlye fa-
ther knowe the that ye haue nede of all these
thynges. But rather seeke ye fyrste the kyng-
dome of heauen and the ryghtwysnes therof,
and all these thynges shalbe mynystred vnto
you. ¶ Care nat then for the morowe, but let
the morowe care for it selfe: for the day present
hath euer ynoughe of his owne trouble,

¶ The. vii. Chappter.

A IUdge nat, that ye be nat iudged. For as ye
iudge so shall you be iudged. And w̄ what
Luc. vi. ℓ. measure ye meat, with the same shall it be mea
sured to you agayne. Why seest thou a mote
in thy brothers eye, and perceiuest nat the bea
me that is in thyne owne eye. Or why sayest
thou to thy brother: suffre me to plucke oute
the mote out of thyne eye, and beholde a bea-
me is in thyne owne eye. Ypocryte, fyrste caste
out the beame out of thyne owne eye, and then
shalte thou se clearelye to plucke out the mote
out of thy brothers eye

Gyue nat that which is holy to dogges, nei-
B ther caste ye your pearles before swyne, leaste
they treade them vnder theyr fete, and the o-
ther tourne agayne and all to rente you.

Aske and it shalbe gyuen you. Seke and ye
shal fynde. Knocke and it shalbe opened vnto
you. For whosoeuer axethe receyuethe, and he
that seketh fyndeth, and to him that knocketh
it shalbe

quomodo crescant, non laborant, neq; nent. Attamen dico vobis, ne Salomonem quidem in vniuersa gloria sua sic ornatum fuisse, vt vnum ex his. Quod si gramen agri quod hodie est, cras in clibanum mittitur, deus sic vestit: an nō multo magis vobis id faciet o parum fidentes?

Ne sitis igitur sollicīti, dicentes: Quid edemus, aut quid bibemus, aut quibus operiemur? Nam omnia ista gentes exquirunt. Nouit enim pater vester celestis, quod opus habeatis his omnibus. Quærite primum regnum Dei & iustitiam eius, & hæc omnia adijcientur vobis. Ne sitis igitur solliciti in crastinum, nam crastinus dies curam habebit sui ipsius. Sufficit suæ diei afflictio.

¶ CAPVT. vii.

NOlite condemnare ne condemnemini. Quo enim iudicio iudicatis eo iudicabitur de vobis: & qua mensura metimini, ea metientur vobis alii. Cur autem vides festucam, quæ est in oculo fratris tui, trabem autem quæ est in oculo tuo non animaduertis? Aut quomodo dicis fratri tuo: sine eximam festucam ex oculo tuo, & ecce trabes in oculo tuo? Hypocrita efice prius trabem ex oculo tuo, & tum perspicies, vt eximas festucam ex oculo fratris tui.

Ne detis quod sanctum est canibus, ne proiecerītis margaritas vestras ante porcos ne quando hi conculcent eas pedibus suis, & illi versi in vos lacerent vos.

Petite, & dabitur vobis: quærite, & inuenietis, pulsate & aperietur vobis. Quisquis enim petit, accipit & qui cūq; quærit, inuenit; & pulsāti

aperietur. Aut quisquā est ex vo
strum homo, qui si filius eius
petierit panem, lapidem da
turus sit illi. Aut si piscem pe
tierit, num serpentem porrī
get illi. Si vos igitur cum sitis
mali nostis dona bona dare
filiis vestris, quanto magis pa
ter vester qui est in cœlis, da
bit bona si postuletis ab ipso

Omnia igitur quæcunq; vo
lueritis vt faciant vobis ho
mines, sic & vos facite illis.
Hæc enim est lex & prophetæ

Introite per arctam portam
quoniam lata est porta, & spa
ciosa via quæ abducit in exi
tium multiq; sunt qui ingre
diuntur per illam. Quoniam
angusta est porta, & stricta via
quæ abducit ad vitam, & pau
ci sunt qui inueniunt illam.

Cauete vero vobis a pseu
do prophetis, qui veniunt ad
vos in vestitu ouium sed in
trinsecus sunt lupi rapaces. A
fructibus ipsorum agnoscetis
eos, Nunquid colligunt de spi
nis vuam? aut de tribulis ficus
sic omnis arbor bona, fructus
bonos facit, putris autem ar
bor fructus malos facit? Non
potest arbor bona fructus ma
los facere; neq; arbor putris
fructus bonos facere. Omnis
arbor quæ non facit fructum
bonum, exciditur, & in ignem
conijcitur. Igitur ex fructi
bus ipsorum agnoscetis eos,

Non quisquis dicit mihi do
mine domine: introibit in re
gnum cœlorum, sed qui fece
rit voluntatem patris mei qui
in cœlis est. Multi dicent mihi
in illo die: Domine domine,
nonne per nomentuum pro
phetauimus, & per nomen tu
um dæmonia effecimus, & per
nomen tuum multas virtutes
præstitimus? Actum confite
bor illis: nunquam noui vos
Discedite a me qui operami
ni iniquitatem.

Omnis enim qui audit ex
me sermones hos, & facit eos
assimilabo illum viro pru

it shalbe opened: Or there any man amonge Luc.xi.d.
you whiche if his sonne axed hym breade, wolde
offre him a stone? Or if he axed fisshe, wold he
proffer him a serpēt? If ye then which are euyl
can gyue to your chyldren good gyftes howe
much more shal your father which is in heuen
gyue good thynges to them whiche axe hym?

Therefore what so euer ye wolde that men
shulde do to you, euyn so do ye to them. Thys
is the lawe and the Prophetes.

Entre in at the strayte gate: for wyde is the Luc.xiii. Mar.
gate, and brode is the waye that leadethe to Luc.vi.c. Luc.
distructyon: and many there be whiche go in
therat. But strayte is the gate, and narowe is G
the waye whiche leadethe vnto lyfe: and fewe
there be that fynde it.

✠ Beware of false Prophetes, whiche come Mar.
to you in shepes clothyng, but inwardely they Luc.v.
are rauenynge wolues. Ye shall knowe them Luc.vi,f.
by their fruites. Do men gadre grapes of thor
nes? or fygges of breres? Euyn so euery good
tree, bryngethe forthe good fruyte. But a cor
rupte tree bringeth forth euyll fruyte. A good
tree can nat brynge forth bad fruyte, nor yet a
bad tree cā nat bring forth good fruyt. Euery Luc.xiii
tree that bryngeth nat forth good fruite, shall
be hewen downe, and cast into the fyre. Wher Luc.viii.
fore by theyr fruyte ye shall knowe them?

Nat all they that saye vnto me, Mayster,
Mayster, shal entre into the kyngdome of hea
uen, but he that doth my fathers wyll whiche Luc.xiii.e.
is in heauen. ✠ Many wyll saye to me at that
daye, Mayster, Mayster, haue we nat in thy
name prophesyed? And in thy name haue cast
out deuils? And in thy name haue done many
myracles? And then wyll I knowledge vnto
them that I neuer knewe them. Depart from Psal.vi.
me ye workers of iniquitye.

Whosoeuer hereth of me these sayenges, and
dothe the same, I wyll lykē hym vnto a wyse

man

than whiche bylte his house on a rocke: and a boundaunce of rayne dyscended, and the fludes came, and the windes blewe and bet vpon that same house and it fell nat, bycause it was grounded on a rocke. And whosoeuer heareth of me these sayenges and doth them nat, shalbe lykened vnto a folysshe man whiche buylte his house vpon the sande: and aboundaunce of rayne dyscended, and the fludes, came and the wyndes blewe, and bette vpon the house, and it fell, and greate was the fall of it.

D And it came to passe, that when Jesus had ended these thynges, the people were astonied at his doctryne. For he taughte them as one haupnge power, and nat as the Scrybes.

Mar. i. c. Luc. iiii. c.

¶ The. viii. Chapyter.

A When he was come downe from the mountaine, muche people folowed hym. And loo, there came a Leper and worshypped him sayeng Mayster if thou wylte, thou canst make me cleane. And Jesus put forth his hande and touched hym sayeng: I wyll, be thou cleane, and immedyatlye his leprosye was cleansed. And Jesus sayde vnto hym. See thou tell no man, but go and shewe thy selfe to the preeste, and offre the gyfte that Moyses commaunded in wytnes to them.

Mar. i. d. Luc. v. c.

Leui. xiiii. a

Luc. vii. a.

✠ When Jesus was entred into Capernaum, there came vnto hym a certayne Centurion, and besought hym sayenge Mayster my seruaunt lyeth sicke at home of the palsye, and is greuously payned. And Jesus sayde vnto hym: I wyll come and heale hym. The Centuryon aunswered and sayde: Syr I am nat worthi that thou shuldest come vnder my rofe but speake the worde onely, and my seruaunt shalbe healed. For I also my selfe am a man vnder power, and haue soudyours vnder me, and I say to one go, and he goethe, and to another come, and he cometh: and to my seruaunt

dente, qui edificauit domum suam super petram, & descendit imber, & venerunt flumina, & flauerunt venti, & irruerunt in domum illam, & non cecidit: fundata enim erat super petram. Et omnis qui audit a me sermones & nō facit eos, assimilabitur viro fatuo, qui edificauit domum suam super arenam, & descendit imber, & venerunt flumina, & flauerunt venti, & impegerunt in domum illam, & cecidit, & fuit ruina illius magna.

Et factum est vt cum finisset Iesus sermones hos, obstupescebant turbæ super doctrina eius. Docebat enim eos velut habens autoritatem, & non sicut scribæ.

¶ CAPVT. viii.

CVM descendisset autē de monte, secutæ sunt eum turbæ multæ: & ecce leprosus accedens, adorauit eum, dicens. Domine si vis, potes me mundare: Protensa manu, tetigit illum Iesus dicens. Volo, mundare esto. Ac protinus mundata fuit illius lepra. Et dicit illi Iesus. Vide ne cui dixeris, sed abi, ostende teipsum sacerdoti, & offer munus quod iussit Moses in testimonium ipsis.

Porro cum ingressus fuisset Iesus Capernaum, accessit ad eum Centurio, obsecrans eum, & dicens: Domine famulus meus iacet domi paralyticus, ac grauiter discruciatur. Et dicit illi Iesus. Ego cum veniens curabo illum. Et respondens Centurio dixit. Domine non sum dignus vt tectum meum subeas: sed tantum dic verbum, & sanabitur famulus meus. Nam & ego sum homo alterius potestati subiectus, & habeo sub me milites, & dico huic vade, & vadit: & alteri veni, & venit: & famulo

meo, fac hoc, & facit. Hæc autem cum audisset Iesus, admiratus est, & ait sequentibus se Amen dico vobis, ne in Israel quidem tantam fidei reperi. Dico autem vobis quod multi ab Oriente, et Occidente venturi sunt, & accumbent cũ Abraham & Isaac & Iacob in regno cœlorum: filii vero regni ejicientur in tenebras exteriores. illic erit ploratus & stridor dentium: Et dixit Iesus Centurioni. Abi, & quẽadmodum credidisti, ita fiat tibi. Sanatus est famulus eius in hora illa.

Et cum venisset Iesus in domum Petri, vidit socrum illius in lecto decumbentem & febricitantem, tetigitq; manum illius, & reliquit illam febris & surrexit ac ministrauit illis.

Cum autem occubuisset vespera, adduxerunt illi dæmoniacos multos. & ejecit spiritus verbo, omnesq; male habentes sanauit: vt impleretur qđ dictum erat per Esaiam prophetam, cum ait: Hic infirmitates nostras suscepit, & morbos portauit.

Cum audisset autem Iesus turbas multas circum se fieri iussit vt abirent in vlteriorem ripam. Et cum adisset vnus scriba, dixit ei: Præceptor. sequar te quocunq; abieris. Et dicit illi Iesus. Vulpes foueas habent, & volucres cœli nidos: et filius hominis non habet vbi caput reclinet. Alius de numero discipulorum suorum dixit ei: Domine permitte mihi prius vt abeam, et sepeliam patrem meum. At Iesus dixit illi: Sequere me, et sine vt mortui sepeliant mortuos suos.

Et cum esset ingressus nauim, secuti sunt eũ discipuli sui: et ecce motus magnus factus est in mari, adeo vt nauis operiretur a fluctibus, ipse

do this, and he dothe it. When Iesus harde that, he matueyled and sayde to them that folowed hym: Uerelye I saye vnto you, I haue nat founde so great faythe: no, nat in Israell. B I say therfore vnto you that many shal come from the East and West, and shall reste with Abraham, Isaac, and Jacob in the kingdome of heauen: and the chyldren of the kyngdome shalbe caste oute into vtter darkenesse, there shalbe weppynge and gnasshyng of tethe. Thẽ Iesus sayde vnto the Centuryon. go thy way and as thou bꝛeuecste, so be vnto the. And his seruaunte was healed the selfe same houre. ✠

And then Iesus went to Peters house, and sawe his wyues mother lyenge sycke of a feuer and touched her hande, and the feuer lefte her: and she arose and mynystred vnto them. Mar.1.a. Luc.iiii.b.

When the euen was come, they bꝛoughte vnto hym many that were possessed with deuyls. And he cast out the spirites with a wozd and healed all that were sycke: to fulfyll that whiche was spoken by Esayas the Pꝛophete, sayenge. He toke on him our infyrmyties, and bare our sycknesses. Mar.i.b.

When Iesus sawe muche people about him C he commaunded to goo ouer the water. And Luc.ix.g. there came a Scribe and said vnto him: Maister. I wyll folowe the whyther so euer thou goeste. And Iesus sayde vnto hym: the foxes haue holes, and the bꝛydes of the ayꝛe haue nestes, but the son of man hathe nat whereon to reste hys heade. An other that was of hys dyscyples sayde vnto hym: Mayster, suffre me fyꝛste to go and burye my father. But Iesus sayde vnto hym, folowe me, and lette the deade burye theyꝛ deade.

✠ And he entred into a shyppe. and hys dyscyples folowed hym. And beholde there Mar.iiii.b. Luc.viii.b. arose a greate tempeste in the see, in so muche that the shippe was couered with waues, and

he

he was a slepe. And his disciples came to hym and awoke hym sayeng: Mayster saue vs, we perishe. And he said to them: why are ye fearefull, o ye of litle faith? Then he arose, and rebuked ỹ wyndes & the see, & there folowed a gret calme. And the men marueiled and said: what man is this, ỹ both wyndes & see obey hym. &

D And when he was come to the other syde, into the countrey of the Gadercnptes, there met hym two possessed of deuyls, whiche came out of the graues, and were out of measure fearce so that no man myghte go by that waye. And beholde they cryed out sayenge. O Jesu the sonne of God what haue we to doo with the? Arte thou come hyther to tormente vs before the tyme be come? And there was a good waye of frome them a greate heerde of swyne feedynge. Then the deuyls besought hym sayenge: yf thou caste vs out, suffre vs to go our way into the heerde of swine. And he said vnto them go your wayes. Then wente they out and departed into the heerde of swine. And beholde the whole heerde of swyne was carped with violence headlynge into the see. and perished in the water. Then the heerdemen fled and went they? wayes into the citye, and tolde euery thinge, and what had fortuned vnto the possessed of the Deuyls. And beholde all the cytye came out, and mette Jesus. And when they sawe hym, they besought hym to departe out of they? costes.

Mar. v. a. Luc. viii. d.

¶ The. ix. Chappter.

A THEN he entred into a shyppe, and passed ouer, and came into hys owne Cytye. And lo. they brought to hym a man sycke of the palsye lyenge in hys bedde. And when Jesus sawe the fayethe of them. he sayde to the sycke of the palsye. Son be of good chere, thy synnes be forgiuen the. And beholde certayne of the Scrybes sayd in them selues, this man

Mar. ii. a. Luc. v. d.

vero dormiebat. Et accedentes discipuli, excitauerunt eum dicentes: Domine, saluos nos fac, perimus. Et dicit illis: Quid timidi estis modicæ fidei? Tunc surgens imperauit ventis, & mari, & facta est tranquillitas magna. Homines vero admirabantur dicentes: Qualis est hic, quia venti quoq; & mare obediunt illi?

Et cum venisset ad vltrioꝛem ripam in regionem Gerasenorum, occurrerunt ei duo demoniaci, de monumentis egressi, erant autem feri supra modum, adeo vt nemo posset transire per viam illam. Et ecce vociferabantur, dicentes: Quid nobis tecum est Iesu fili dei? Veniſti huc ad cruciandum nos ante tempus? Erat autem procul ab illis grex porcorum multorum pascens. Dæmones vero rogabant eum dicentes: Si eicis nos, permitte nobis vt demigremus in gregem porcorum. Et ait illis: Abite. Illi vero egressi, abierunt in gregem porcorum. Et ecce impetu ferebatur totus grex porcorum per præceps in mare, & perierunt in aquis. Pastores autem qui pascebant, fugerunt: & digressi in ciuitatem, renunciauerunt omnia, & quid acciderat demoniacis. Et ecce tota ciuitas exiuit in occursum Iesu. Et cum vidissent illum, rogabant vt discederet a finibus suis.

CAPVT. ix.

Et ingressus nauem transiecit, & venit in suam ciuitatem. Et ecce adducebant illi paralyticum in lecto decumbentem, cumque vidisset Iesus fidem illorum, dixit paralytico: Bono animo esto fili, remittuntur tibi peccata tua. Et ecce quidam de Scribis dicebant intra se: Hic

blasphemat. Et cum vidisset Iesus cogitationes illorum, dixit. Quare vos cogitatis mala in cordibus vestris? Vt quid enim est facilius dicere, remittuntur tibi peccata, an dicere, surge & ambula. Vt autem sciatis, q̃ potestatem habeat filius hominis in terra remittendi peccata, tunc dixit paralytico: Surge, tolle lectũ tuum & abi in domum tuam. Et ille surrexit. abiitq; domum suam. Turbæ vero quæ viderant. admirate sunt, & glorificaverunt Deum qui dedisset potestatem talem hominibus.

Et præteriens Iesus illic, vidit hominem desidentem ad telonium Mattheum nomine dicitq; ei. Sequere me. Atque is surgens, secutus est eum. Et factum est vt Iesus accumberet in illius ædibus, & ecce multi publicani & peccatores qui venerant, simul accubuerũt cũ Iesu & discipulis illi⁹

Cumq; id vidissent Pharisei, dixerunt discipulis eius, Cur cum publicanis & peccatoribus sumit cibum præceptor vester? At Iesus vbi audiuit, dixit illis. Non opus habent ii qui validi sunt, medico, sed qui male habent. Quin potius ite & discite quid sit illud. Misericordiam volo, & non sacrificium. Non enim veni ad vocandum iustos, sed peccatores ad pœnitentiam.

Tunc adeunt eum discipuli Iohannis, dicentes: Quam ob causam nos & pharisei ieiunamus plerunq;, discipuli vero tui non ieiunant. Et dixit illis Iesus. Num possunt filii sponsi lugere, quamdiu cum illis est sponsus? Venient autem dies cum tolletur ab eis sponsus, & tunc ieiunabunt, Nullus immittit assumentum panni rudis in veste veteri. Aufert enim, supplementum illius a vestimento, et peior ruptura fit. Neq; mittunt vinum nouum in vtres veteres,

blasphemethe. And when Jesus sawe theyr thoughtes, he sayde: wherfore thynke ye euyll in your hertes? Whether is easyer to say, thy synnes be forgyuen the, or to saye: aryse and walke? That ye maye knowe that the son of mã hath power for to forgiue sinnes in earth, thẽ sayd he vnto the sicke of the palsye: Aryse, take vp thy bedde, and go home to thy house. And he arose and departed to his owne house And when the people sawe it, they meruey-led and Glorysyed God whiche had gyuen suche power to men. ✠

✠ And as Jesus passed forthe from thence, he sawe a man a receyuynge of custome, named Mathewe, and sayde to him: folowe me, and he arose and folowed hym. And it came to passe as he sat at meat in the house: behold manye Publycans and synners came and sat downe also with Jesus and his dyscyples. Mar. ii. b. Luc. v. f. B

When the pharyseis sawe that, they saide to his dysciples: Why eateth your mayster with publycans and synners? When Jesus harde that, he sayde vnto them: The hole nede nat the physycian, but they that are sycke. Go and learne what that meanethe: I haue pleasure in mercy, and nat in offerynge. For I am nat come to call the ryghtewyse, but the synners to repentaunce. ✠ Ose. vi. c.

✠ Then came the dyscyples of Johñ to him sayenge: Why do we and the Pharyseis faste ofte, but thy dyscyples faste nat? And Jesus sayde vnto them: Can the weddynge chyldren mourne as longe as the bryde grome is with them? The tyme wyl come that the bridgrome shalbe taken frome them and then shall they faste. No man peceth an olde garment with a pece of newe clothe. For then taketh he awaye the pece agayne frome the garmente, and the rente is made greater. Neyther do menne put newe wine into old vessels, for then the vessels breake,

breake, and the wine runneth out, and the bo
tels perysshe. But they powre newe wine into
newe vessels, & so are both saued togyther. I
C ✠ Whyles he thus spake vnto them, beholde
there came a certayne ruler, and worshypped
Mar. v. c. Luc. viii. f. hym sayenge, my doughter is euen nowe de-
ceased, but come and laye thy hande on her,
and she shall lyue. And Jesus arose and folo-
wed hym with his dyscyples. And beholde a
woman whiche was deseased with an issue of
blode. xii. yeres, came behynde hym and tou-
ched the hemme of his vesture. For she said in
her selfe: yf I maye touche but euen hys ve-
sture onely, I shalbe safe. Then Jesus tour-
ned hym aboute, and beheld her sayenge:
Doughter be of good comforte, thi faith hath
made the safe. And she was made hole euen
that same houre.

And when Jesus came into the rulers house
and saw the ministers and the people raging
he sayde vnto them: gette you hence, for the
mayde is nat deade, but slepethe. And they
laughed hym to scorne. As soone as the peo-
ple were put forthe, he wente in and toke her
by the hande and the mayde arose. And thys
was noysed throughoout all that lande.

D And as Jesus departed thence two blynde
men folowed him cryeng and sayeng: O thou
sonne of Dauyd haue mercy on vs. And when
he was come to the house, the blynde came to
hym. And Jesus sayde vnto them: Beleue ye
that I am able to do this? And they said vnto
him: ye lorde. Then touched he theyr eyes say
eng accordynge to your fayth be it vnto you.
And theyr eyes were opened. And Jesus char
ged them sayenge. See that no man knowe of
it. But they as soone as they were departed
Mar. vii. b Luc. iv b. spred abrode his name throughout al ꝑ land.

As they wente out, beholde, they brought to
hym a dome man possessed of a deuyl. And as

alloquia suspendat vitus, & vinum effundatur, & vtres pereant. Sed mittunt vinum nouum in vtres nouas, & vtraq; simul seruantur.

Hec cum illis loqueretur, ecce princeps quidam venit, & adorauit eum, dicens: Filia mea modo defuncta est, sed veni & impone manum tuam super illam, & viuet. Et surgens Iesus sequutus est eum, ac discipuli illius. Et ecce mulier quæ sanguinis profluuio laborauerat duodecim annos accedens a tergo tetigit fimbriam vestimenti illius, dicebat enim intra se. Si tantum tetigero vestimentum illius, ero salua. At Iesus conuersus vt vidit illam, dixit. Confide filia, fides tua saluam te fecit. Et salua facta fuit mulier ex tempore illo.

Et cum venisset Iesus in edes principis, vidisset q; tibicines, & turbam tumultuantem, dicit illis. Secedite, non enim mortua est adolescentula, sed dormit. Et deridebant illum. Cum autem fuisset eiecta turba introgressus tenuit manum illius, & surrexit adolescentula. Et emanauit rumor hic in totam terram illam.

Et cum discederet illinc Iesus, secuti sunt illum duo cæci clamantes ac dicentes. Miserere nostri fili Dauid. Ac cum venisset in edes abierunt illum cæci, & dicit illis Iesus. Creditis me hoc posse facere? Dicunt illi: Credimus domine. Tunc tetigit oculos illorum, dicens, iuxta fidem vestram fiat vobis. Et aperti sunt illorum oculi. Et intermi natus est illis Iesus, dicens: Videte ne quis sciat. At cum illi abissent diuulgauerunt famam illius in tota terra illa.

Illis autem egredientibus, ecce adduxerunt illi hominem mutum demoniacum. Et

ejecto demonio loquutus est mutus. Et admirate sunt turbæ dicentes. Nunquam apparuit sic in Israel. At pharisæi dicebant. Per principem demoniorum ejicit demonia.

Et circumibat Iesus ciuitates omnes ac vicos, docens in synagogis illorum, & prædicans euangelium regni, & sanans omnem morbum, & omnem languorem in populo. Cum vidisset autem turbas, affectu misericordiæ tactus est eorum, quod essent defatigati ac dispersi, velut oues non habentes pastorem.

Tunc dicit discipulis suis: Ipsa quidem messis copiosa, ceterum operarii pauci. Rogate igitur dominum messis, vt extrudat operarios in messem suam.

¶. CAPVT. x.

ET accersitis duodecim discipulis suis, dedit eis potestatem aduersus spiritus immundos, vt ejicerent eos, & sanarent quemuis morbum, et quemuis languorem: Porro duodecim Apostolorum nomina sũt hæc. Primus Simon, qui vocatur Petrus, & Andreas frater eius, Iacobus filius Zebedei, & Iohannes frater eius, Philippꝰ & Bartholomeus, Thomas & Mattheus, qui fuerat publicanus, Iacobus filius Alphei & Lebbeus cognomẽto Taddeus: Simon Cananeus, & Iudas Iscariotes, qui & prodidit illum.

Hos numero .xii. emisit Iesus quibus præceperat, dicẽs In viam gentium ne abieritis & in ciuitatem Samaritanorũ ne ingrediamini, sed ite potius ad oues perditas domus Israel. Profecti autem prædicate, dicentes: Appropinquauit regni cœlorũ infirmos sanate, leprosos mundate, mortuos suscitate, demonia ejicite, gratuito accepistis gratuito date. Ne possideatis aurũ neq; argentum, neq; es in cæ

soone as the deuyll was cast out, the dumme spake. And the people meruepled, sayenge: it was neuer so sene in Israell. But the Pharyseys sayd: he casteth out deuyls, by the power of the chiefe deuyll.

And Jesus went about all cytyes and townes, teachynge in theyr synagoges and preachynge the glad tydynges of the kyngedome, and healyng all maner syckenesse and deseases amonge the people. But when he sawe the people, he had compassyon on them, bycause they were pyned awaye, and scattered abrode, euyn as shepe hauinge no shepherde.

Then sayde he to his dysciples, the haruest is great, but the labourers are fewe. Wherefore praye the Lorde of the haruest, to sende forth labourers into his haruest.

¶ The. x. Chapiter.

AND he called his twelue disciples vnto him and gaue them power ouer vncleane spirites, to cast them out, & to heale all maner of sicknesses and all maner of dyseases. The names of the. xii. Appostles are these. The fyrst Symon called also Peter, and Andrewe hys brother. James the sonne of Zebede, and Johñ his brother. Philip and Bartlemewe. Thomas and Mathewe the Publicane. James the sonne of Alphe, and Lebbeus otherwyse called Taddeus. Symon of Cane, and Judas Iscaryoth, whiche also betrayed him.

A Mar. iii. b. Luc. vi. b.

These xii. dyd Jesus sende, and cõmaunded them sayeng. Go nat into the wayes that lede to Gentyls and into the cytyes of the Samaritanes entre ye nat. But go rather to the lost shepe of the house of Israell. Go and preache sayenge: that the kyngedome of heauen is at hande. Heale the syeke, clense the lepers, rayse the deed, cast out the deuils. Freely ye haue receiued, freely giue againe. Possesse nat golde nor syluer, nor brasse in your gyrdels, nor yet scrip

Luc. ix. b.

Luc. ix. c.

scrip towardes your iournay: neither two cotes, neither shoes, nor yet a staffe. For ꝯ worke man is worthy to haue his meate. Into what soeuer cytye or towne ye shall come, enquyre who is worthy in it, and there abyde tyl ye go thence. And when ye come in a house, salute the same. And if the house be worthy, youre peace shal come vpon it. But if it be nat worthy, your peace shall retourne to you agayne.

And who so euer shall nat receyue you, nor wyll heare your preachynge: when ye depart oute of that house or that cytye, shake of the dust of your fete. Truly I saye vnto you: it shalbe easyer for the lande of Zodoma and Gommorra in the day of iudgement, then for that cytye.

Beholde I sende you forth as shepe among wolues. Be ye therfore wise as serpentes, and innocente as doues. Beware of men, for they shall deliuer you vp to the counsels, and shal scourge you in their synagoges. And ye shalbe brought to the herd rulers and kinges for my sake, in wytnes to the and to the gentiles.

But when they delyuer you vppe, take no thought howe or what ye shall speake, for it shalbe gyuen you, euen in that same houre, what ye shall say. For it is nat ye that speake but the spyryte of youre Father whiche speaketh in you.

The brother shal betray the brother to deth and the father the son. And the chyldren shall aryse agaynst theyr fathers and mothers, and shall put them to death: and ye shalbe hated of all men for my name. But he that endureth to the ende, shalbe saued.

When they persecute you in one cytye flye into an other. I tell you for a truthe, ye shall nat fynysshe all the cytyes of Israell. tyll the son of man be come. The dysceple is nat aboue his mayster: nor yet the seruaunt aboue

mensi vestris, neq; peram ad iter, neq; binas tunicas, neq; calciamenta, neq; virgã. Dignus est operarius cibo suo. Sed in quacunq; ciuitatẽ aut vicum fueritis ingressi, exquirite quis in ea sit dignus, et ibi illic manete donec exeatis. Cum autem intrabitis domũ salutate illum & si quidem fuerit domus digna, veniat pax vestra super illam, si non fuerit digna, pax vestra ad vos reuertatur.

Et quicunq; non exceperit vos, neq; audierit sermones vestros, exeuntes ex edibus aut ciuitate illa, excutite puluerem pedum vestrorum. Amẽ dico vobis tolerabilius erit terræ Sodomorũ & Gomorreorũ in die iudicii, q̃ ciuitati illi.

Ecce ego emitto vos, velut oues in medio luporum. Estote igitur prudẽtes velut serpentes, & simplices sicut columbæ. Cauete autem ab hominibus, tradent enim vos in conciliis, & in synagogis suis flagris cedent vos, quin & ad principes ac reges ducemini propter me in testimonium ipsis ac Gentibus. Ac cum tradiderint vos, nolite soliciti quomõ aut quid loquamini, dabitur enim vobis in illa hora quid loquamini. Non enim vos estis illi loquentes, sed spiritus patris vestri qui loquitur in vobis.

Tradet autem frater fratrem in mortem, & pater filiũ, & insurgent filii aduersus parentes: & morte afficient eos. Et eritis odio habiti ab omnibus propter nomen meum. Verum qui sustinuerit vsq; ad finem, hic saluus erit.

Cum autem persequuti vos fuerint in ciuitate hac fugite in aliam. Amen enim dico vobis, nõ perambulaueritis omnes ciuitates Israelitici quoad filius hominis. Non est discipulus supra præceptorem, neq; seruus supra Dñm

sum. Sufficit discipulo vt sit sicut præceptor ipsius & vt seruus sit sicut Dominus ipsius. Si ipsum patrem familias vocauerunt Beelzebub, quanto magis domesticos illius? Ne igitur metuatis eos.

Nihil enim est tectum quod non sit retegendum, & occultum, quin futurum sit vt sciatur.

Quod dico vobis in tenebris, dicite in luce. & quod in aurem auditis, prædicate in tectis,

Et ne metuatis vobis ab his qui occidunt corpus, animam autem non possunt occidere: sed metuite magis illum, qui potest et animam & corpus perdere in gehenna. Nonne duo passerculi minuta asse veneunt? & vnus ex illis non cadet in terram sine patre vestro. Vestri etiam vero pili capitis omnes numerati sunt. Ne igitur metuatis, vos plures estis q̄ multi passerculi.

Omnis igitur qui confitebitur me coram hominibus, confitebor & ego illum corā patre meo, qui est in cœlis. Porro qui quis negauerit me coram hominibus, negabo eū & ego coram patre meo qui est in cœlis.

Ne arbitremini q̄ venerim ad mittendū pacē in terrā. Nō veni vt mitterem pacem, sed gladiū. Nam veni vt dissidere faciā hoēm aduersus patrē suū, et filiam aduersus matrē suā, & sponsus aduersus socrū suā, & inimici hoīs erunt ti qui sunt domestici ipsius.

Qui amauerit patrem aut matrem supra me, non est me dignus, et qui amauerit filium aut filiam supra me, non est me dignus. Et qui non accipit crucem suam, & sequitur me, non est me dignus. Qui inuenerit animam suā perdituris est eā. & qui perdiderit aīā suam mea causa, inueniet eam

his lorde. It is ynoughe for the dyscyple to be as his matter is, and that the seruante be as his lorde is. If they haue called the Lorde of the house Beelzebub: howe muche more shall they cal them of his householde? Feare them nat therefore.

There is nothynge so close, that shall nat be opened, and nothynge so hyd, that shal nat be knowen. Mar. viii. b Luc. viii, c, and. xii. a.

What I tell you in darkenes, that speake ye in lyght. And what ye here in the eare, that preache ye on the house toppes.

And feare ye nat them which kyll the body, and be nat able to kyll the soule. But rather feare him, which is able to destroy both soule and body into hell. Are nat. ii. sparowes solde for a farthynge? And none of them doth light on the grounde, withoute youre father. And nowe are all the heares of your heades numbred. Feare ye nat therefore: ye are of more value then many sparowes.

✠ Whosoeuer therefore shall knowelege me before men, him wyl I knowelege also before my father which is in heuen. But whosoeuer shall deny me before men, him wyll I also deny before my father whiche is in heauen. ✠ Mar. viii. d Luc. ix. c. and. xii. d.

Thynke nat, that I am come to sende peace into the earthe. I came nat to sende peace, but a swearde. For I am come to set a man at varyance agaynst his father, and the doughter agaynst her mother, and the doughter elawe agaynst her mother elawe: And a mans foes shalbe they of his owne householde. D Luc. xii, f.

He that louethe his father, or mother more then me, is nat mete for me. And he that loueth his son, or his doughter more then me, is nat mete for me. And he that taketh nat his crosse and folowth me, is nat mete for me. He that fyndeth his lyfe, shall lose it, and he that loseth his lyfe, for my sake, shall fynde it. Luc. xiiii.

Ye

He that receyueth you, receyueth me, and he that receyueth me, receiueth him that sent me
He that receyueth a prophete in the name of a prophete, shall receyue a prophetes rewarde:
Iohn. xii.c. And he that receyueth a righteous man in the name of a righteous man shall receyue the rewarde of a ryghteous man. And whosoeuer shal giue vnto one of these litleones to drinke a cuppe of colde water, onelye in the name of
Mar. ix.c. a dyscypple, I tell you of a truthe, he shall nat loose his rewarde.

☞ The.xi. Chappter.

A AND it came to passe when Iesus hadde made an ende of commaundyng his.xii dyscypples, that he departed thence, to teache and to preache in theyr Cytyes.

Mat. viii.c. ✠ When Johñ beynge in pryson harde the workes of Chryst, he sent two of his disciples and sayde vnto hym: Arte thou he that shall come: or shall we loke for an other? Iesus answered and sayde vnto them. Go and shewe Johñ what ye haue harde & sene. The blynde se, the halte go, the lepers are clensed, the deefe heare, the deade aryse agayne, and the glade tydynges is preached to the poore: And happy is he that is nat offended by me.

And as they departed Iesus beganne to speake vnto the people of Johñ. What for to se, wēt ye out into the wyldernes? went ye out to se a reede shaken w the wynde? other what went ye oute for to se? A man clothed in softe raymente? Beholde they that weare softe clothing, are in kinges houses. But what wente
B ye out for to se? a Prophete? Ye I saye to you and more thē a pphete. For this is he of whō it is writē. Behold I sēde my messēger before
Mala. iii.a thy face which shal ꝓpare thy way before ꝓ. ✠

✠ Verely I say vnto you, amonge the chyldren of women arose there nat a greater then Johñ the Baptist. Natwithstandinge he ꝓ is lesse

Qui recipit vos, me recipit & qui me recipit, recipit eum qui misit me. Qui recipit prophetam in nomine prophetæ mercedē prophetæ accipiet, & qui recipit iustum in nomine iusti, mercedem iusti accipiet. Et quicunq; ad bibendum dederit vni ex pusillis his poculum aquæ frigidæ tantum nomine discipuli, amen dico vobis, non perdituru est mercedem suam

✠ CAPVT. xi.

ET factum est, cum finem fecisset Iesus mandādi duodecim discipulis suis progressus est illinc, vt doceret & prædicaret in ciuitatibus illorum.

Iohannes autem cū audisset in carcere factā Christi, missis duobus discipulis suis dixit illi. Tu es ille qui venturus est an alterum expectamus? Et respondens Iesus dixit illis Ite & renunciate Iohanni ea quæ auditis & videtis. Cæci visum recipiunt & claudi ambulant, leprosi mundantur, & surdi audiunt, mortui excitantur, & pauperes letum accipiunt euangelii nuncium, Et beatus est quisquis non fuerit offensus per me.

Euntibus autem illis, cœpit Iesus dicere turbis de Iohanne. Quid existis in desertum ut videretis? Num arundinem quæ agitatur vento? Age, quid existis vt videretis? num hominem mollibus vestibus amictum: Ecce mollia gestant, in domibus regum sunt. At quid existis videre? num prophetam? Certe dico vobis; excellentiorem prophetæ. Hic est enim de quo scriptum est. Ecce ego mitto nuncium meum ante faciem tuam, qui præparabit viam tuam ante te.

Amen dico vobis non exortus fuit inter eos qui nascūtur e mulieribus maior Iohanne baptista. Attamen is, q̄ minor

est in regno cœlorũ, maior illo est. Porro a diebus Iohannis Baptiste vsq; ad hunc diem regnum cœlorum vim patitur, et violenti rapiunt illud. Nam omnes prophetæ, & ipsa lex, vsq; ad Iohannem prophetauerunt. Et si vultis recipere ipse est Helias ille, qui venturus erat. Qui habet aures ad audiendum, audiat.

Sed cui adsimilabo generationem hanc? Simile est pueris qui sedent in foris, & acclamant sodalibus suis, ac dicunt. Tibiis cecinimus vobis & non saltastis, lugubria cecinimus vobis & non plansistis. Venit enim Iohannes nec edens, nec bibens, & aiunt. Demonium habet. Venit filius hominis edens ac bibens, & dicunt, en hominem comedonem & vini potorem, publicanis amicum ac peccatoribus. Et iustificata est sapientia a filiis suis.

Tunc cœpit exprobrare ciuitatibus, in quibus editæ fuerant plurimæ virtutes ipsius, quod scelerum eas non pœnituisset: Ve tibi Chorazin, ve tibi Bethsaidam quoniam si in vrbe Tiri aut Sidonis factæ fuissent virtutes quæ factæ sunt in vobis, olim in sacco & cinere scelerum suorũ pœnitentiam egissent. Attamen dico vobis. Tyro & Sidoni tolerabilius erit in die iudicii quæ vobis. Et tu Capernaum quæ es vsq; ad cœlum exaltata, vsq; ad inferos detraheris, quoniam si in Sodomis editæ fuissent virtutes, si editæ fuit in te, mansissent vsq; ad hodiernum diem. Verumtamen dico vobis, q̃ Sodomis tolerabilius erit in die iudicii, quam tibi.

In illo tempore respondẽs Iesus dixit. Gratias ago tibi pater. Domine cœli & terræ q̃ abscondens hæc a sapientibus & prudentibus, & reuelans ea parusis. Certe pat sic fuit bona voluntas apud te

lesse in the kyngedome of heauen is greater then he. From the tyme of Johñ Baptyst hytherto the kingdom of heuen suffreth violence and they that go to it with violence plucke it vnto them. For al the prophetes and the law prophesyed vnto the tyme of Johñ. Also if ye wyll receyue it, this is Helyas whiche shulde come. He ỳ hath eares to heare let hi heare. ✠ Luc. xvi.

C

But wereunto shall I lyken this generacyon? It is lyke vnto chyldren whiche syt in the market and cal vnto their felowes and sai we haue piped vnto you, and ye haue nat danced we haue mourned vnto you, and ye haue nat sorowed. For Johñ came neither eatynge nor drinking, and they say he hath the deuyl. The son of man came eatyng and drinking, & they sai behold a glutton and drinker of wine, and a freende vnto publicans and sinners. Neuertheles the later wisdome is iustified of her chyldren. Luc. vii. Matth. xi. Luc. vii. c. Luc. ii.

D

✠ Then began he to vpbrayde the cytyes in whiche moste of his myracles were done, bycause thei mended nat. Wo be to the Chorazin. Wo be to the Bethsayda: for if the myracles whiche were shewed in you, had bene done in Tyre and Sydon, they had repented longe a gone in sacke cloth and asshes. Neuertheles I say vnto you, it shalbe easyer for Tyre and Sydon at the day of iudgement, then for you. And thou Capernaum, whiche arte lyfte vp vnto heuen, shalt be brought downe into hel. For if the myracles, which haue bene done in the, had bene shewed in Zodom: they had remayned to this day. Neuertheles I say vnto you it shalbe easyer for the land of Zadom in the daye of iudgemente, then for the. ✠

✠ At that tyme Jesus answered and sayde: I prayse the O father lorde of heuen and earth. bycause thou hast hyd these thynges from the wyse and prudente, and hast opened them vnto babes, euyn so Father, for so it pleased the.

Luc. x. a.

Ill

All thinges are giuen to me of my father. And no man knoweth the son but the Father: neyther knowethe any man the father, saue the son, and he to whom the son wyll open hym.

Come vnto me all ye that labour and are ladē, and I wyl ease you. Take my yoke on you and lerne of me, for I am meke and lowlye in herte: and ye shal fynde rest vnto your soules. For my yoke is easy: & my burden is lyght.

The. xii. Chappter.

A AT that tyme Jesus went on the sabboth dates throughe the corne, and his dysciples were an hungred, and began to plucke the eares of corne and to eate. When the pharyses sawe that, they sayd vnto hym: Beholde thy dyscypples do that whiche is nat lawefull to do vpon the sabbothe daye. He sayde vnto them: Haue ye nat red what Dauyd dyd, whē he was an hungred, and they also which were with hym? Howe he entred into the house of God, and eate the halowed loues which were nat lawefull for him to eate, neither for them which were with him, but only for prestes. Or haue ye nat redde in the lawe, howe that the prestes in the temple breake the sabboth day, and yet are blameles. But I saye vnto you ye here is one greater then the temple. Wherefore if ye had wyst what this sayeng meaneth. I requyre mercye and nat sacrifyce: ye wolde neuer haue condempned innocentes. For the son of man is Lorde euen of the sabboth day.

B And he departed thence and went into theyr synagoges: and beholde there was a man whiche had his hande dryed vp. And they axed hi sayeng. Is it lawfull to heale on the sabboth dayes? because they myghte accuse hym. And he sayd vnto them: which of you wolde it be, if he had a shepe fallen into a pit on the sabboth day, that wold nat take him and lift him out? And howe much is a man better then a shepe.

Wherefore

Omnia mihi tradita sunt a patre meo, & nemo nouit filium nisi pater, neq; patrē quis quam nouit. nisi filius & cui cūq; voluerit filius reuelare.

Venite ad me omnes, qui laborastis et onerati estis & ego reficiā vos. Tollite iugum meum super vos, & discite a me, q̄ mitis sum & humilis corde, & inuenietis requiem animabus vestris. iugum enim meum commodum est, & onus meum leue est.

CAPVT. xii.

IN illo tempore ibat Ies sus sabbatis per segetes discipuli vero illius esuriebant et ceperunt vellere spicas, et comedere. At pharisei cum vidissent dixerunt illi Ecce discipuli tui faciunt, quod non licet facere in sabbato, ille vero dixit eis: Non legistis quod fecerit Dauid, cum esuiret ipse & ti qui erant cum illo, quomodo ingressus sit in domum dei, & panes propositionis ederit quos ipsi non licebat edere, neq; illis qui cum illo erant, nisi sacerdotibus solis? Aut nō legistis ī lege, quod sabbatis sacerdotes in templo sabbatum prophanant, & crimine vacant? Dico autem vobis q̄ templo maior est hoc in loco Quod si sciretis quod sit, Misericordiam volo, & non sacrificium nequaq̄ condemnasse tis insontes. Nā dominus est & sabbati filius hominis.

At progressus illinc: venit in synagogam illorū, & ecce homo erat manum habens aridam, & interrogabant illum dicentes: Licet ne sabbatis curare? vt accusarent eum. At ille dixit eis. Quis erit ex vobis homo, qui habebit ouem vnam, & si ea inciderit sabbatis in foueam, nonne apprehendet illum & erigit? Quanto igitur prestantior est homo quā

Licet igitur sabbatis benefacere. Tunc dicit homini. Extende manum tuam & is extendit, ac restituta est sanitate sicut altera.

Porro pharisei egressi, ceperunt consilium adversus eum, quomodo illum perderēt At Iesus, vbi nouisset, secessit illic, secutæq; sunt eum turbæ multæ, & sanauit eos omnes: & interminatus est illis ne se facerent manifestum, vt cōpleretur quod dictum erat per Esaiam prophetam, qui ait. Ecce filius meus quem elegi, dilectus meus in quo sibi bene cōplacuit anima mea. Ponam spiritum meum super illum, & iudicium gentibus annunciabit. Non contendet, neq; clamabit, neq; audiet quisquam in plateis vocē eius, arundinem cōminutam non cōfringet, & linum fumigans nō extinguet, donec eiciat ad victoriam iudicium, & in nomine illius gentes sperabunt

Tunc adductus est ad eum, qui demonio agitabatur cæcus ac mutus & sanauit illum, ita vt cæcus ac mutus, & loqueretur & cerneret. Et obstupuerunt omnes turbæ, dicebātq; Num est hic ille filius Dauid? At pharisei cum audissent, dicebant. Hic non eiicit dæmonia, nisi præsidio Beelzebub principis dæmoniorum.

Iesus autem cum sciret cogitationes illorum dixit illis. Omne regnum diuisum aduersus seipsum desolabitur, & omnis ciuitas aut domus diuisa aduersus seipsam, non stabit. Et si satanas satanam eiicit, aduersus seipsum diuisus est. Quomodo igitur stabit regnum illius? Et si ego præsidio Beelzebub eiicio dæmonia, filii vestri cuius præsidio eiiciunt. Propterea ipsi iudicabunt de vobis. Quod si spiritu dei ego eiicio dæmonia, ergo venit ad vos

Wherfore it is lefull to do a good dede on the sabbothe dayes. Then sayde he to the man: stretch forth thy hand. And he strecched it forth And it was hole agayne lyke vnto the other. ✠ Then the Pharyseys wente out, and helde counsel against him, howe they might destroy hi. When Jesus knewe that he departed thēce and muche people folowed hym, and he healed them all, and charged them. that they shulde nat make them knowē, to fulfyl ỹ which was spoken by Esay the prophete, which sayth. Beholde my childe: whom I haue chosen, my beloued, in whom my soule delyteth. I wyll put my spirite on him, and he shal shewe iugemēt to the gentyls. He shall nat stryue, he shal nat crye, neither shall any man heare his voyce in the streetes, a broised rede shall he nat breake, and flaxe that begynneth to burne he shal nat quenche, tyl he sendeth forth iuogement vnto victory, & in his name shall ỹ gentils trust. ✠ Thē was brought to him, one possessed with a deuyl which was both blinde and domme & he healed him, in so much that he whiche was blynde and domme, both spake and saw. And all the people were amased, and sayde: Is nat this that ion of Dauyd? But when the Pharisees harde that, they sayde: This felowe dryueth the deuyls no nother wise out, but by the helpe of Belzebub the chiefe of the deuyls.

But Jesus knewe their thoughtes and said to them. Euery kingedome deuided within it selfe, shalbe brought to nought. Neither shal any citie or housholde deuided against it selfe cōtinue. So if sathan cast out sathan, thē he is deuided against him selfe. How shal then his kigdome endure? Also if I by ỹ helpe of Belzebub cast out deuils: by whose helpe do your chyldren cast them out. Therfore they shalbe your iudges. But if I cast out the deuyls by the spirite of god: then is the kingdom of god

come

come on you? Either howe can a mā entre into a strong mans house, and violētly take away his goodes, except he first bind ꝑ strong man, and then spoile his house? ✠ He ꝑ is nat ẅ me is against me: And he ꝑ gatherethe nat ẅ me, scatereth abrode. Wherfore I say vnto you all maner of syn and blasphemy shalbe forgyuen vnto mē: but the blasphemy of the spiryte shal nat be forgiuen vnto men. And whosoeuer speketh a word against ꝑ son of mā, it shalbe forgiuē him. But whosoeuer speketh against the holi ghost, it shal nat be forgiuen him, neither in this worlde, neyther in the worlde to come.

Either make the tre good and his fruit good also: or els make the tree euyll and his fruyte euyl also. For the tre is knowen by his fruite. O generation of vipers, howe can ye say wel, when ye your selues are euyl? For of the aboū dance of the herte, the mouth speketh. A good man out of the good treasure of his hert bringeth forthe good thynges. And an euyll man out of his euyll treasure, bryngeth forth euyll thynges. But I saye vnto you, that of euerye ydell worde that men shall haue spoken: they shal giue accomptes at the day of iudgement For by the wordes thou shalt be iustified: and by thy wordes thou shalte be condempned. ✠

✠ Then answered certayne of the Scrybes and of the Pharyseys sayenge. Mayster, we wolde fayne se a signe of the. He answered and sayde vnto them. The euyll and aduoutrous generacion seketh a sygne, but there shall no sygne be gyuen to theym, saue the sygne of the prophete Jonas. For as Jonas was thre dayes and thre nyghtes in the whales bellye: so shall the son of man be thre dayes and thre nyghtes in the herte of the earthe: The men of Nimiue shall ryse at that daye of iudgemente with this nacion, and cōdempne them: for they amended at the preachyng of Jonas. And beholde

regnum dei. Aliqui quomodo potest aliquis intrare in domum potentis, & vasa illi diripere nisi prius vinxerit potentem, & tunc domum illi diripiet? Qui non est mecum, aduersum me est, & qui non congregat mecum, spargit. Propterea dico vobis. Omne peccatum & conuicium remittetur hominibus, at conuiciū in spiritum non remittetur hominibus. Et quicunq; dixerit verbum aduersus filium hominis, remittetur illi. Qui autem dixerit aduersus spiritum sanctum, non remittetur ei, neq; in præsenti seculo, neq; in futuro.

Aut facite arborem bonam & fructum eius bonum, aut facite arborem vitiosam, & fructum illius vitiosum. Nam e fructu arbor agnoscitur. Progenies viperarum, quomodo potestis bona loqui cum sitis mali, Siquidem ex abundantia cordis os loquitur. Bonus homo e bono thesauro cordis expromit bona, et malus homo e malo thesauro depromit mala. Sed dico vobis, de quocunq; verbo otioso quod loquuti fuerint homines reddituri sunt rationē in die iudicii. Nam ex dictis tuis iustificaberis, et ex dictis tuis condemnaberis.

Tunc interrogauerunt eum quidam e scribis ac phariseis dicentes: Præceptor volumus ex te signum videre. At ille respondens dicit illis. Generatio prava et adultera signū querit, et signum non dabitur illi, nisi signum Ionæ prophetæ. Quemadmodum enim fuit Ionas in ventre ceti tribus diebus ac tribus noctibus, sic erit filius hoīs in corde terræ tribus diebus ac tribus noctibus: Viri Niniuitæ surgent in iudicio cum generatione hac et condemnabunt eam, q̄ ipsi resipuerint ad prædicationē Ionæ. Ecce pluſquam Ionas est in hac loco. Regina austri

surget in iudicio cũ generatione hac: & condemnabit eam q venerit a finibus terrae ad audiendam sapientiam Salomonis, Et ecce plusquam Salomon est in hoc loco.

Cum autem immundus spiritus exierit ab homine, perambulat per arenita loca, quaerens requiem, & non inuenit. Tunc dicit. Reuertar in domum meam vnde exiui. Et cum venerit, reperit eam vacantem, & scopis purgatam atq; ornatam. Tunc abit et adiungit sibi septem alios spiritus scelleratiores se, & ingressus inhabitat illic, & fiunt postrema hominis illius pejora primis. Sic erit & generatioi huic peruersae.

Cum autem adhuc loqueretur turbis, ecce mater & fratres eius stabant foris, quaerentes ei loqui. Dixit autem illi quidam: Ecce mater tua & fratres tui foris stant quaerentes tibi loqui.

At ille respondens, dixit ei qui sibi renunciauerit, Quae est mater mea? aut qui sunt fratres mei? Et protensa manu sua in discipulos suos, dixit: Ecce mater mea & fratres mei. Quisquis enim fecerit voluntatem patris mei qui est in coelis, ipse meus frater, & soror & mater est.

CAPVT. xiii.

IN die verò illo egressus Iesus e domo, sedit iuxta mare: & congregate sunt ad illum, turbae multae, adeo, vt ipse nauim ingressus sederet, & vniuersa turba in littore stabat, ac dicebat illis multa per similitudines, dicens Ecce, exiit qui seminabat ad seminandum, & cum seminaret: alia quidem ceciderũt iuxta viam, & venerũt volucres ac deuorauerunt ea. Alia verò ceciderunt in loca saxosa vbi non habebãt multũ terrae & protinus exorta sunt, propter

hold, a greater the Jonas is here. The quene of the south shall arise at the day of iudgment with thys generacyon, and shall condempne them: for she cometh frõ the vttermost parties of the worlde to here the wisdome of Salomon And beholde a greater then Salomõ is here.

When the vnclene spyryte is gone out of a man he walketh thrõugheout drye places, seketh rest and findeth none. Then he sayeth: I wyll retourne agayne into my house frome whence I came out. And when he is come, he findeth the house empty and swept and garnyshed. Then he goeth his way, and taketh vnto him seuen other spiryres worse then hi selfe. and so entre they in and dwell there. And the ende of that man is worse then the beginning Euyn so shall it be with this euyll nacyon.

F Mar. Luc.

Whyle ye yet talked to the people: beholde his mother and his brethren stode without, desyrynge to speake with hym. Then one sayde vnto him: beholde thy mother and thy brethrẽ stande without, desyrynge to speake with the.

He answered & sayd to him that tolde hi, who is my mother? or who are mi brethren? And he stretched forth his hande ouer his disciples & sayd: beholde my mother and my brethren. For whosoeuer doth my fathers wyll whiche is in heuen, the same is my brother, sister, & mother.

The. xiii. Chapyter.

A Mar. Luc.

THE same daye wente Jesus oute of the house, and sat by the see syde, and muche people resorted vnto hym, so greatlye that he wente, and sat in a shyppe, and all the people stode on the shore. And he spake manye thynges to them in symylytudes sayenge. Beholde the sower wente forthe to sowe. And as he sowed some fell by the wayes side, and the fowles came and deuoured it vp. Some fell vpon stony grounde where it had nat much earth and anone it spronge vp, bycause it had no depthe

of

of earth, and whē the sonne was vp it caught heate, and for lacke of rotyng wydred away. Some fel among thornes, & the thorns sprōg vp & choked it. Part fel in good ground, and brought forthe good fruyte: some an hundred folde, some syxty folde, some thyrty folde. Who soeuer hath eares to heare: lette hym heare.

B And the disciple came and sayd to him. Why speakest thou to them in parables? He answered and sayd vnto them: it is gyuen vnto you to knowe the secretes of the kingdome of heauen but to them it is nat giuē. For whosoeuer hath to him shalbe gyuen: and he shal haue aboundance. But whosoeuer hath nat, frō hym shalbe taken awaye, euen that he hath. Therfore speke I to thē in similitudes. for thoughe they se, they se nat, and hearing they heare nat neither vnderstande. And in them is fulfylled the prophesy of Esayas which prophesy saieth With the eares ye shal heare and shal nat vnderstand, and with the eyes ye shal se and shal nat perceiue. For this peoples hartes are waxed grosse, and theyr eares were dul of hering and theyr eyes haue they closed lest they shuld se with theyr eyes, and heare with theyr eares, and shuld vnderstande with theyr hertes, and shulde tourne, that I myght heale them. But blissed are your eyes, for they se: and your eares for they heare. Verely I saye vnto you, that many prophetes and perfet men haue desyred to se those thynges whiche ye se, and haue nat sene them, and to here those thynges which ye heare, and haue nat harde them. Here ye therfore the similitude of the sower. Whosoeuer heareth the worde of the kingdome and vndestandeth it nat, there cometh the euyl man and catchethe awaye that whiche was sowen in his herte. And this is he which was sowen by the way syde. But he that was sowen in the stony groūde is he, which hereth the worde of god, &

ferens q̄ nō haberet profūditatem terre. Cum autem exortus esset sol, estuauit: et quia non habebant radicem exaruerunt. Alia autem ceciderunt in spinas, et insurrexerunt spinæ, et suffocauerunt eas. Alia vero ceciderunt in terram bonam, et dederunt fructum. aliud quidem centuplum, aliud vero sexagecuplum, aliud vero trigecuplum. Qui habet aures ad audiendum, audiat.

Et accedentes discipuli, dixerunt illi: Quare per parabolas loqueris illis? At ille respondens, dicit eis: Quia vobis datum est nosse misteria regni celorum, illis autem non est datum. Quisquis enim habet dabitur illi: et reddetur abundantior. Quis autem non habet, etiam illud quod habet tolletur ab eo. Propterea per parabolas loquor illis quia videntes, non vident, et audientes, non audiunt, nec intelligunt. et completur in illis prophetie Esaie, que dicit: Auribus audietis, et non intelligetis, et videntes videbitis et non cernetis. Incrassatum est enim cor populi huius, et auribus grauiter audierunt, et oculos suos reclauserunt, ne quando viderent oculis, et auribus audirent, et corde intelligerent et conuertantur, et sanem illos. Vestri vero beati sunt oculi, quia vident, et aures vestre, quia audiunt. Amen dico vobis q̄ multi prophete et iusti desiderauerunt videre que videtis, et non viderunt et audire que auditis, et non audierunt. Vos igitur audite parabolam seminantis. Cum quis audit sermonem regni, et non intelligit, venit filius malus, et rapit id quod seminatum est in corde illius. hic est qui iuxta viam seminatus est. At qui in petricosa semen iactum accepit. hic est, qui verbum audit, ac pro-

tium cum gaudio accepit illud, verum non habet radicē in semetipso, sed temporarius est. Porro cum inciderit afflictio aut persecutio propter sermonem, continuo offenditur. At qui in spinas semen excepit, hic est qui verbum audit & cura seculi huius decepticq; diuitiarum suffocat sermonem, & infrugifer redditur. Cæterum qui in terram bonam excepit semen hic est, qui sermonem audit & intelligit, qui deniq; fructum quoq; reddit ac facit, alius quidem centuplum, alius vero sexagecuplum, alius vero trigecuplū

Aliam parabolam proposuit eis, dicens: Assimulatum est regnum cœlorum homini seminantem bonum semen in agro suo, sed dormientibus hominibus, venit illius inimicus, & seminauit zizania inter triticum, abiitq; Cum autē germinasset herba, & fructum fecisset, tunc apparuerunt zizania. Recedentes autem serui patris familias, dixerunt illi. Domine nonne bonum semen seminaras in agro tuo: Vnde igitur habet zizania: illi vero illis dixit, inimicus homo hoc fecit, serui autem dixerunt illi, vis igitur abeamus & colligamus ea? At ille dixit, Non, ne dum colligitis zizania, eradicetis simul cum illis & triticum, sinite pariter crescere vtraq; vsq; ad messem, & in tempore messis dicam messoribus. Colligite primum zizania, & colligite ea ī fasciculos ad cōburendū ea: triticum vero cōgregare ī horreū meū

Aliam parabolā proposuit eis, dicens. Simile est regnum cœlorū grano sinapis, quod acceptum homo seminauit in agro suo quod minimū est omnium seminum Cæterum vbi excreuerit, maximum est inter holera, & fit arbor: adeo vt veniant volucres cœli, & nidulentur in ramis illius.

anone with ioy receyueth it, yet hath he no rotes in him selfe: and therfore dureth but a seso for as sone as tribulacion, or persecution ariseth bycause of the word, by ye by he falleth. He that was sowen among thornes, is he ỹ hereth the worde of god, but ỹ care of this world and the dysceytfulnes of ryches choke the worde, and so is he made vnfruitful. He whiche is sowen in the good grounde, is he that hereth the word and vnderstandeth it: which also bereth fruyte and bryngethe forthe some an hundred folde, some sixty folde, and some thyrty folde. D

Another symylytude put he forth vnto them sayeng. ✠ The kingdome of heuen is like vnto a man whiche soweth good sede in his felde But whyle men slepte there came his foo and sowed tares amonge the wheat, and went his way. When the blade was sprong vp and had brought forthe fruyte, then appered the tares also. The seruauntes came to the housholder, and sayde vnto hym: Syr sowedest nat thou good sede in thy close, from whence then hath it tares? He sayde to them: the enuyous man hath done this. Then the seruauntes sayd vnto hym. Wylte thou then that we go and gadre them? But he sayd nay, least whyle ye go a boute to wede out the tares, ye plucke vp also with them the wheate by the rotes, lette bothe growe togyther tyl haruest come, and in tyme of haruest, I wyll saye to the repers gather ye fyrst the tares, and binde them in sheues to be brent: but gather the wheat into my barne. K

✠ An other parable he put forthe vnto them E sayeng: The kyngdome of heauen is lyke vnto a grayne of mustarde sede, whiche a man taketh and soweth in his feelde, whiche is the least of all sedes. But when it is growen, it is the greateste amonge herbes, and it is a tree: so that the byrdes of the ayre come and builde in the braunches of it.

An

Mar. iiii. d

An other similytude sayd he vnto them. The kingdome of heauen is like vnto leuen which a woman taketh and hydeth in thre peckes of meale, tyll all be leuened.

Al. lxxv. a.

Al these thynges spake Jesus vnto the people by sympylytudes, and without similytudes spake he nothinge to them, to fulfyl that whiche was spoken by the prophet sayeng: I wyll open my mouth in similitudes, and wyl speke forth thynges whiche haue bene kepte secrete from the begynnynge of the worlde. ✠

✠ Then sente Jesus the people awaye, and came to house. And his dyscypples came vnto hym sayenge: declare vnto vs this similitude of the tares of the feelde. Then aunswered he and sayde to them. He that sowethe the good sede, is the son of man. And the feelde is the worlde. And the chyldren of the kyngedome they are the good sede. And the tares are the chyldren of the wycked. And the ennemye that

Ap. xiiii. b.

soweth them, is the deuyll. The harueste is the ende of the worlde. And the repers be the aungels. For euen as the tares are gathered and brente in the fyre, so shall it be in the ende of thys worlde. The sonne of man shall sende forthe his aungels, and they shall gather out of his kyngdome al thinges that offende, and them whiche do iniquyte, and shall caste them into a furnes of fyre. There shalbe waylynge and gnasshynge of tethe. Then shall the iuste men shyne as bryght as the sonne in the kingdome of theyr father. Whosoeuer hathe eares to heare, let hym heare. ✠

F ✠ Agayne the kyngedome of heauen is lyke vnto treasure hyd in the felde, the whiche a man findeth and hideth, and for ioye thereof goeth and selleth all that he hath, and byeth ẏ felde.

Agayne the kyngedome of heauen is lyke vnto a marchaunte that seketh good pearles whiche when he hathe founde one precyous

C. i. pearle,

Aliam parabolam dixit illis: Simile est regnum cœlorũ fermento, quod acceptum mulier abscondit in farinæ satis tribus. donec fermentatum est totum.

Hæc omnia loquutus est Iesus per parabolas ad turbas, & sine parabola nihil loquebatur eis, vt adimpleretur quod dictum fuerat per prophetam, qui ait: Aperiam in parabolis os meum, eructabo abscondita a constitutione mundi.

Tunc dimissis turbis venit in domum Iesus, & accesserũt ad illum discipuli eius dicentes. Explica nobis parabolam zizaniorum agri. At ille respondens dixit illis. Qui seminat bonum semen, est filius hominis, ager autem est mundus. Porro bonum semen erunt filii regni, zizania vero sunt filii filiius mali, inimicus autem qui seminat ea est Diabolus, messis vero consumeratio seculi est, messores autem angeli sunt: Sicut igitur colligantur zizania. & igni comburuntur. sic erit in consummatione seculi huius. Mittet filius hominis angelos suos, & colligent e regno illius omnia offendicula, & eos qui patrant iniquitatem, ac mittent illos in caminum ignis ibi erit ploratus & stridor dentium. Tunc iusti fulgebunt vt sol in regno patris sui, qui habet aures audiendi, audiat.

Rursum simile est regnum cœlorum thesauro absconso in agro, quem repertum homo abscondidit, & pre gaudio quod habet super eo, abit & omnia quæcunq; habet vendit, ac mercatur agrum illum. Rursum simile est regnum cœlorũ homini negociatori, quærenti pulcras margaritas. qui cum inuenerit vnam pretiosã

margaritum, abiens vendit omnia que possidebat & mercatus est illam.

Rursum. Simile est regnum celorum verriculo iacto in mare, & ex omni genere congregati, quod cum impletum fuisset, subduxerunt in litus, & sedentes collegerunt que bona sunt in vasa, que vero mala, foras abiecerunt Sic erit in consummatione seculi, venient angeli, & segregabunt malos de medio iustorum & mittent eos in caminum ignis, illic erit ploratus & stridor dentium,

Dicit illis Iesus: intellexistis hec omnia? Dicunt ei: Etiam domine. At ille dixit Propterea omnis scriba doctus ad regnum celorum, similis est homini patri familias, qui depromit e thesauro suo noua & vetera.

Et factum est, vt cum finisset Iesus sermones hos, digrederetur illinc. Et cum venisset in patriam suam, docuit in synagogis illorum, ita vt stuperent ac dicerent. Vnde huic sapientia hec & virtutes? Nonne hic est ille fabri filius? Nõne mater eius vocatur Maria, & fratres eius Iacobus & Ioses, Simon, & Iudas? & sorores illius, nonne omnes apud nos sunt? Vnde igitur huic hec omnia? Et offendebantur super eo. Iesus autem dixit illis Non est propheta expers honoris, nisi in patria sua, & domo sua. Et non edidit illic virtutes multas propter incredulitatem illorum.

¶. CAPVT. xiiii

IN illo tempore audiuit Herodes Tetrarcha famam Iesu & dixit famulis suis: Hic est Iohannes Baptista, is surrexit a mortuis & ideo virtutes agunt in illo. Nam Herodes coperat Iohannem, & vinxerat & pearle, wente and sold, all that he hadde, and bought it.

Againe the kingdome of heuen is lyke vnto a net cast into the see, that gadereth of al kyndes of fysshes, which when it is ful, men drawe it to lande, and sit and gadre the good into vessels, & cast the bad away. So shall it be at the ende of the worlde. The Aungels shall come out and seuer the bad from the good, and shal caste them into a furnesse of fyre, there shalbe waylynge and gnasshynge of tethe.

Jesus said vnto them: vnderstand ye al these thynges? They sayd: ye Lorde. Then sayd he vnto them. Therfore euery Scrybe which is taught vnto the kyngdome of heauen is lyke an housholder, whiche bryngethe forth out of his treasure thynges bothe newe and olde. ✠

G And it came to passe when Jesus hadde fynysshed these symylytudes, than he departed thence, and came into his owne countre, and taught them in theyr synagoges, in so muche that they were astonyed and sayde: Whence commeth all this wysedome and power vnto hym? Is nat thys the carpenters son? is nat his mother called Marye? and hys brethren be called James and Joseph, and Symon, and Judas? and are nat his Systers all here with vs? whence hathe he all these thynges. And they were offended by hym. Then Jesus sayde vnto them. A prophete is nat without honoure, saue in his owne countreye, and amonge his owne kinne. And he dyd nat many myracles there, for theyr vnbelefes sake.

Mar. vi. a. Luc. iiii. c. John iiii. f.

¶ The. xiiii. Chapter.

A AT that tyme Herode the Tetrarke hard of the fame of Jesu and sayde vnto hys seruauntes: thys is Johan the Baptyste: he is rysen agayne frome deathe, and therefore are suche myracles wrought by hym. For Herode had taken Johñ, & bounde him, and put hym

Mar. vi. a. Luc. vi. a.

Luc. iv. a. Mar. vi. John. vi.

hym in pryson for Herodyas sake, his brother Philipes wyfe. For Johñ sayde vnto hym, it is nat lawful for the to haue her. And when he wolde haue put hym to deth, he feared the people, bycause they counted hym as a prophete.

Mar.vi.c. Luc.iii.b.

But when Herodes byrthe daye was come, the doughter of Herodias daũsed before them and pleased Herode. Wherefore he promysed with an othe, that he wolde gyue her whatsoeuer she wold axe. And she being informed of her mother before, sayde: gyue me here Johñ Baptistes heade in a platter. And the king sorowed. Neuertheles for his othes sake, and for theyr sakes which sat also at the table, he commaunded it to be gyuen her: and sent and beheaded Johñ in the pryson, and his heade was brought in a platter, & giuen to the damsell, and she brought it to her mother. And his disciples came and toke vp his body, and buryed it: and wente and tolde Jesus.

Quum autem celebraretur natalis Herodis, saltabat filia Herodiadis in medio, & placuit Herodi. Vnde cum iureiurando policitus est, se daturum illi quicquid peteret. At illa prius instructa a matre sua: Da mihi inquit, caput Iohannis Baptistæ. Et contristatus est rex: attamen propter iusiurandum, & eos qui simul accumbebant, iussit ei dari: & missis carnificibus amputauit caput Iohannis in carcere, & allatum est caput eius in patina, datumque est puellæ atque illa obtulit matri suæ. Et accesserunt discipuli eius & sustulerunt corpus, ac sepelierunt illud, abierunt & nunciauerunt Iesu.

B When Jesus harde that, he departed thence by shyppe into a desarte place out of the way. And when the people had harde thereof, they folowed hym a fote out of theyr cytyes. And Jesus went forth and sawe much people, and his herte dyd melte vpon them, and he healed of them those that were sicke. When euening was come his disciples came to him sayenge: this is a desarte place, and the day is spent: let the people departe, that they may go into the townes, and bye them vytayles. But Jesus sayde vnto them. They haue no nede to go awaye. Gyue ye them to eate. Then sayde they vnto hym. We haue here but fyue loues and two fyshes. And he sayde, bryng them hyther. And he commaunded the people to syt downe on the graſſe: and toke the fyue loues, and the two fyshes, and loked vp to heauen and blyssed, and brake and gaue the loues to his disciples, and the disciples gaue thẽ to the people

Luc.ix.a. Mar.vi.d. Johñ.vi.c.

Id cum audisset Iesus, secessit illinc in naui ad desertum locum seorsum. Et cum audissẽt turbæ secutæ sunt illum itinere pedestri relictis vrbibus. Et egressus Iesus vidit turbam multam, & factus est affectu misericordiæ erga illos sanauitq; ex illis qui male valebãt. Porro cũ supperisset vespera, adierunt eum discipuli ipsius, dicentes: desertus est locus, & hora iam præterijt dimitte turbas, vt abeant in vicos, & emant sibi cibaria. Et Iesus dixit illis. Non est illis necesse vt abeant, date illis vos quod edant: At illi dicunt ei: Non habemus nisi quinq; panes, & duos pisces, Ille vero dixit. Afferte mihi illos huc. Et iussit turbis discumbere super gramina, sumptis q; quinq; panibꝰ ac duobus piscibꝰ, sublatis in cœlũ oculis, benedixit, & cũ fregisset, dedit discipulis panes, discipuli vero turbis

Et comederũt omnes. & saturati sunt. Et sustulerũt quod superfuerat de fragmentis. xii. cophinos plenos, Porro qui comederant, fuere viri ferme quinquies mille, præter mulieres ac pueros.

And they dyd all eate, and were suffysed. And they gathered vp of the fragementes that remayned twelue baskettes full. And they that eate, were in nombre aboute fyue thousande men beside women and chyldren.

Et statim compulit Iesus discipulos suos vt conscenderent nauim, & præcederent se in ripam viteriorem, donec dimitteret turbas, Ac dimissis turbis ascendit in montem solus ad orandum, Cum autem aduenisset vespera, solus erat illic, Cæterum nauis iam in medio maris erat, & affligebatur ad vndis, nam ventus erat aduersus. Quarta autem noctis vigilia, abiit ad illos Iesus, ambulans super mare, & vbi vidissent eum discipuli super mare ambulantem, turbati sunt, dicentes: Spiritum est, ac pre metu exclamauerunt, sed statim loquutus est illis Iesus, dicens: Bono animo estote, ego sum, ne terreamini.

C

Mar. vi. g. John. vi. c.

And strayght waye Jesus made his disciples entre into a shyppe, and to goo ouer before hym, whyle he sente the people away. And as sone as he hadde sente the people away, he went vp into a mountaine alone to pray, And when nyght was come, he was there him selfe alone. And the shyppe was nowe in the myddes of the see, and was tossed with waues, for it was a contrary wynde. In the fourthe watche of the nyght Jesus came vnto them walkyng on the see. And when his disciples sawe hym walkynge on the see, they were troubled sayenge: it is some spyryte, and cryed oute for feare. And strayghte waye Jesus spake vnto them sayenge, be of good cheare, it is I, be nat afrayde.

Respondens autem illi Petrus, dixit: Domine si tu es iube me ad te venire super aquas. At ille dixit. Veni. Et cum descendisset e naui Petrus ambulabat super aquas, vt iret ad Iesum. Cæterum cum videret ventum validum, territus est, & cum cepisset demergi, clamauit dicens. Domine, serua me. Continuo autem Iesus extenta manu apprehendit eum, & dixit illi. Exigua fiducia prædite, cur hesitastis? Et cum essent ingressi naui, conquieuit ventus. Porro qui erant in naui accesserunt & adorauerunt eum, dicentes Vere Dei filius es. Et cum traiecissent venerunt in terram Genezareth, Et cum cognouissent illum viri loci illius emiserunt nuncios in totam vniuersam finitimam regionem illi, & obtulerũt illi omnes male habentes: Et obs-

Peter answerred hym, and sayde: Mayster, yf thou be he, bydde me come vnto the, on the water. And he sayde, come. And when Peter was come downe out of the shippe, he walked on the water, to goo to Jesus. But when he sawe a myghtye wynde, he was afrayde. And as he began to synke, he cryed sayeng: maister saue me. And immedyatlye Jesus stretched forth his hande and caught hym. And sayd to hym: O thou of lytle fayth, wherfore dyddest thou doubte? And as sone as they were come into the ship, the winde ceasid. Then they that were in the shyp, came and worshypped hym, sayenge. of a truthe thou arte the son of God. And when they were come ouer, they wente in to the lande of Genazareth. And when the men of that place had knowledge of hym, they sent out into all that countre rounde aboute, and brought vnto hym all that were sycke, and be

D

Mar. vi. f.

Mar. vi. f.

sought

sought him, that they might touche the hēme of his desture only. And as many as touched it were made safe.

¶ The. xv. Chapiter.

Mar. vii. a

A THEN came to Jesus Scribes and phariseys frome Jerusalem, sayenge: why do thy dyscypples transgresse the tradycyons of the Elders? For they washe nat theyr handes when they eate breade. He answered and said vnto them: why do ye also transgresse the commaundemente of God, thorough youre tradycyons? For god commaunded sayenge: Honoure thy father and mother, and he that curlethe Father or mother shall suffre death. But ye say, euery man shall saye to his father or mother: that whiche thou desyrest of me to helpe the with: is giuen of god: and so shal he nat honoure hys Father or hys mother. And thus haue ye made, that the cōmaundemente of God ys without effecte, thorough your tradycions. Ypocrytes, well prophesied of you. Esayas sayenge: Thys people drawethe nye vnto me with theyr mouthes and honorethe me with theyr lyppes, howebeit theyre hartes are farre from me: but in vayne they worshyp me teachynge doctrines, whiche are nothynge but mens preceptes.

Exod. xx. c. Deute. v. b. Ephe. vi. a. Leuit. xx. b. Prou. xx. c.

Esay. 29. d.

B And he called the people vnto hym, & sayde vnto them: heare & vnderstande. That which goeth into the mouthe, defileth nat the man: but that whiche commethe out of the mouthe defyleth the man.

Mar. vii. c.

Then came hys dyscypples and sayde vnto hym: Perceyuest thou nat, howe that the Pharyseis are offended in hering this saienge? He answered and saide. All plantes which my heuenli father hath nat planted, shalbe plucked vp by the rotes. Let the alone, they be ye blind leaders of the blynde. If the blynde leade the blynde, bothe shall fall into thy dytche.

Mat. xv. a

Mat. vii. c

secrabant eum, vt tantum fimbriam vestimenti ipsius, quotquot tetigissent, salui facti sunt.

¶ CAPVT. xv.

TVnc accedunt ad Iesum, qui ad Hierosolymis venerunt Scribæ et pharisei, dicentes: Quare discipuli tui transgrediuntur traditionem seniorum? Non enim abluunt manus suas, cum edunt panem. At ille respondens dixit eis. Quare et vos transgredimini præceptum Dei propter traditionem vestram? nam deus præcepit dicens. Honora patrem et matrem: et qui maledixerit patri aut matri, morte moriatur: Vos autem dicitis: Quicunq; dixerit patri aut matri: quidquid donia me profectura erat, id in tuum vertitur commodum, et non honorabit patrem suum, ac matrem suam: et irritum fecistis præceptum Dei, propter traditionem vestram. Hypocritæ, recte de vobis prædixit Esaias dicens. Appropinquat mihi populus hic ore suo, et labiis me honorat, cæterum cor eorum procul abest a me, sed frustra me colunt, docentes doctrinas, et præcepta hominum.

Et aduocatis ad se turbis, dixit eis. Audite et intelligite. Non quod ingreditur in os, impurat hominem, sed quod egreditur, ex ore, hoc impurum reddit hominem.

Tunc accedentes discipuli eius, dixerunt illi: Nosti pharisæos sermone isto offensos fuisse? At ille respondens ait: Omnis plantatio, quam non plantauit pater meus cœlestis: eradicabitur. Omitte illos, duces sunt cæci cæcorum. Porro si cæcus cæco dux fuerit, ambo in foueam cadent.

Respondens autem Petrus dixit ei: Disserenobis parabolam istam. Iesus autem dixit: adhuc et vos intelligentia carentis? Nondum intelligitis quod quicquid ingreditur in os, in aluū abiit, et in secessū eiicitur. At ea quæ proficiscūtur ex ore, ex ipso corde egrediuntur, et illa impurum reddunt hominem. Nam ex corde exeunt cogitationes male, cedes, adulteria, stupra, furta, falsa testimonia, conuicia. Hæc sunt quæ impurant hominem. Cæterum illotis manibus capere cibum, non inquinant hominem.

Then answered Peter and sayde vnto him: declare vnto vs this parable. Then sayde Iesus: are ye yet wout vnderstanding: perceiue ye nat that whatsoeuer goeth in at the mouth dyscendeth downe into the bellye, and is caste out into the draught? But those thinges whiche procede out of the mouthe, come from the herte: and they defyle the man. For out of the herte come, cuyll thoughtes, murdre, breking of wedlocke, whoredome, theste, false witnesse berynge, blasphemye. These are the thynges whiche defile a man. But to eate with vnwashed handes, defyleth nat a man.

Et digressus illinc Iesus, secessit in partes Tyrie et Sidonis. Et ecce mulier Cananea quæ a finibus illis venerat, clamabat ad illum, dicens: Miserere mei Domine fili Dauid: Filia mea misere a demonio agitatur. Ille vero non respondit ei quicquam. Et accedentes discipuli eius rogabant illum dicentes: Amitte illam, nam clamat post nos. At ille respondens dixit. Non sum missus, nisi ad oues perditas, domus Israelitice. Illa vero venit et adorauit eum, dicens: Domine succurre mihi. At ille respondens dixit. Non est honestum sumere panem filiorum et obiicere catellis. Hæc autem respondit: Certe domine, etenim catelli edunt de micis qui cadunt de mensa dominorum suorum. Tunc respondens Iesus, dixit illi. O mulier, magna est fides tua, fiat tibi sicut vis. Et sanata fuit filia eius ex eo tempore.

And Iesus went thence, and departed into the coostes of Tyre and Sydon. And beholde a woman whiche was a Cananyte came oute of the same coostes, and cryed vnto him saying Haue mercy on me Lorde the son of Dauyd, my doughter is pytyously vexed with a deuyll. And he gaue her neuer a worde to aunswere. Then came to hym his dysceples, and besought hym sayenge: sende her awaye, for she foloweth vs cryenge. He aunswered, and sayde: I am nat sente, but vnto the lost shepe of the house of Israell. Then she came and worshypped hym, sayenge: mayster helpe me. He answered and sayd: It is nat good, to take the chyldrens breade, and to caste it to whelpes She aunswered and sayd: truth lorde, neuertheles the whelpes eate of the crommes, whiche fall from theyr maysters table. Then Iesus answered and sayde vnto her: O woman great is thy fayth, be it to the euen as thou desyrest. And her doughter was wade whole, euyn at that same houre.

Et progressus illinc Iesus, venit iuxta mare Galilee, et conscenso monte, sedebat illic. Et accesserunt ad eum turbe multe, ducentes secum claudos, cecos, surdos mutilos, et alios multos, et

Then Iesus went away frō thence and came nye vnto the see of Galyle, and wente vp into a mountayne and sat downe there. And much people came to hym, hauyng with them, halte blynd, domme, mayned, and other many, and

Mar. vii.

caste

caſt them downe at Jeſus fete. And he healed them, in ſo muche that the people wondred to ſe the domme ſpeake, the maymed whole, the halte to go, and the blynde to ſe. And they glorifyed the god of Iſraell.

Mar. 8. a. Then Jeſus called his diſciples to him and ſayde: I haue compaſſyon on the people, bycauſe they haue continued with me thre daies and haue nought to eate, and I wyll nat lette them departe faſtyng, leſt they periſſhe in the wai. And his diſciples ſayd vnto him: whence ſhulde we get ſo muche breade in the wyldernesse, as ſhulde ſuffyſe ſo great a multytude. And Jeſus ſayde vnto them: Howe many loues haue ye. And they ſaide: ſeuen, and a fewe lytle fyſſhes. And he commaunded the people to ſyt downe on the grounde: and toke the ſeuen loues and the fyſſhes, and gaue thankes and brake them, and gaue to hys diſciples, and the dyſcypples gaue them to the people: and they dyd all eate and were ſuffyſed. And they toke vp the broken meate that was lefte. vii. baſkettes full. And yet they that eate were. iiii M. men, beſydes women and chyldren. And he ſente awaye the people, and toke ſhyp and came into the partyes of Magdala.

¶ The. xvi. Chapyter.

A Mar. 8. d. Luc. xii. g. THEN came the Pharyſeis and Sadduceys and dyd tempte him, deſyringe him to ſhewe them ſome ſygne frome heauen. He answered and ſayd vnto them. At euen ye ſaye, we ſhall haue fayre wether, and that bycauſe the ſkye is reed, and in the morynge ye saye, to daye ſhalbe foule wether, and that bycauſe the ſkye is cloudye and reed. O ye ypocrytes, ye can decerne the faſhyon of the ſkye and can ye nat decerne the ſygnes of the tymes? The frowarde nacyon and aduoutrous ſekethe a ſigne: and there ſhal none other ſygne be giuē vnto thē but the ſygne of the prophet Jonas.

abiecerunt eos ad pedes Jeſu, et ſanauit eos adeo. vt turbe miratę ſint, cum viderent mutos loqui, mutilos eſſe ſanos, claudos ambulare, cecos videre et glorificabant Deum Iſrael.

Ieſus autem vocatis ad ſe diſcipulis ſuis, dixit: Miſeret me turbe, propterea quod iam tridduum perſeuerant apud me, et non habent quod edant. et dimittere eos ieiunos nolo, ne deficiant in via. Et dicunt ei diſcipuli eius. Vnde nobis in ſolitudine panes tam multi vt ſaturemus turbam tantam? Et dicit illis Ieſus: Quod panes habetis? At illi dicunt: ſeptem, et paucos piſciculos. Et iuſſit turbas diſcumbere in terra. Et ſumpſit ſeptem panes ac piſces. et poſtquam gratias egiſſet, et fregit dedit discipulis ſuis, diſcipuli vero turbe, comederuntq; omnes, et ſaturati ſunt. Et ſuſtulerūt quod ſupererat, fragmentorum ſeptem ſportulas plenas. At ii qui comederant erant quater mille viri preter mulieres et pueros. Et dimiſſis turbis cōſcendit nauim, venitq; in fines Magdala.

¶ CAPVT. xvi.

ET aggreſſi Phariſei vna cum Sadduceis tentantes rogabant eum, vt ſignum e cœlo oſtenderet ſibi. At ille reſpōdēs dixit eis. Cū coperit eſſe veſpera, dicitis: ſerenitas erit, rubet cœlum, et mane, hodie tempeſtas, rubet enim cœlum triſte Hypocrite, faciem cœli ſcitis diiudicare, ſigna vero temporum non poteſtis? Natio prana et adultera ſignum requirit, et ſignum non dabitur ei niſi ſignum Ionę prophete.

Et relictis aliis abiit.

Et cum venissent discipuli eius in viteriorem ripam per obliuionem non sumpserant panes. Iesus autem dixit illis Videte et cauete a fermento Phariseorum ac Sadduceorũ At illi reputabant intra ese, dicentes: panes non sumpsimus, Quod vbi cognouit iesus dixit illis. Quod cogitatis intra vosipsos, o parum fidẽtes, quod panes non sumpseritis? Nondum intelligitis, neq; memoria tenetis quinq; illos panes, cum homines essent quinquies mille. et quot cophinos sustuleritis? Neq; septem illos panes, cum homines essent quater mille, et quot sportas acceperitis? Qui fit vt non intelligatis, me non de pane dixisse vobis illud, vt cauueretis a fermento Phariseorum et Saduceorum? Tunc intellexerunt quod non iussisset cauere a fermento panis, sed doctrina Phariseorum et Saduceorum.

Cum venisset autem Iesus in partes Cæsaree, eius quæ cognominatur Philippi, interrogauit discipulos suos, dicens. Quem me dicunt homines esse, filium illum hominis. Illi vero dicebant. Alii quidem Iohannem Baptistam, alii vero Heliam, alii vero Hieremiam, aut vnum de numero prophetarum. Dicit illis. At vos quem me dicitis esse? Respondens autem Simon Petrus, dixit. Tu es Christus ille filius dei viuentis. Et respondens Iesus dixit illi: Beatus es Simon Bariona, quia caro et sanguis non reuelabit tibi, sed pater meus qui est in cœlis. At ego vicissim tibi dico, quod tu es Petrus et super hanc Petram edificabo meam ecclesiam: et porte inferorum non valebunt aduersus illam. Et dabo tibi claues regni cœlorum, et quicquid alligaueris

So lefte he them and departed.

And when his dysciples were come to the other syde of the water, they hadde forgoten to take breade with them. Then Jesus sayd vnto them. Take hede and beware of the leuen of the Pharisets and the Saduceis. And they thoughte in them selues sayenge: bycause we haue brought no breade with vs. When Jesus vnderstode that. he sayd vnto them: O ye of lytle fayth, why are your myndes combred bycause ye haue broughte no breade? Do ye nat yet perceyue, neyther remembre those .v. loues when there were .v. M. men, and howe many basshettes toke ye vp: Neyther the .vii. loues when there were foure. M. and howe many basshettes toke ye vp? Why perceiue ye nat then, that I spake nat vnto you of bread, when I saide beware of the leuen of the Pharyseys and of the Saduceys? Then vnderstode they howe that he bad nat them beware of the leuen of breade: but of the doctryne of the Pharyseis, and of the Saduceys.

B Jon. ii. a.

Mar. i. b. Luc. xii. a.

C Mar. viii. c. Luc. ix. c.

✠ When Jesus came into the coostes of the cytye whiche is called Cesarea Philippi, he axed hys dysciples sayeng: whom do men say that I the son of man am? They sayde, some say that thou art Johñ Baptyst, some Helias some Jeremyas, or one of the Prophetes. He sayde vnto them: but whom say ye that I am? Symon Peter aunswered and sayde: Thou arte Christe the son of the lyuynge God. And Jesus answered and saide to hym: happy arte thou Symon the son of Jonas, for flesche and blonde hath nat opened vnto the that, but my father whiche is in heauen. And I saye also vnto the, that thou arte Peter: and vpon this rocke I wyll buylde my congregacyon. And the gates of hell shal nat preuayle against it. And wyl giue vnto the, the keyes of the kingdome of heauen, and what so euer thou bynd-

dest

best vpon earth shalbe bounde in heuen, and whatsoeuer thou louest on earth, shalbe loused in heauen. ¶

D Then he charged his disciples, that they shulde tel no man, that he was Jesus Christ. From that tyme forth Jesus began to shewe vnto hys disciples, howe that he muste goo vnto Jerusalem, and suffre manye thynges of the elders, and of the hye Priestes, and of the Scrybes, and must be kylled: and ryse agayne the thyrde day. But Peter toke hym a syde, & began to rebuke him sayinge: mayster fauer thy selfe: this shall nat come vnto the. Then tourned he about & sayde vnto Peter come after me Sathan, thou offendest me, bicause thou sauourest nat godly thynges but worldly thynges.

Jesus then sayd to hys disciples. If anye man wyl folowe me, let him forsake him selfe and take vp his crosse and folowe me. For whosoeuer wyll saue his lyfe, shall lose it. And whosoeuer shall lose hys lyfe for my sake, shal fynde it. What shal it profyte a mã though they shuld winne al the whole worlde yf he lese his owne soule? Or els what shal a man giue to redeme his soule againe withal. For the son of man shal come in the glorye of his father, with his angels, and then shall he rewarde euery man according to his dedes. Verely I say vnto you some there be among them that here stande, which shal nat taste of death tyl they shal haue sene the son of man come in his kyngedome.

☞ The. xvii. Chapiter.

A AND after syxe daies Jesus toke Peter James, and Johñ his brother & brought them vppe into an hye mountayne out of the waye, and was transfygured before them and his face dyd shyne as the sonne, and his clothes were as whyte as the lyght: and beholde there

in terra, erit alligatum in cœlis, et quæcunque solueris in terra erit solutum in cœlis.

Tunc edixit discipulis suis, ne cui dicerent quod ipse esset Iesus Christus. Ex eo tempore cœpit Iesus indicare discipulis suis quod oportet ipsum abire Hierosolymam, et multa pati a senioribus et principibus sacerdotum, et scribis et occidi, et tertia die resuscitari. Et cum adduxisset eũ Petrus, cœpit illum increpare, dicens. Propitius tibi sis domine, nequaq̃ erit tibi hoc. At ille conuersus dixit petro. Abi post me Satana, obstaculo es mihi, quia non sapis quæ sunt dei, sed ea quæ sunt hominum.

Tunc Iesus dixit discipulis suis. Si quis vult post me venire, abneget semetipsum, & tollat crucem suam, ac sequatur me. Qui enim voluerit animam suum seruare perdet eam: rursus qui perdiderit animam suam meacausa, inueniet eam. Quid enim prodest homini, si totum mundum lucratus fuerit, anime vero sue iacturã fecerit? aut quid dabit homo, cuius permutatione redimat animam suam: Futurum est enim vt filius hominis veniat in gloria patris sui, cum angelis suis, et tunc reddet vnicuiq̃ iuxta facta ipsius. Amen dico vobis, sunt quidam hic stantes, qui non gustabunt mortem donec viderit filium hominis venientem in regno suo.

☞ CAPVT. xvii.

ET post dies sex assumit Iesus Petrum ac Iacobum: et Iohannem fratrem eius, et subducit illos in montem excelsum seorsum trãsformatusq̃ est coram illis, et splenduit facies eius sicut sol. Vestimẽta autẽ illius facta sũt candida sicut lumen. ¶ Et ecce

conſpecti ſunt illis Moſes et Helias, cum illo colloquentes. Reſpondens autem Petrus, dixit Ieſu: Domine, bonum eſt nos hic eſſe, ſi vis, faciamus hic tria tabernacula, tibi vnum, et Moſi vnum, et Helie vnum. Adhuc eo loquente, ecce nubes lucida obumbrauit illos, et ecce vox e nube quæ dicebat: hic eſt filius meus dilectus, in quo mihi bene complacitum eſt, ipſum audite. Et cū hæc audiſſent diſcipuli procidērunt in faciem ſuam, et timerite ſunt vehementer. Et accedens Ieſus tetigit illos, dixit q;. Surgite et non timeatis. Vbi vero ſuſtuliſſent oculos ſuos, neminem videbant, niſi Ieſum ſolum.

Et cum deſcenderent de monte: præcepit illis Ieſus, dicens: ne cui dixeritis viſionem, donec filius hominis a mortuis reſurgat.

Et interrogauerunt eum diſcipuli ſui dicentes. Cur igitur Scribæ dicunt, quod Heliam oporteat venire prius? Ieſus autem reſpondens dixit illis: Helias quidem veniet prius, & reſtituet omnia: Cæterum dico vobis, Heliam iam veniſſe, et non agnouerunt eum, ſed fecerunt in eo quæcunq; voluerunt. Sic et filius hominis paſſurus eſt ab illis. Tūc ītellexerunt diſcipuli, quod de Iohanne Baptiſta dixiſſet ipſis.

Et cum veniſſent ad turbam, acceſſit ad eum homo quidam flectens genua illi, dicensq;. Domine miſerere filii mei: quoniam lunaticus eſt, et miſere affligitur, nam ſepe cadit in ignem, et ſepe in aquam, et obtuli eum diſcipulis tuis, nec potuerunt eum ſanare. Reſpondens autem Ieſus dixit. O natio incredula, et diſtorta, quo vſq; tandem ero vobiſcū. vſq; quo patiar vos? Adducite illum huc. Et increpauit illud Ieſus, Et exiit ab eo demoniū

there appered vnto them Moises and Helias, talkynge with hym. Then aunswered Peter and sayde to Jesus: mayster here is good beynge for vs. If thou wylte, let vs make here thre tabernacles, one for the, one for Moyses, and one for Helyas. Whyle he yet spake, beholde a bright cloude shadowed them. And beholde there came a voice out of that cloude sayenge: this is my deare son, in whom I delyte, heare him. And when the disciples harde that they fell on theyr faces, and were sore affraide 2. Pet. i. And Jesus came and touched them and said: aryse and be nat affrayde. And when they loked vp, they sawe no man, saue Jesus onelye:

And as they came downe from the mountayne. Jesus charged them sayeng: se that ye B shewe the vysyon to no man, vntyll the son of man be rysen agayne from deathe.

✠ And his dyscyples axed of hym sayenge: Why then saye the scribes, that Helyas must fyrst come? Jesus aunswered and sayde vnto them: Helyas shall fyrste come and restore all thynges. And I say vnto you that Helyas is come alredye, and they knewe hym nat, but haue done vnto hym whatsoeuer they lusted, Mar. ix. Jn lykewyse shall also the son of man suffre Mala. 4. of them. Then the dyscyples perceyued that he spake vnto them of Jehū Baptyst.

And when they were come to the people there C came to him a certaine mā, and kneled downe to hym, and sayde: mayster haue mercy on my son, for he is franticke, and is sore vexed. And Mar. ix. ofte tymes he falleth into the fier and ofte Luc. ix. into the water. And I brought hym to thy dyscyples, and they coulde nat heale hym. Jesus answered and sayde: O generacion faythlesse and croked: howe longe shall I be with you? howe longe shall I suffre you? bryng hym hyther to me. And Jesus rebuked the deuyll, and he came out of hym. And the chylde was healed

healed euen the same houre. ✠

D Then came the dyscypples to Jesus secretlye
Ma. xvii. b. and sayde, why coulde we nat caste him oute?
Jesus sayd vnto them: Bicause of your vnbeleke. For I saye verely vnto you: yf ye had
fayth as a grayne of mustarde sede, ye shulde
saye vnto this mountayne, remoue hence to
yonder place, and he shulde remoue, neyther
shulde any thing be vnpossible for you to do
Howbeit this kinde goethe nat oute, but by
prayer and fastynge.

As they passed the tyme in Galyle, Jesus
sayd vnto them. The son of man shalbe be-
trayed into the handes of men, and they shal
kyll hym, and the thyrde daye he shall ryse a-
gayne. And they sorowed greatly.

Mat. xx. c. Luc. viii. ✠ And when they were come to Capernaū,
they that were wont to gadre polle moneye,
came to Peter and sayd: Dothe youre mayster paye tribute? He saide: ye. And when he
was come into the house. Jesus spake firste
to him, saieng: What thinkest thou Simon:
of whom do the kinges of the earth take tri-
bute or polle money? of their children, or of
straungers. Peter saide vnto him, of straun-
gers. Then saide Jesus vnto him againe:
then are the children free. Neuertheless lest
we shulde offende them, go to the sea and cast
in thine angle, and take the fisshe that firste
commeth vp: and when thou hast opened his
mouth, thou shalt find a pece of twenty pens
take that and pay for the and me.

☞ The. xviii. Chapiter.

A THE same tyme the disciples came to
Mat. xx. a. Luc. xx. f. Jesus, sayenge: Who is the greatest in
the kingdome of heuen? Jesus called a chyld
vnto him, and set him in the myddes of them
and sayde: Verely I say vnto you: except ye
turne & become as children, ye cā nat ētre into
the

et sanatus est puer a tempore illo.

Tunc accedentes discipuli ad Iesum seorsum: dixerunt. Quare nos non potuimus eicere illud, Iesu autem dixit illis. Propter incredulitatem vestram. Amen quippe dico vobis, si habueritis fidem sicut granum sinapis, dicetis monti huic, demigra hinc illuc, et demigrabit, neq; quicquam impossibile erit vobis. Sed hoc genus non egreditur, nisi per deprecationem et ieiunium.

Cum autem versarentur in Galilea, dixit illis Iesus. Futurum est vt filius hominis tradatur in manus hominum, et occident eum, ac tertio die resurget. Et merore affecti sunt vehementer.

Cum autem venissent in oppidum Capernaum, accesserūt qui didrachma solent accipere ad Petrum, dixeruntq;, Præceptor vester num soluit didrachma? Dicit etiam. Et cum ingressus fuisset in domū, preuenit illum Iesus dicens. Quid tibi videtur Simon? Reges terre a quibus accipiunt tributa aut cēsū, a filiis suis an ab alienis. Dicit illi Petrus. Ab alienis. ait illis Iesus: Ergo liberi sunt filii. Verum ne simus illis offendiculo, profectus ad mare, mitte hamum, et eum piscem qui prodierit primus, tolle, et aperto ore illius, inuenies staterem, acceptum eum, da illis pro me et te

☞ CAPVT. xviii.

IN illo tempore accesserunt discipuli ad Iesum, dicentes. Quis maximus est in regno cœlorum? Et accersitum ad se puerum Iesus, statuit in medio illorum et dixit. Amē amē dico vobis ni si rōuersi fueritis, et efficiamini sicut pueri, nō ingrediemini

in regnum cœlorum: Quis. quis igitur demiserit semetipsum, sicut est puer iste, hic est ille maximus in regno cœlorum. Et qui receperit vnum puſillum talem in nomine meo, me recepit. Qui autem offenderit vnum de puſillis istis, qui in me credunt expedit ei, vt suſpendatur mola asinaria in collum eius, ac demergatur in profundum maris. Ve mundo ab offendiculis. Necesse est enim vt veniant offendicula: verumtamen ve homini, per quem offendiculum venit.

Quod si manus tua. vel pes tuus obstaculo est tibi abcide eum et proiice abs te, bonum est tibi ad vitam ingredi claudum, aut mutilum potius quam duas manus, vel duos pedes habentem mitti in ignem eternum. Et si oculus tuus offendet te, erue eum, et proiice abs te. Bonum est tibi vt luscus intres in vitam, potius quam vt duos oculos habens, mittaris in gehennam ignis.

Videte, ne contemnatis vnum ex his puſillis. Dico enim vobis, quod angeli eorum in cœlis semper vident faciem patris mei qui in cœlis est. Venit enim filius hominis seruare quod perierat. Quid vobis videtur? si fuerint alicui homini centum oues, et errauerit vna ex eis, nonne relictis nonaginta nouem in montibus, vadit et querit eam quæ errauerat. Et si contigerit vt inueniat eam. Amen dico vobis gaudet super ea magis quam super nonaginta nouem, quæ non errauerunt. Sic non est voluntas coram patre vestro qui in cœlis est, vt pereat vnus de puſillis istis.

Porro si peccauerit in te frater tuus vade et argue eum inter te et ipsum solum. Si audierit lucratus es fratrem tuum. Si vero te non audierit, adhibe tecum

the kyngedome of heauen. Whoſoeuer therefore humbleth him ſelf as this childe, the ſame is the greateſte in the kyngedome of heauen. And whoſoeuer receyueth ſuch a chylde in my name, receyueth me. But whoſoeuer offendeth one of theſe litelones which beleue in me it were better for hym that a mylſtone were hãged about his necke, and that he were drowned in the depthe of the ſee. Woo be vnto the worlde bycauſe of offences. Howe be it, it cannat be auoyded, but that offences ſhalbe gyuen. Neuertheleſſe wo be to the man by whõe the offence commethe. Mar. ix. Luc. xvii.

Wherefore if thy hande, or thy fote offende the, cut him, of and caſte hym from the. It is better for the to enter into lyfe halte or maymed, rather then thou ſhuldeſte haue two handes, or two fete, be caſte into euerlaſtynge fyre. And alſo if thyne eye offende the, plucke hym out, and caſte hym from the. It is better for the to enter into lyfe with one eye, then haue two eyes to be caſt into hell fyre. B Mar. ix.

Se that ye diſpiſe nat one of theſe lytelones For I ſay vnto you, that in heauen, their angels alwayes beholde the face of my Father which is in heauen. ✠ Ye and the ſon of man is cõe to ſaue that which is loſt. Howe thynke ye? yf a man haue an hundreth ſhepe, and one of them be gone a ſtray, doth he nat leue nintye and nyne in the mountaynes, and goethe and ſeketh that one which is gone aſtraye? yf it happen that he finde him. Verely I ſay vnto you he reioyſeth more of that ſhepe, then of the nintye and nyne which went nat aſtraye. Euen ſo it is nat the wyll of your father in heuen, that one of theſe lytelones ſhulde peryſſhe. Luc. xv. Luc. xix.

✠ Moreouer if thy brother treſpaſſe agaynſt the. Go and tell hym his faulte betwene hym and the alone, if he here the, thou haſt won thy brother: But if he heare the nat, then take yet C

with

with the one or two, that in the mouthe of two or thre wytnesses all thynges maye be stablyshed. If he heare nat them, tel it vnto the congregacyon. If he here nat the congregacyon, take hym as an Hethen man, and as a Publycan. Verelye I saye vnto you: whatsoeuer ye bynde on earthe, shalbe bounde in heuen. And what so euer ye loose on earthe, shalbe loosed in heauen.

Agayne I saye vnto you, that yf two of you shall agre in earthe vpon any maner thynge, whatsoeuer they shall desyre: it shalbe gyuen them of my Father whiche is in heauen. For where two or .iii. are gathered togyther in my name, there am I in the myddes of them.

Then came Peter to hym, and sayde: Mayster howe often shall I forgyue my brother, yf he syn agaynst me, seuen tymes? Jesus sayde vnto hym: I saye nat vnto the seuen tymes but seuentye tymes seuen tymes. ✠

✠ Therfore is the kyngedome of heauen lykened vnto a certayne kynge, whiche wolde take accomptes of his seruauntes. And when he had begonnne to recken: one was brought vnto him which ought hym ten thousande talentes whom bycause he had nought to paye, his maister commaunded him to be solde, and his wyfe, and his chyldren, and al that he had and payment to be made. The seruaunte fell downe and besought hym sayenge: Syr gyue me respite, and I wyl pay it euery whit. Then hadde the Lorde pitye on that seruaunte, and lowsed hym, and forgaue hym the dette.

And the sayd seruaunt went out and founde one of his felowes whiche ought him an hundreth pence, and laide hãdes on him and toke hym by the throte, sayenge: paye me that thou owest. And his felowe fel down and besought him sayeng: haue pacience with me, and I wyl paye the all. And he wolde nat but wente and cast

adhuc vnum ex eis dicat, vt in ore duorum aut trium testium consistat omne verbum. Quod si non audierit eos, dic ecclesiæ. Quod si ecclesiam non audierit, sit tibi velut ethnicus & publicanus. Amen dico vobis quæcunq; alligaueritis super terram erunt ligata in cœlo, & quæcunq; solueritis super terram erunt soluta in cœlo.

Rursum dico vobis, quod si duo ex vobis consenserint super terram, de omni re, quæcunque petierint, fiet illis a patre meo, qui in cœlis est. Vbi sunt enim duo vel tres congregati in nomine meo, ibi sum in medio eorum.

Tunc accedens Petrus ad eum, dixit: Domine, quoties peccabit in me frater meus, & remittam ei? Num vsq; septies? Dicit illi Iesus. Non dico tibi vsq; septies, sed vsque septuagies septies.

Ideo assimilatum est regnũ cœlorum homini regi, qui voluit conferre rationem cum seruis suis, & cum cepisset conferre ablatus est ei vnus, qui debebat ei decem milia talentorum. Cæterum cum is non esset soluendo iussit eum dominus venundari, & vxorem eius & liberos, & omnia quæ habebant, & fieri solutionem. Procidens autem seruus ille, adorabat eum, dicens. Domine esto patiens erga me & omnia tibi reddam. Misertus autem dominus serui illius, absoluit eum, & eo alienum remisit ei.

Egressus vero seruus ille inuenit vnum de conseruis suis, qui debebat ei centum denarios, & iniecta in eum manu: obtorto collo trahebat dicens. Solue quod debes. Et procidens seruus eius rogabat eum dicens. Esto patiens erga me, & omnia reddam tibi. At ille nolebat, sed abiit

& coniecit eum in carcerem, donec redderet debitum. Por ro cum vidissent conserui eius quæ fiebant indoluerunt valde, & venerunt aperuerunt q̄ domino suo omnia quæ facta fuerant. Tunc accersiuit illum dominus suus, & ait illi. Serue scelesse, totum debitum illud remisi tibi, cum obsecrasses me, nonne oportuit & te misereri conserui tui, sicut & ego misertus tui eram. Et iratus dominus eius, tradidit eum tortoribus, quoad vsque redderet totum quod debebatur sibi. Sic & pater meus cælestis faciet vobis si non remiseritis suo quisq; fratri de cordibus vestris delicta illorum.

CAPVT. xix.

FT factum est cum consummasset Iesus sermones hos, demigrauit a Galilea, & venit in fines Iudeæ trans Iordanem. & secute sunt eum turbæ multæ, & sanauit eos ibi.

Et accesserunt ad eum pharisei tentantes eum & dicentes. Licet ne homini diuortium facere cum vxore sua, quacunq; ex causa? Qui respondēs ait eis: An non legistis quod is qui fecit ab initio masculum & feminam fecit, eos? Et dixit: Propterea deseret homo patrem & matrem, & adglutinabitur vxori suæ, & erunt duo in carnem vnam. Itaq; iam non sunt duo, sed vna caro. Quod ergo Deus coniunxit, homo non separet.

Dicunt illi. Cur ergo Moses iussit dare libellum repudii, ac dimittere eam? Ait illis, Moses ad duritiam cordis vestri permisit vobis repudiare vxores vestras, cæterum ab initio non fuit sic. Dico autem vobis q̄ quicunque repudiauerit vxorem suam (nisi ob stuprum, &

cast him into pryson tyl he shulde pay the det. When his other felowes saw what was done they were very sory, and came and tolde vnto their Lorde all that had happened. Then his Lorde called him and sayd vnto hym: O euyl seruaunte I forgaue the all that det, bycause thou prayeste me: was it nat mete also ỳ thou shuldest haue had compassion on thy felowe euen as I had pytye on the? And his lorde was wrothe, and delyuered hym to the iaylers tyll he shulde paye all that was due to hym. So lykewyse shal my heuenly father do vnto you excepte ye forgyue with your hertes, eche one to his brother their trespasses. ✠

The. xix. Chapyter.

AND it came to passe, when Iesus had fynyshed those sayenges, he gatte hym from Galyle, and came into the coostes of Iurye beyonde Iordan, and muche people folowed hym, and he healed them there. A Mar. x. a

Then came vnto hym the Pharyseys temptynge hym, and sayeng to him. Is it lawefull for a man to put away his wyfe for all maner of causes? He answered and sayde vnto them: haue ye nat redde, howe that he whiche made man at the begynnynge, made them man and woman, and sayde, for this thynge, shal a man leue father and mother, and cleaue vnto hys wife, and they twaine shalbe one flesshe. Wherfore nowe are they nat twayne, but one flesshe Let no man therfore put a sunder that which God hath cuppled togyther. Gene. ii. Gene. xx. Ephe. v. 1. Cor. vi.

Then sayde they to hym: why dyd Moyses commaunde to gyue a testymonyall of diuorsement, and to put her awaye? He sayde vnto them. Moyses bicause of the hardenes of your hertes suffred you to put awaye your wyues: But from the begynnyng it was nat so. I say therfore vnto you: whosoeuer putte the awaye hys wyfe (excepte it be for fornycacyon) and B Mar. x. a Luc. xvi. 1. Cor. vii.

maryeth

marpethe an other, breakethe wedlocke, and whosoeuer marpethe her whiche is dyuorced. dothe commyt aduoutrye.

Then sayde his disciples to hym: if the matter be so betwene man and wyfe, then is it nat good to mary. He sayd vnto them: al men can nat away with that saieng saue they to whom it is gyuen. There are chaste whiche were so borne out of theyr mothers bellye. And there are chaste, whiche be made of men. And there be chast, which haue made them selues chaste for the kyngedome of heauens sake. He that can take it, let him take it.

C Then were brought to hym ponge chyldren that he shuld put his hãdes on them and pray. And the disciples rebuked them. But Jesus sayd: suffre the chyldren, and forbyd them nat to come to me: for of suche is the kyngdome of heauen. And when he had put his handes on them, he departed thence.

Mar.x.b. Luc.xviii.c.

And beholde one came, and sayde vnto hym good mayster, what good thynge shall I do that I may haue eternall lyfe? He sayde vnto hym, why callest thou me good? there is none good but one, and that is God. But yf thou wylte enter into lyfe, kepe the commaundementes. The other sayde to him: whiche? And Jesus sayde: breake no wedlocke: kyll nat: steale nat: beare nat false wytnes: honour father and mother: and loue thy neyghboure as thy selfe. And the ponge man sayde vnto him: I haue obserued all these thynges frome my youth what lacke I yet? And Jesus said vnto hym, if thou wylte be perfecte, go and sell that thou haste: and gyue it to the poore, and thou shalte haue treasure in heauen, and come and folowe me. When the ponge man harde that sayeng, he went away mourninge. For he had greate possessyons.

Mar.x.b. Luc.xviii.d

Then Jesus sayde vnto hys disciples. Verely

aliam duxerit, committit adulterium. Et qui repudiatam duxerit, is adulterium committit.

Dicunt ei, discipuli eius. Si ita est causa hominis cum vxore, non expedit contrahere matrimonium. Qui dixit illis: Non omnes capiunt verbum istud, sed quibus datum est. Sunt enim eunuchi qui de matris vtero sic nati sunt, & sunt eunuchi qui facti sunt eunuchi ab hominibus, & sunt eunuchi qui seipsos castrauerunt propter regnum coelorum. Qui potest capere, capiat.

Tunc oblati sunt ei pueri, vt manus eis imponeret, & oraret. Discipuli autem increpabant eos. Iesus vero ait eis. Sinite pueros, & ne prohibeatis eos ad me venire, talium enim est regnum coelorum. Et cum imposuisset eis manus, abiit illinc.

Et ecce vnus accedens, ait illi: Magister bone, quid boni faciam, vt habeam vitam eternam. Qui dicit ei: Cur me vocas bonum: Nullus est bonus nisi vnus, nempe Deus. Quod si vis ad vitam ingredi serua mandata. Dicit illi, quae? Iesus autem dixit. Non facies homicidium. Non committes adulterium. Non facies furtum. Non falsum dices testimonium. Honora patrem & matrem. & diliges proximum tuum vt teipsum. Dicit illi adolescens. Omnia haec seruaui a iuuentute mea, quid adhuc mihi deest? Ait illi Iesus, Si vis perfectus esse, vade vende quae habes, & da pauperibus, & habes thesaurum in coelo, & veni sequere me. Cum audisset autem adolescens eum sermonem, abiit tristis. Erat enim habens possessiones multas.

Iesus autem dixit discipulis suis. Amen

relye

dico vobis, dñes difficile intrabit in regnum cœlorum. Et iterum dico vobis: facilius est Camelum per foramen acus transire, quam diuitem in regnum Dei ingredi. Audítis autem his discipuli, expauerunt valde, dicentes. Quis ergo potest saluus fieri? Intuitus autem illo, Iesus dixit illis, Apud homines hoc impossibile eũ, apud Deum autem omnia possibilia sunt,

Tunc respondens Petrus dixit ei. Ecce nos relinquímus omnia, & secuti sumus te, quid ergo erit nobis? Iesus autem dixit illis. Amen dico vobis, quod vos, qui secuti estis me in regeneratione, cum sederit filius hominis in sede maiestatis sue sedebitis & vos super sedes duodecim, iudicantes duodecim tribus Israel. Et omnis qui reliquerit domos, aut sorores, aut patrem, aut matrem, aut vxorem, aut filios, aut agros propter nomen meum centuplum accipiet, & vitæ eternæ sorti etur hæreditatem. Multi autem primi erunt nouissimi, & nouissimi primi,

✠CAPVT. xx.

NAM simile est regnum cœlorum homini patri familias, qui exiit primo statim diluculo ad conducendos operarios in vineam suam. Conuentione autem facta cum operariis in singulos dies denario, misit eos in vineam suam. Et egressus circiter horam tertiam, vidit alios stantes in foro ociosos, & illis dixit: Ite & vos in vineam, & quodcunq; iustũ fuerit dabo vobis, Illi autem abierunt. Rursum autem exiit circiter sextam & nonam horam & fecit similiter. Circa vndecimam vero exiit, & inuenit alios stantes ociosos ac dicit illis, Cur hic statis totum diem ocioſi. Dicunt

rely I say vnto you, it is harde for a rych man to entre into the kyngedome of heauen. And more ouer I saye vnto you it is easyer for a Camell to go throughe the eye of a nedle, then for a ryche man to entre into the kyngedome of God. When his dysceples harde that, they were exceedyngely amased, sayenge. Who then can be saued? Jesus behelde them, and sayde vnto them. With men this is vnpossyble, but with God all thynges are possyble.

✠ Then answered Peter and sayde to hym. Beholde we haue forsaken all and folowed the: what shal we haue? Jesus said vnto them Verely I saye vnto you: when the son of man shall syt in the seate of his maiestye, ye whiche folowe me in the seconde generacyon shall syt also vpon twelue seates and iudge the twelue trybes of Jsraell. And whosoeuer forsakethe houses or brethren, or systers, eyther Father or mother, or wyfe, or chyldren, or landes for my names sake, the same shal receyue an hundrethe folde, and shall enheryte euerlastynge lyfe. ✠ Many that are fyrste shalbe laste, and the last shalbe fyrste. D

✠ The.xx. Chappter.

FOR THE kyngedome of heauen is lyke vnto a householder, whiche went out earlye in the morynge to hyer labourers into his vyneyarde. And he agreed with the labourers for a peny a dai, and sent them into his vyneyarde. And he wente out aboute the thyrde houre, and sawe other standing ydel in the market place, and sayde vnto them, go ye also into my vyneyarde: and what so euer is ryght I wyll gyue you. And they wente theyr waye. Agayne he wente out aboute the syxte and nynthe houre, and dyd lykewyse. And he went out about the eleuenth hour, and founde other standynge ydell, and sayde vnto them: Why stande ye here all the daye ydell? They A

Mar.x.c. Luc.xviii.c.

saide

sayde vnto hym: bycause no man hathe hyred vs. He sayde vnto them: go ye also into my vyneyarde, and what so euer is ryghte that shall ye receyue.

B When euen was come the lorde of the vyneyarde sayd vnto his stewarde: call the labourers, and gyue them theyr hyer, begynninge at the last, tyl thou come to the first. And they whiche were hyred about the eleuenth houre came and receyued euery man a peny. Then came the fyrst, supposyng that they should receyue more, and they lykewyse receiued euery man a peny. And when they had receyued it, they murmured agaynste the good manne of the house, saienge. These laste haue wrought but one houre, and thou haste made them equall vnto vs, whiche haue borne the burthen, and heate of the daye.

C He answered to one of them sayeng: freende I do the no wronge: dyddest thou nat agree with me for a peny? Take that whiche is thy duetye, and go thy waye. I gyue vnto thys laste as muche, as to the. Is it nat lawful for me to do as me lusteth with myne owne? Is thyne eye euyll bycause I am good? So the laste shalbe fyrste, and the fyrste shalbe laste. For many are called, and fewe be chosen. ✠

✠ And Jesus ascended to Jerusalem and toke the twelue disciples aparte in the waye, and sayd to them: Beholde we go vp to Jerusalem: and the son of man shalbe betrayed vnto the chiefe preestes, and vnto the Scribes: and they shall condempne hym to deeth, and shall delyuer hym to the Gentyls, to be mocked, to be scourged, and to be crucifyed: and the thyrde day he shall ryse agayne.

Mar. x. c. Luc. xviii. c.

✠ Then came to hym the mother of Zebedes chyldren with her sonnes worshyppyng hym, and desyryng a certayn thyng of hym. And he

ei: Quia nemo nos conduxit. Dicit illis: Abite & vos in vineam, & quodcunque fuerit iustum accipietis.

Cum autem vespere factum esset, dicit dominus vineæ procuratori suo. Voca operarios, & redde illis mercedem, incipiens a nouissimis vsque ad primos. Et cum venissent qui circa undecimam horam venerant, acceperunt singuli denarium. Venientes autem & primi arbitrati sunt, quod plus essent accepturi: & acceperunt ipsi quoque singuli denarium. Et cum accepissent, murmurabant aduersus patrem familias, dicentes. Hi nouissimi vnam horam fecerunt in opere, & illos pares nobis fecisti, qui portauimus pondus diei & æstum.

At ille respondens vni eorum, dixit: Amice, non facio tibi iniuriam: Nonne denario pactus es mecum: Tolle quod tuum est & abi: Volo autem huic nouissimo dare sicut & tibi. An non licet mihi quod volo facere in rebus meis? An oculus tuus malus est, quia ego bonus sum? Sic erunt nouissimi primi, & primi nouissimi. Multi enim sunt vocati, pauci vero electi.

Et ascendens Iesus Hierosolyma, assumsit duodecim discipulos suos solos in via, & ait illis: Ecce ascendimus Hierosolyma, & filius hominis tradetur principibus sacerdotum & scribis, & condemnabunt eum morte & tradent eum gentibus ad illudendum, & flagellandum, & crucifigendum, & tertia die resurget.

Tunc accessit ad eum mater filiorum Zebedæi cum filiis suis, adorans & petens aliquid ab eo. At ille dixit

et: Quid vis? Ait illi: Dic, vt sedeant hi duo filii mei, vnus ad dexteram tuam, & alter ad sinistram in regno tuo. Respondens autem Iesus, dixit: Nescitis quid petitis, potestis bibere poculum, quod ego bibiturus sum? & baptismate quo ego baptizo baptizari? Dicunt ei: Possumus. Ait illis. Poculum quidem meum bibetis: & baptismate quo ego baptizor baptizabimini: sedere autem ad dexteram meam & sinistram meam, non est meum dare, sed his continget quibus paratum est a patre meo.

sayde vnto her, what wylt ꝯ haue? She sayd vnto him: Graunt that these my two sonnes maye syt the one on thy ryght hande, and the other on thy left hande in thy kyngdome. Ie D sus answered and sayde ye wote nat what ye are. Are ye able to drynke of the cuppe that I shal drynke of: and to be baptysed with the baptyme that I shalbe baptysed with. They answered to him: that we are. And he sayd to them: Ye shal drynke of my cuppe, and shalbe baptysed with ꝯ baptyme that I shalbe baptysed with. But to syt on my right hand and on my left hande, is nat myne to gyue: but to them for whome it is prepared of my father. ✠ Mar.x.d.

Et cum audissent decem, indignati sunt de duobus fratribus. Iesus autem vocauit eos ad se, & ait. Scitis quod principes gentium dominentur illis: et qui magni sunt, potestatem exercent in eos. Non ita erit inter vos, sed quicunque voluerit inter vos magnus fieri, sit vester minister: & qui voluerit inter vos primus fieri, sit vester seruus. Sicut filius hominis non venit vt sibi ministraretur, vtque daret animam suam redemptionem pro multis.

And when the ten hard this they disdayned E at the two brethren. But Iesus called them vnto him and sayd Ye knowe that the lordes of the gentils haue dominacion ouer them. And they that are great, exercyse power ouer them. It shal nat be so among you. But who soeuer wyl be great amonge you, let him be your minister, and whosoeuer wyl be chiefe let him be your seruaunt, euen as the son of man came nat to be ministred vnto, but to minister, and to gyue his life for the redẽpcion of many. ✠ Mar.x.f. Luc.xxii.c.

Et egredientibus illis ab Hiericho, secuta est eum turba multa: & ecce duo ceci sedentes iuxta viam, cum audissent quod Iesus transiret, clamauerunt, dicentes: Domine miserere nostri fili Dauid. Turba autem increpabat eos, vt tacerent. At illi magis clamabant, dicentes: Miserere nostri domine fili Dauid. Et stetit Iesus et vocauit eos, & ait: Quid vultis vt faciam vobis? Dicunt illi: domine, vt aperiantur oculi nostri. Misertus autem eorum Iesus tetigit oculos eorum & confestim

And as they departed from Hiericho, much people folowed him. And behold two blynde men syttyng by the way syde, when they hard Iesus passe by, cryed sayenge: Thou Lorde the son of Dauid haue mercy on vs. And ꝯ people rebuked thẽ, bycause they shuld holde their peace. But they cryed the more sayinge Haue mercy on vs thou Lorde which art the son of Dauid. Then Iesus stoode styll and called them, and sayd: what wyl ye ꝯ I shuld do to you. They sayde to him: Lorde that our eyes may be opened. Iesus had compassion on them, & touched their eyes. And immedy- Mar.x.g. Luc.xviii.f.

atlye

atly theyr eyes receyued syghte. And they followed him.

¶ The. xxi. Chapiter.

A WHen they drewe nye vnto Jerusalem, and were come to Bethphage to mount Olyuete, then sent Jesus two of his disciples, sayinge to them: Go into the towne that lieth ouer against you, and anone ye shal fynde an Asse bounde, and her colte with her: louse them and bryng them to me: And yf any man say ought vnto you, say ye that the Lorde hathe nede of theym: And streyght way he wyll let them go. All thys was done to fulfyl that whiche was spoken by the prophete sayinge: Tel ye the doughter of Syon, beholde thy kinge cometh vnto the meke and sytynge vpon an Asse and a colte, the fole of an Asse vsed to the yocke. The disciples went and dyd as Jesus commaunded them, and brought the Asse and the colte, and put on them theyr clothes, and set him theron And many of the people spred theyr garmentes in the way. Other cut downe braunches from the trees, and strawed them in the way. Moreouer the people that went before, and they also that came after, cryed sayinge: Hosanna to the son of Dauid. Blessed is he that commeth in the name of the Lorde: Hosanna in the hyest. ℣

Mar. xi. a. Luc. xix. c. Joh. xii. c.

Esai lxii. d. zacha. ix. d. Joh. xii. c.

Psal. cxvii. d

B And when he was come into Jerusalem, al the cytye was moued saying: who is this And the people sayde: this is Jesus the prophete of Nazareth a cytye of Galile. And Jesus went into the temple of god, and cast out al them that solde and boughte in the temple and ouerthrewe the tables of the money chaungers, and the seates of them that solde doues and sayd to the: It is wrytten my house shal be called the house of prayer. But ye haue made it a den of theues. And the blinde and

Mar. xi. a. Luc. xix. g.

Esay. lvi. e.

vitam recuperunt oculi illorum, et secuti sunt eum.

¶ CAPVT. xxi.

ET cum appropinquasset Hierosolymis, et venissent Bethphage ad montem Oliuarum, tunc Iesus misit duos discipulos, dicens eis: Ite in castellum quod contra vos est, & statim inuenietis asinam alligatam et pullum cum ea, soluite et adducite mihi. Et si quis vobis aliquid dixerit, dicite: Dominus his opus habet: et continuo mittet eos. Hoc autem totum factum est, vt adimpleretur quod dictum est per prophetam dicentem: Dicite filiæ Sion: Ecce rex tuus venit tibi mansuetus, sedens super asinam, & pullum filium subiugalis: Euntes autem discipuli fecerunt sicut præcepit illis Iesus. Et adduxerunt asinam & pullum, & imposuerunt super eos vestimenta sua, et eum super illa collocauerunt. Plurima autem turba strauerunt vestimenta sua in via. Alii vero cedebant ramos de arboribus: et sternebant in via. Porro turbæ quæ præcedebant et quæ sequebantur, clamabant, dicentes: Hosanna filio Dauid, benedictus qui venit in nomine domini, Hosanna in altissimis.

Et cum intrasset Hierosolyma, commota est vniuersa ciuitas, dicens: Quis est hic? Turbæ autem dicebant, Hic est Iesus filius Prophetæ a Nazareth Galileæ. Et intrauit Iesus in templum dei, et eiiciebat omnes vendentes & ementes in templo, mensasque nummulariorum & Cathedras vendentium columbas euertit. Et dixit eis: Scriptum est: Domus mea Domus depraecationis vocabitur. Et vos facitis illam speluncam latronum. Et accesserunt ad eum cæci,

& claudi in templo, & sanauit eos.

Cum vidissent principes sacerdotum & scribæ mirabilia quæ fecerat: & pueros clamantes in templo, & dicentes: Hosanna filio Dauid indignati sunt, & dixerunt ei: Audis quid isti dicant? Iesus autem dicit eis: Quid ni. Nunquam legistis. Ex ore infantium et lactentium perfeciſti laudem? Et relictis illis exiit e ciuitate in Bethaniam, & diuersatus est illic.

Mane autem reuertens in ciuitatem, esuriit. Et cum vidisset fici arborem vnam ſu via, venit ad eam, & nihil inuenit in ea, nisi folia tantum: Et ait illi. Ne poſt hac ex te fructus naſcatur in eternum. Et arefacta eſt continuo ficus. Et eo viſo diſcipuli, mirati ſunt dicentes Quomodo continuo exaruit ficus: Reſpondens autem Iesus, ait eis: Amen dico vobis, ſi habueritis fidem, & non hesitaueritis, non ſolum hoc quod accidit ſicui, facietis: verumetiam ſi monti huic dixeritis, Tollete, & proiſcete in mare, fiet. Et omnia quecunque petieritis in deprecatione credentes, accipietis.

Et cum veniſſet in templum, acceſſerunt ad eum docentem principes ſacerdotum & ſeniores populi, dicentes: Qua autoritate hæc facis, & quis dedit tibi iſtam autoritatem? Reſpondens autem Iesus, dixit eis: Interrogabo vos & ego quiddam quod ſi dixeritis mihi & ego vobis dicam qua autoritate hæc faciam. Baptiſmus Iohannis vnde erat e cœlo an ex hominibus? At illi cogitabant apud ſe dicentes: Si dixerimus e cœlo, dicet nobis; Quare

the halte came to hym in the temple, and he healed them.

When the chiefeſt Prieſtes, and Scrybes ſawe the marueyles that he dyd, and the chyldren cryeng in the temple, and ſayeng, Hoſanna to the ſon of Dauyd, they diſdayned, and ſayde vnto hym: hereſt thou what theſe ſaye? Jeſus ſayde vnto them: yet haue ye neuer red Of the mouth of babes and ſucklynges thou haſt ordayned prayſe? And he lefte them, and went out of the cytie vnto Bethany, and had his abydynge there. ✠

Mar.xi.c. Pſal.viii. Mar.xi.b.

In the morynynge as he retourned into the cytye agayne, he hungred, and ſpyed a fygge tree in the way, and came to it, and founde no thynge theron, but leaues only, and ſayd to it Neuer frute growe on the henſe forwardes. And a none the fygge tree wyddered awaye. And when his diſcypples ſawe that, they marueyled ſayenge: Howe ſoone is the fygge tree wyddered awaye? Jeſus anſwered, and ſaid vnto them: Verely I ſay vnto you: yf ye ſhal haue fayth and ſhall nat doubte, ye ſhall nat only do that which I haue done to the fygge tree: but alſo yf ye ſhall ſaye vnto this mountayne, take thy ſelfe away, & caſt thy ſelfe into ỹ ſee, it ſhalbe done. And whatſoeuer ye ſhall aſke in prayer (if ye beleue) ye ſhal receyue it.

C Mar.xi.c.

✠ And when he was come into the temple, the cheke prieſtes, and the elders of the people, came vnto hym as he was teching, and ſayd: By what auctorite doeſt thou theſe thynges and who gaue the this power? Jeſus anſwered, and ſayde vnto them: I wyll alſo aſke of you a certayn queſtion, which if ye aſſoyle me I in lykewyſe wyl tel you by what auctorite I do theſe thynges. The baptyſme of Johñ, whence was it, from heauen or of men? Then they reſoned amõg them ſelues ſaieng: if we ſhal ſay from heuen, he wyl ſay vnto vs: why

Mar.xi.d. Luc.xx.b.

D

Mar.xii.a. Luc xx.b. Eſay.v. a. Hier.ii.c.

dyd

dyd ye nat then beleue hime? But and we shal saye of men, then feare we the people. For all men helde John as a prophete. And they answered Jesus and sayd: we can nat tell. And he lykewyse sayde vnto them: neyther tell I you by what auctorite I do these thynges. ✠

What saye you to this. ✠ A certayne man had two sonnes, & came to the elder and sayd son goo and worke to daye in my vineyarde. He answered and sayde, I wyl nat, but afterwarde repented and went. Then came he to the seconde, and sayde lykewyse. And he answered and sayde. I wyl syr, yet went nat. Whether of them twayne dyd the wyll of the father. And they sayde vnto him, the fyrste. Jesus sayde vnto them: Verely I saye vnto you that the Publycans and the harlottes shall come into the kyngdome of God before you. For John came vnto you in the waye of ryghtwysnes, and ye beleued him nat. But the publicans and the harlottes beleued him And yet ye (thoughe ye sawe it) were nat yet moued with repentaunce, that ye myght afterwarde haue beleued him. ✠

D ✠ Herken an other similitude. There was a certaine housholder, which planted a vyne yarde, and hedged it round about and made a winepresse in it, and built a towre, and let it out to husbandmen, and went into a straunge countre. And when the tyme of ỳ fruyt drewe nere, he sent his seruauntes to the husbandmen to receyue the fruytes of it: And the husbandmen caught his seruantes and bet one, killed an other, and stoned an other. Agayne he sent other seruantes, mo then the fyrst: and they serued thē likewise. But last of al he sēte vnto them his owne son sayinge: they wyll feare my son. But when the husbandmen sawe the son: they sayd among them selues. This is the heyre, come and lette vs kyll him, and

Mar. xii. a. Luc xx. b. Esay. v. a. Hier. ii. c.

ergo non credidistis illi? Ioannes autem diversum ex hominibus, timemus turbam. Omnes enim habent Ioannem, vt Prophetam. Et respondentes Iesu dixerunt: Nescimus: Ait illis & ipse: Nec ego dico vobis, qua autoritate hæc faciam.

Quid autem vobis videtur? Homo habebat duos filios et accedens ad priorem dixit: Fili, vade hodie operare in vinea mea. Ille autem respondens ait: Nolo, postea vero pœnitentia motus, abiit. Accedens autem ad alterum, dixit similiter. At ille respondens, ait: Ego domine, et non abiit. Vter e duobus fecit quod voluit pater? Et dicunt ei: Prior. Dicit illis Iesus: Amen dico vobis, quod Publicani & meretrices præcedent vos in regnum dei. Venit enim ad vos Ioannes per viam iustitiæ, et non credidistis ei, Publicani autem et meretrices crediderunt ei. Vos autem cum vidissetis, non fuistis commoti pœnitentia postea, vt crederetis ei.

Aliam parabolam audite. Homo quidam erat pater familias, qui plantauit vineam & sepem circumdedit ei, et fodit in ea torcular, et ædificauit turrim, & locauit eam agricolas, & peregre profectus est. Cum autem tempus fructuum appropinquasset, misit seruos suos ad agricolas, vt acciperent fructus ipsius. Et agricolæ apprehensis seruis eius, alium ceciderunt, alium occiderunt, alium vero lapidauerunt. Iterum misit alios seruos plures prioribus, & fecerunt illis similiter. Nouissime autem misit ad eos filium suum dicens: Reuerebuntur filium meum. Agricolæ autē vt viderunt filium dixerunt intra se: Hic est heres, venite occidamus eum, et

occupemus hereditatem eius. Et apprehensum eum eiecerunt ex vinea, et occiderunt. Cum ergo venerit dominus vineæ, quid faciet agricolis illis? Aiunt illi: Malos cum sint, male perdet illos, et vineam suam locabit aliis agricolis, qui reddent ei fructum temporibus suis.

Dicit illis Iesus: Nunquam legistis in scripturis: Lapidem quem reprobauerunt ædificantes, hic factus est in caput anguli. A domino factum est hoc, et est mirabile in oculis nostris? Ideo dico vobis, auferetur a vobis regnum dei, et dabitur genti facienti fructus eius. Et qui ceciderit super lapidem istum, confringetur, super quem vero ceciderit, conteret eum. Et cum audissent principes sacerdotum, ac pharisæi parabolas eius, cognouerunt quod de ipsis diceret. Et quærentes illi manus injicere, timuerunt turbas, quoniam tanquam prophetam eum habebant.

CAPVT xxii.

ET respondens Iesus, iterum dixit eis per parabolas, et ait.

Simile factum est regnum cœlorum homini regi, qui fecit nuptias filio suo. Et emisit seruos suos, vt vocarent inuitatos ad nuptias, & nolebant venire. Rursum misit alios seruos, dicens: Dicite inuitatis. Ecce prandium meum paraui: tauri mei & altilia mea mactata sunt, & omnia parata, venite ad nuptias. Illi autem negligentes & abierunt, alius in villam suam, alius vero ad negotiationem suam. Reliqui vero tenuerunt seruos eius,

let vs take hys inheritaunce to our selues. And they caught hym and thrust hi out of ꝧ vyneyard and slewe him. When the lorde of the vyneyarde cometh, what wyll he do with those husbandmen. They sayde vnto hym: he wyll cruelly destroy those euyll persons, and wyll let out his vyneyarde vnto other husbandmen whiche shall deliuer him the fruite at tymes conuenient.

Iesus sayd vnto them: did ye neuer rede in the scripture: The stone which the bylders refused, the same is set in the principal part of the corner: this was the lordes doinge, and it is merueylous in our eyes. Therfore saye I vnto you, the kigdom of god shalbe take fro you, and shalbe giuen to the Gentyls, which shal bryngе forth the fruyt ꝧ of it. And whosoeuer shal fal on thys stone, he shalbe broken but on whosoeuer it shal fal on, it wyl grind him to powder. And when the chiefe preestes and Pharyses, harde theie symilitudes, they perceiued that he spake of them. And they went about to laye handes on hym, but they feared the people, bycause they toke hym as a prophete. ✠

B Ps.cxvii.d Act.iiii.b. i.Pet.ii.b. Rom.ix.e.

Esay.ii.g

Mar.xii.h Luc.xx.b.

¶ The xxii. Chapter.

AND Iesu answered, & spake vnto the agayne, in symilitudes, sayeng,

A Apoc.xix.b. Luc.xiiii.c.

✠ The kyngdome of heuen is lyke vnto a certaine kynge, whiche maried his son and sent forth his seruauntes to call them that were bydde to the weddyng and they wolde nat come, agayne he sent forth other seruauntes, sayeng: Tel them which are bydden, beholde I haue prepared my dyner, myne oxen and my fatlynges are kylled, and al thinges are redy, come vnto the maryage. But they made lyght of it, and went theyr wayes, one to hys ferme place, an other about his marchaundyse, ꝧ remenaunt toke his seruaũtes

and

and intreated them vngodly and slewe them
when the kinge harde that, he was wrothe
and sent for his warriers and destroied those
murtherers, and brent vp their citie.

B Then saide he to his seruantes: the wedding
was prepared. But they which were bydden
were nat worthy. Go ye therfore oute into the
hye waye, and as many as ye fynd, byd them
to the mariage. The seruauntes went out in
to the hye wayes, and gathered togyther as
many as they could fynd, both good and bad
And the wedding was furnished with gestes
Then the kinge came in to visite the gestes
and spied there a mā which had nat on a wed
dynge garment, and sayde vnto him: freende
howe forwned it that thou camest in hyther,
and hast nat on a wedding garment? And he
was euen specheleſſe. Then sayde the kynge
to his ministers: take and bynde him hande
and fote, & cast him into vtter darknes, there
shalbe weping and gnasshinge of tethe. For
many are called and fewe be chosen. ✠

✠ Then went the phartseis and toke cōsel
howe they mighte tangle him in his wordes
And they sent vnto him theyr disciples with
Herodes seruantes, saying: master, we know
that thou art true, and teachest the waye of
god truly, neither carest for any mā, for thou
considerest nat mens estate. Tell vs therfore
how thinkest thou? Is it lawful to gyue tri-
bute vnto Cesar or nat? Iesv perceiued their
wickednes and saide: Why tempt ye me, ye
ypocrytes? Let me se the tribute money. And
they toke him a penye. And he saide to them.
whose is this ymage and superscripcion?
They saide to him: Cesars. Thē saide he vnto
them: Gyue therfore to Cesar, that whiche is
Cesars, and giue to god, ỹ which is godds. ✠
When they hard that they marueyled, and
left him, and went theyr waye.

Mar. xii. ja.
Luc. xx. b.

D. iiii. The

et eos humaliter affectos occi-
derunt. Rex autem cum au-
disset, iratus est, et missis exer-
citibus suis, perdidit homi-
cidas illos, & ciuitatem illo-
rum succendit.

Tunc ait seruis suis: Nup-
tiæ quidem parate sunt, sed
qui inuitati erant, non fue-
runt digni. Ite ergo ad nup-
tias. Et egressi serui eius
in vias, congregauerunt om-
nes quotquot inuenerunt,
malos pariter ac bonos: & im-
pleta sunt nuptiæ discum-
bentibus. Ingressus autem rex
vt videret discumbentes, vbi
vidit illic hominem non ves-
titum veste nuptiali ait illi: A-
mice, quomodo huc intrasti,
non habens vestem nuptia-
lem? At ille obmutuit. Tunc
dixit rex ministris: Ligatis
pedibus & manibus eius, mit-
tite eum in tenebras exterio-
res. ibi erit fletus & stridor
dentium. Multi enim sunt vo-
cati, pauci vero electi.

Tunc abeuntes Pharisæi,
consilium ceperunt, vt illa
quærent eum in sermone.
Et ad illum emittunt disci-
pulos suos cum Herodianis,
dicentes: Magister scimus
quod verax sis, & viam Dei
in veritate doces, neque
cures quenquam non enim res-
picis personam hominum.
Dic ergo nobis, quid tibi
videtur? Licet censum dari
Cesari, an non? Cognita au-
tem Iesus malitia eorum, ait:
Quid me tentatis Hipocritæ?
Ostendite mihi numisma cen-
sus. At illi obtulerunt ei de-
narium. Et ait illis: Cuius est
imago hæc, & suscriptio? Di-
cunt ei: Cesaris. Tunc ait
illis: Reddite ergo quæ sunt
Cesaris, Cesari: & quæ sunt
Dei, Deo.

Et his auditis, mirati
sunt & relicto eo, abierunt

In illo die accesserunt ad eum Sadducei, qui dicunt nō esse resurrectionem, & interrogauerunt eum, dicentes: Magister, Moses dixit. Si quis mortuus fuerit, non habens filium, vt ducat frater eius vxorem eius, & suscitet semen fratri suo. Erant autem apud nos septem fratres, et primus vxore ducta, defunctus est: ac non habens semē, reliquit vxorem suam fratri suo: similiter secundus et tertius: vsq; ad septimum. Nouissime autem oim defuncta est et mulier. In resurrectione ergo cuius e septem illis erit vxor? Omnes enim habuerunt eam. Respondens autem Iesus ait illis: Erratis nescientes scripturas neq; virtutem dei. In resurrectione enim neq; matrimonium contrahunt, neq; elocantur, sed sunt sicut angeli dei in coelo.

De resurrectione vero mortuorum non legistis, quod vobis dictum est a deo, qui ait: Ego sum deus Abrahā, & deus Isaac & deus Iacob. Deus non est deus mortuorum, sed viventium. Et cum audissent turbæ, stupuerunt de doctrina eius.

Pharisæi autem cum audissent, q̄ obturasset os Saduceis conuenerunt in vnum, & interrogauit eum vnus ex eis, legisdoctor quispiam, tentās eum, & dicens: Magister, q̄d est mandatum magnum in lege? Ait illi Iesus. Diliges dominum deum tuum ex toto corde tuo, & in tota anima tua, & in tota mente tua. Hoc est primum & magnum mandatum. Secundum autem simile est huic: Diliges proximum tuum perinde atq; teipsum. In his duobus mandatis tota lex & prophetæ pendent.

Congregatis autem Pharisæis, interrogauit eos Iesus, dicens: Quid vobis videtur de Christo, cuius filius est? Dicūt

The saine day the Saduceis came to him (which say that there is no resurrection) and axed him sayeng: Mayster, Moyses bad, if a man die hauing no childzen, that the bzother marry his wyfe, and rayse vp sede vnto hys bzother. There were with vs seuen bzethzen and the fyzste maryed and deseased withoute yssue and left his wyfe vnto hys bzother. Lykewyse the second and the thyzde vnto the seuenth. Last of al the woman dyed also. Now in the resurrection whose wyfe shall she be of these seuen: Foz all had her. Jesus aunswered & sayde vnto them: ye are decepued and vnderstande nat the scryptures, noz yet the power of God. Foz in the resurrectyon they neither mary, noz are maryed, but are as the aungels in heuen. C

As touchynge the resurrection of the dead: haue ye nat redde what is sayde vnto you of God, whych sayeth. I am Abzahams God, and Isaaks God: and ỹ God of Jacob: god is nat the god of the dead: but of the lyuyng And when the people harde that, they were astonyed at his doctryne.

When the Pharyseis had hard, how that he had put the Saduceis to silence, they dzue togyther, and one of them whiche was a doctour of lawe axed him a question temptynge him and saying: Mayster which is the chiefe commaundement in the lawe. Jesus sayde to him: Loue thy Lozde thy God with all thyne herte, with al thy soule, and with al thy mind This is the fyzst and the chiefest cōmaundement. And there is an other lyke vnto thys. Loue thy neyghboure as thy selfe. In these two commaundementes hange all the Lawe and the Pzophetes. D

While the Phariseis were gadzed togither Jesus axed them sayinge: what thynke ye of Chziste? Whose son is he? They sayd vnto hym

him the son of Dauid. He sayde vnto them: howe then dothe Dauid in spirite, call hym Lord saying: The Lorde sayde to my Lorde: syt on my right hande: tyl I make thyne enemyes thy fotestole. If Dauid cal him Lorde howe is he then his son? And none coulde answere him againe one worde, neither durst any from that day forthe axe hym anye more questions.

psal. cix.

¶ The. xxiii. Chapiter.

A THen spake Jesus to the people and to hys dyscypples sayinge. The Scrybes and the Pharyseys syt in Moyses seate. All therefore what so euer they byd you obserue, that obserue and do, but after theyr workes do nat, for they say and do nat. Ye and they bynd heuy burthēs, and greuous to be borne and lay them on mens shulders, but they thē selues wyl nat heaue at thē with one of theyr fyngers. All theyr workes they do for to be sene of men. They sette abrode theyr Phylatryes, and make large borders on theyr garmentes and loue to syt vppermoste at feastes, and to haue the chiefe seates in the synagoges, and gretynges in the marketes, and to be called of men Rabby.

Luc. xi. d.

B But ye shal nat suffre your selues to be called Rabby. For one is your mayster, that is to wyt Christe, and all ye are brethren. And call no man your father vpon the earthe, for there is but one your father, and he is in heauen. Be nat called maysters: for there is but one your mayster, and he is Christe. He that is greatest among you: shalbe your seruaūt. But whosoeuer exaltethe hym selfe: shalbe brought lowe. And he that humbleth hym selfe shalbe exalted. ❧

Wo be vnto you Scribes and Phariseis ypocrits, for ye shut vp the kyngdome of heauen before men: ye your selues go nat in, neyther

et: Dauid. Ait illis: quomodo do ergo Dauid in spiritu vocat eum dominum? Dicens: Dixit dominus domino meo, sede a dextris meis, Donec ponam inimicos tuos scabellum pedum tuorum? Si ergo Dauid vocat eum dominum, quomodo filius eius est? Et nemo poterat ei respondere quicquam, neque ausus fuit quisquam ex eo die eum amplius interrogare.

¶ CAPVT. xxiii.

TVnc Iesus locutus est ad turbas & ad discipulos suos, dicens: In cathedra Moſi sedent Scribæ & Pharisæi, omnia ergo quecunque iusserint vos seruare, seruate, & facite: secundum opera vero eorum nolite facere: dicunt enim, & non faciunt. Colligant enim onera grauia, difficiliaque portatu, et imponunt in humeros hominum, ceterum digito suo nolunt ea mouere. Omnia vero opera sua faciunt in hoc vt spectētur ab omnibus. Dilatant autem philacteria sua, & magnificant fimbrias palliorum suorum, amantq; primos accubitus in cenis, & primo sedere loco in conciliis, & salutationes in foro, & vocari ab hominibus Rabbi.

Vos autem nolite vocari Rabbi, vnus est enim magister vester, nempe Christus, omnes autem vos fratres estis. Et patrem nolite vocare vobis in terra, vnus est enim pater vester, qui est in celis. Neq; vocemini magistri, vnus enim vester est magister, nempe Christus. Qui maximus est vestrum, erit minister vester. Qui autem se exaltauerit humiliabitur: & qui se humiliauerit, exaltabitur.

Ve autem vobis Scribæ et Pharisæi, Hipocritæ: quia claditis regnum celorum ante homines, vos enim non

ther

intratis, nec aduenientes sinitis intrare.

Ve vobis Scribæ & Pharisæi Hipocrite, quia comeditis domos viduarum, idque prætextu prolixe prælationis, propterhoc grauius puniemini.

Ve vobis Scribe & Pharisæi Hipocrite: quia circumeitis mare et aridam, vt faciatis vnum proselytum, & cum fuerit factus, facitis eum filium gehenne, duplo magis quevos estis.

Ve vobis duces ceci: quia dicitis: Quicunque iurauerit per templum, nihil est: qui autem iurauerit per aurum templi, reus est. Stulti et ceci. vtrum enim maius est, aurum an templum quod sanctificat aurum? Et quicunque iurauerit per altare, nihil est: quicunque autem iurauerit per donum, quod est super illud, reus est. Stulti ac ceci, vtrum enim maius est, donum, an altare, quod sanctificat donum, Qui ergo iurauerit per altare, iurat per ipsum, & per omnia que super illud sunt. Et qui iurauerit per templum, iurat per ipsum, et per eum qui habitat in ipso. Et qui iurauerit p cœlum, iurat per thronum dei, & per eum qui sedet super illum

Ve vobis Scribe et Pharisæi Hipocrite: quia decimastis meentham et anethum, et ciminum, et reliquistis que grauiora sunt legis, iudicium et misericordiam ac fidem: hæc oportuit facere, & illa non omittere. Duces ceci, excolantes culicem, camelum autem glutientes.

Ve vobis Scribe & Pharisæi Hipocrite: quia purgatis exteriorem poculi patinæque partem, ceterum intus plena sunt rapena & intemperantia. Pharisee cece, purga prius quod est intra poculum & patinam, vt & exteriores horum partes pure reddãtur,

ther suffre ye them that come to entre in.

Wo be to you Scribes and Phariseis, ypocrites: ye deuour the widowes houses, & that vnder a colour of praieg, long praiers. wher fore ye shal receiue greater dampnacion.

Wo be vnto you Scribes & Phariseis ypocrytes which compasse see and land to bring one into your belefe: and when he is brought ye make him two folde more the child of hell then ye your selues are.

Wo be vnto you blinde gides, which saye whosoeuer sweare by the tẽple, it is nothinge but whosoeuer sweareth by the golde of the temple: he offendethe. Ye fooles and blynde whether is greater, the gold, or the tẽple that sanctifieth the golde? And whosoeuer sweareth by the Aulter, it is nothinge: but whosoeuer sweareth by the offering that lieth on the aulter, offendeth. Ye fooles & blind: whether is greater the offeringe, or the aulter whiche sanctifieth the offering? Whosoeuer therfore sweareth by the aulter, sweareth by it, and by al that theron is. And whosoeuer sweareth by the temple, sweareth by it, and by him that dwelleth therin. And he that sweareth by heauen, sweareth by the seat of God, and by him that sytteth theron.

C Luc. xi. f.

Wo be to you Scribes & Phariseis, Ypocrites, which tithe mynt, anise, & cõmen, and leaue the weyghtyer matters of the lawe vndone: iudgement, mercye, and faythe. These ought ye to haue done, & nat to haue left the other vndone, ye blynde gides which straine out a gnat, and swalowe a cammel.

Wo be to you Scribes & Phariseis, Ypocrites, which make clene the vtter syde of the cup, & of the platter: but withi they are ful of bryberp & excesse. Thou blynd phariseye: clense fyrste the inner syde of the cup & platter, that the vtter syde of them may be clensed also.

Wo

wo be to you Scrybe and Phariseis, Ypocrytes, for ye are lyke vnto payuted tombes whiche appere beautyfull outwarde, but are within ful of dead bones, and of al fylthines So are ye, for outwarde ye appere ryghtuous vnto men, whē with in ye are ful of Ypocryse and iniquitie.

Vae vobis Scribae & Pharisaei hypocritae: quia similes estis sepulchris dealbatis quae foris quidem apparent speciosa, intus vero plena sunt ossibus mortuorum omnimq; spurcitia. Sic & vos foris quidem apparetis hominibus iusti, intus autem pleni estis fictione & iniquitate.

D Wo be vnto you Scribs and Phariseis, Ypocrites, ye buylde the tombes of the pzophetes, and garnyshe the sepulcres of the ryghtuous, and saye: yf we hade bene in the days of our fathers, we wold nat haue bene parteners with them in the bloude of the pzophetes. So then ye be witnesses vnto your selues, that ye are the chyldzē of them which kylled the pzophetes: Fulfyl ye lykewyse the measure of youre fathers. Ye serpentes and generacion of vypers, howe shulde ye scape the damnacion of hell.

Vae vobis Scribae & Pharisaei hypocritae: quia aedificatis sepulchra Prophetarum, & ornatis monumenta iustorum, & dicitis: Si fuissemus in diebus patrum nostrorum, non fuissemus socii eorum in sanguine Prophetarum. Itaq; testimonio estis vobismetipsis, q filii estis eorum qui Prophetas occiderunt. Vos quoq; implete mensuram patrum vestrorum. Serpentes, progenies viperarū quomodo effugietis iudicium gehennae?

E ✠ Wherfoze beholde I send to you pzophetes, wyse men, and scribes, & of them ye shal kyl and crucifi, and of them ye shal scourge in your synagoges, and persecute from cytye to cytye, ꝯ vpon you may come al the ryghtuous blode that was shedde vpon the earthe from the bloude of ryghtuous Abel, vnto ꝯ bloude Zacharias the sone of Barachias. whome ye slewe betwene the temple and the aulter. Verely I say vnto you, al thyse thynges shal lyght vpon thys generacion. Ierusalem, Ierusalem which kyllest ꝓphetes. and stonest them which are sent to the, howe often wolde I haue gethered thy chyldzen together, as the henne gethereth her chickens vnder hyr wynges, but ye wolde nat. Behold your habitacion shalde lefte vnto you desolate. For I say to you, ye shal nat se me hence forth, tyll that ye saye, blessed is he that cometh in the name of the lord.

Ideo ecce ego mitto ad vos Prophetas & Sapientes, & Scribas: & illorum aliquos occidetis, crucifigetisq; : & illorum nonnullos flagellabitis in synagogis vestris, & persequemini de ciuitate in ciuitatem, vt veniat super vos omnis sanguis iustus, qui effusus est super terram, a sanguine Abel iusti vsq; ad sanguinem zachariae filii Barachiae, quem occidistis inter templum & altare. Amen dico vobis, venient haec omnia super generationem istam. Hierusalem Hierusalem, quae occidis Prophetas, & lapidas eos qui ad te missi sunt: quoties volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas, & noluisti? Ecce relinquitur vobis domus vestra deserta. Dico enim vobis, non videbitis me amodo donec dicatis: Benedictus qui venit in nomine Domini.

Ma. xxiii

Luc. xiii. f.

CAPVT. xxiiii.

¶ The. xxiiii. Chapiter.

And

ET egressus Iesus, discedebat a templo, & accesserunt discipuli eius vt ostenderent ei structuras templi. Iesus autem dixit eis Nonne videtis hæc omnia? AMEN dico vobis, non relinquetur hic lapis super lapidem, qui non destruetur.

Sedente autem eo in monte Oliuarum, accesserunt ad eum discipuli secreto, dicentes: Dic nobis, quando hæc erunt? & quod signum aduentus tui, & consumacionis sæculi? Et respondens Iesus dixit eis: Videte, ne quis vos seducat. Multi enim venient in nomine meo, dicentes: Ego sum Christus multosque seducent.

Audituri autem estis bella, et rumores bellorum, videte ne turbemini. Oportet enim omnia fieri, sed nondum est finis. Consurget enim gens contra gentem, & regnum contra regnum, & erunt pestilentiæ & fames, & tremotus singulis locis. Hæc autem omnia initium sunt dolorum.

Tunc tradēt vos in afflictionem, et occident vos, & eritis inuisi cunctis gentibus propter nomen meum. Et tunc offendiculum patientur multi, et alius alium inuicem tradent, sequæ odio habebunt inuicem, et multi pseudo prophetæ surgent ac seducent multos. Et quoniam abundabit iniquitas, refrigescet charitas multorum. Qui autem perseuerauerit vsque ad finem, hic saluus erit. Et prædicabitur hoc Euangeliū regni in vniuerso orbe in testimoniū omnibus gentibus, & tunc veniet consummatio.

Cum ergo videritis abominationem desolationis, quæ dicta est a Daniele prophetа stantem in loco sancto: qui legit, intelligat. Tunc qui in Iudea sunt, fugiant ad mōtes: qui in tecto

AND Jesus wente oute and departed from the temple, and his disciples came to hym for to shewe hym the buyldynge of the temple. Jesus sayd vnto them: Se ye nat all these thynges? Verely I saye vnto you, there shal nat be here left one stone vpon an other that shal nat be cast downe. A Mar. xiii.

And as he sat vpon the mount Oliuete: his disciples came vnto him secretly saying. Tell vs when these thinges shalbe, and what signe shalbe of thy cōminge, and of the ende of the worlde? And Jesus answered and sayde vnto them: take hede that no man deceiue you. For many shal come in my name sayinge: I am Christe: and shal deceiue many. C Luc. xix. g. Ephe. v. b. Collo. ii. a. Mar. xiii. b. Luc. xxi. c.

Ye shal heare of warres and of the fame of warres: but se that ye be nat troubled. For al these thinges must come to passe, but the ende is nat yet. For naciō shal rise against nacion & realme against realme: & there shalbe pestylence, hungre, & earthquakes in al quarters. All these are the beginninge of sorowes. B

Then shal they put you to trouble, and shal kyl you: and ye shalbe hated of al nacyōs for my names sake. And then shal many be offēded, and shall betraye one another, and shall hate one the other. And many false prophetes shal aryse, and shal deceiue many. And bycause iniquitie shal haue the vpper hand, the loue of many shal abate. But he that endureth to the ende, the same shalbe safe. And this glad tydynges of the kyngdome shalbe preached in al the worlde, for a witnesse vnto all nacions: and then shal the ende come. John. xvi. c. Mar. xiii. c. D

When ye therfore shal se the abhominaciō that betokeneth desolacyon, spoken of by Danyel the prophete, stande in the holy place, let him that redeth it vnderstande it. Then let them which be in Jury, flye into the mountaines. And let him which is on the house toppe Dan. ix. f

nat

nat come downe to fet any thynge out of hys houſe. Neyther let him whiche is in the feelde retourne backe to fetch his clothes. Wo ſhal be in thoſe daies to them that are with chylde and to them that gyue ſucke. But praye that your flyghte be nat in the wynter, neyther on the Sabboth daye. For then ſhalbe great tribulacyon, ſuche as was nat from the begynnynge of the worlde to this tyme, nor ſhalbe yet: and except thoſe daies ſhulde be ſhortned there ſhulde noo fleſſhe be ſaued: but for the cholens ſake, thoſe dayes ſhalbe ſhortened.

Luc. xxi. c.

Then if any man ſhal ſay vnto you: lo, here is Chriſt, or there is Chriſt, beleue it nat. For there ſhal aryſe falſe Chryſtes, and falſe prophetes, and ſhal do great miracles and wonders, In ſo muche that if it were poſſyble, the very electe ſhulde be deceiued. Take hede, I haue tolde you before. Wherfore if they ſhall ſaye vnto you, beholde he is in the deſerte, go nat forth: beholde he is in the ſecret places beleue nat. For as the lyghtnyng cometh out of the Eaſt, and ſhyneth into the Weſte, ſo ſhall the comming of the ſon of man be. For where ſoeuer a deade karkas is, euen thyther wyll the Egles reſorte.

Luc. xxi. c. Eſa. xxxii. Eſa. xiii. b. Ioel. iii. c.

D Immedyatelye after the trybulacyons of thoſe dayes, ſhall the ſonne be darkened: and the moone ſhall nat gyue her lyghte, and the ſtarres ſhall fall from heuen, and the powers of heauen ſhall moue. And then ſhall appere the ſygne of the ſon of man in heauen. And then ſhal al the kinreddes of the earth morne And they ſhall ſe the ſon of man come in the cloudes of heauen, with power and greate glorye. And ſhal ſende his Aungels with the greate voyce of a trompet, and they ſhall gather togyther his choſen, from the foure wyndes and frome the one ende of the worlde, to the other.

non deſcendat vt tollat quic quam de domo ſua & qui in agro non reuertatur vt tollat veſtes ſuas. Væ autem prægnantibus & lactantibus in illis diebus Orate autem, vt non fiat fuga veſtra hyeme neque ſabbato. Erit enim tunc afflictio magna, qualis non fuit abinitio mundi, ad hoc vſq; tempus, neque fiet. Et niſi breuiati fuiſſent dico illi, non fieret ſalua omnis caro, ſed propter electos breuiabuntur dies illi.

Tunc ſi quis vobis dixerit Ecce hic Chriſtus aut illic, nolite credere, ſurgent enim pſeudochriſti, & pſeudoprophetæ, & dabunt ſignа magna, & prodigia, ita vt in errorem inducantur (ſi fieri poſſit) etiam electi. Ecce prædixi vobis. Si ergo dixerint vobis: ecce in deſerto eſt, nolite exire, ecce in penetralibus, nolite credere. Sicut enim fulgur exit ab Oriente & apparet vſque in occidentem, ita erit aduentus filii hominis. Vbicunque enim fuerit cadauer, illic congregabuntur & aquilæ.

Statim autem poſt afflictionem dierum illorum. Sol obſcurabitur, & luna non dabit lumen ſuum, et ſtellæ cadent de cælo, et virtutes cœlorum commouebuntur. Et tunc apparebit ſignum filii hominis in cœlo, et tunc plangent omnes tribus terræ, et videbunt filium hominis venientem in nubibus cœli cum virtute & gloria multa. Et mittet angelos ſuos cum tuba & voce magna & congregabunt electos eius a quatuor ventis. a ſummis cœlorum vſque ad terminos eorum.

Learne

Learne a similitude of the bygge tree: when his braunches are yet tender and his leaues spring, ye knowe that Somer is nye. So lykewyse ye, when ye se al these thynges beye sure that it is nere, euyn at the doze. Verely I say vnto you that this generacion shal nat passe tyl al these be fulfylled. Heauen & earth shal perysshe, but my wordes shal abyde. But of that day and hour knoweth no mã, no nat the aungels of heauen but my father onelye.

As the tyme of Noe was, so lykewyse shall the cõmynge of the son of man be. For as in the dayes before the floude, they dyd eat and drynke, marye and were maryed, euyn vnto the daye that Noe entred into the shyppe and knewe nothynge tyl the floud came and toke them all awaye. So shall also the commynge of the son of man be. Then two shalbe in the feeldes, the one shalbe receyued and the other shalbe refused, two shalbe grinding at the mylle, the one shalbe receyued, and the other shalbe refused.

Wake therfore bicause ye knowe nat what houre your mayster wyl come. Of thys be sure that if the good man of the house knewe what houre the theefe wolde come, he wolde surelye watche, and nat suffre his house to be broken vp. Therfore be ye also redy, for in the houre ye thynke he wolde nat, wyll the son of man come. Is there be anye faythefull seruaunte and wyse, whome his mayster hath made ruler ouer hys housholde, to gyue them meate in season conuenient: happy is that seruaunt whom his mayster (when he commeth) shall fynd so doing. Verely I say vnto you, he shal make him ruler ouer al hys goodes. But and yf that euyl seruaunt shall saye in his herte, my mayster wyl deferre his commynge, and begynne to smyte his felowes, ye and to eate & to drynke wt the dronken: that seruauntes

mayster

Ab arbore autem fici discite similitudinem, cum iam ramus eius tener fuerit et folia fucrint enata, scitis, q prope sit æstas. Ita & vos cum videritis hæc omnia, scitote quod prope sit in foribus. Amen dico vobis non præteribit etas hæc donec omnia ista fiant. Celum et terra præteribunt, verba autem mea non præteribunt. Cæterum de die illo et hora nemo scit, ne angeli quidem cœlorum nisi pater meus solus.

Sed sicut erant dies Noe, ita erit et aduentus filii hois Sicut enim erant in diebus, qui præcesserunt Diluuium, edentes et bibentes, contrahentes matrimonium, et nuptum dantes, vsq; ad eũ diem, quo intrauit Noe in arcam, et non cognouerunt donec veniret diluuium, & tulisset vniuersos: ita erit & aduentus filii hominis. Tunc, erunt duo in agro, vnus assumetur et alter relinquetur. Due molentes in mola vna assumitur, et altera relinquitur.

Vigilate ergo, quia nescitis qua hora dominus vester venturus sit. Illud autem scitote, quoniam si sciret pater familias, qua hora fur venturus esset, vigilasset vtique, et non dimisset perfodi domum suam. Ideo & vos estote parati, quia qua hora non putatis, ea filius hominis venturus est. Quis putas est fidelis seruus & prudens, quem præposuit dominus familie sue, et det illis cibum in tempore? Beatus seruus ille, quem cum venerit dominus eius inuenerit sic facientem. Amen dico vobis, quoniam super omnia bona sua constituet eũ. Quod si dixerit seruus ille malus in corde suo, contractat dominus me? venire, ceperitq; percutere conseruos, imo edere & bibere cum ebriis veniet

mayster wyll come in a daye when he lokethe nat for him, and in an houre that he is nat ware of, and wyl deuyde him, and gyue hym his rewarde with ypocrytes. There shalbe weppynge and gnasshynge of tethe.

¶ The. xxv. Chappter.

A THen the kyngedome of heauen shall be lykened vnto ten vyrgyns whiche toke theyr lampes and wente to mete the bryde-grome. Fyue of them were folysshe, and fyue were wyse. The folysshe toke theyr lampes but toke none oyle with them. But the wyse toke oyle with them in theyr vessels with theyr lampes also: Whyle the brydegrome tarryed all slombred and slepte. And euen at mid nyght there was a crye made: beholde, the brydegrome cometh, go oute agaynste hym. Then al those vyrgyns arose, and prepared theyr lampes: And the folysshe sayde to the wyse. gyue vs of youre oyle for oure lampes go out: But the wyse aunswered sayinge: nat so, leste there be nat ynoughe for vs and you: but go rather to them that sell and bye for your selues. And whyle they went to bye the brydegrome came, and they that were redye wente in with hym to the weddynge, and the gate was shitte vppe. Afterwardes came also the other vyrgyns saying: mayster mayster, open to vs. But he answered and sayde, Verelye I saye vnto you: I knowe nat you. Watche therefore: for ye knowe neyther the daye nor yet the houre, when the son of man shall come.

B ✠ Lykewyse as a certayne man is redye to take his iourney to a straunge countrey, called his seruauntes and deliuered to them his goods. And vnto one he gaue fyue talentes, to an other. ii. & to an other. i. to euery man after his abilite, & streight way departed. The he that had receyued the fyue talentes, wente and

dominum sponsi. Exite filiæ sion die qua non expectat, & hora qua ignota, et dilacerabit eum, partemque eius ponet cum hipocritis. illic erit planctus & stridor dentium.

CAPVT. XXV.

TVNC simile fiet regnum celorum decem virginibus, qui sumptis lampadibus suis, exierunt in occursum sponsi. Quinque autem ex eis erant fatuæ, et quinque prudentes. Que erant fatuæ, acceptis lampadibus suis non sumpserunt oleum secum. Prudentes vero sumpserunt oleum in vasis suis vna cum lampadibus. Tardante vero sponso, dormitauerunt, omnes ac dormierunt. Porro media nocte clamor factus est. Ecce sponsus venit, exite obuiam ei. Tunc surrexerunt omnes virgines ille, et apparauerunt lampades suas. Fatue autem prudentibus dixerunt. Date nobis de oleo vestro, quia lampades nostre extinguntur. Et responderunt prudentes, dicentes: Nequaquam, ne non sufficiat nobis. & vobis, sed ite potius ad eos qui vendunt et emite vobis ipsis. Porro dū irent emptum, venit sponsus & qui parate erant, introierunt cū eo ad nuptias et clausa est ianua. Postea vero veniunt & reliquæ virgines, dicentes: Domine domine, aperi nobis. At ille respondens, ait: Amen dico vobis, non noui vos. Vigilate itaq, quia nescitis diē neque horā, in qua filius hominis venit.

Sicut enim homo quidam peregre proficiscens vocauit seruos suos, & tradidit illis bona sua. Et huic quidem dedit quinq; talenta, alii autē duo, alii vero vnum, vnicuiq; secundū propriā facultatē, et profectus est statim. Abiit autē qui quinq; talenta acceperat

et negociatus est super ea, et lucratus est alia quinque talenta. Similiter & qui duo acceperat, lucratus est & ipse alia duo. Qui autem vnum acceperat, abiens fodit in terram, & abscondit pecuniam domini sui. Post multum vero temporis venit Dominus seruorum illorum, & ponit rationem cum eis. Et accedens is, qui quinq; talenta acceperat, attulit adhuc quinq; talenta, dicens: Domine quinq; talenta tradidisti mihi: ecce alia quinq; talenta lucratus sum per ea. Ait illi dominus eius. Euge serue bone & fidelis, super pauca fuisti fidelis, super multa te constituam, intra in gaudium domini tui. Accedens autem & qui duo talenta acceperat, ait: Domine duo talenta tradidisti mihi, ecce alia duo lucratus sum super ea. Ait illi dominus eius, Euge serue bone & fidelis, super pauca fuisti fidelis, super multa te constituam, intra in gaudium domini tui,

Accedens autem & qui vnum talentum acceperat, ait. Domine noueram te quod homo durus sis, metens vbi non seminasti, & inde congregans vbi non sparsisti: ac territus abiit abscondi talentum tuum in terra. Ecce habes quod tuum est, Respondens autem dominus eius, dixit ei. Serue male & piger, sciebas quod metam vbi non seminaui, & congregem illinc vbi non sparsi. Oportuit ergo te committere pecuniam meam mensariis & veniens ego recepissem vtique quod meum est cum vsura. Tollite itaque ab eo talentum, & date ei qui habet decem talenta. Omni enim habenti dabitur, et abūdabit Qui vero non habet etiam id quod habet auferet ab eo. Et

and bestowed them, and wanne other fiue talentes. Lykewyse he that receyued two, gayned other two. But he that receyued the one, went and dygged a pyt in the earthe and hyd his maisters money. After a longe season the lorde of those seruauntes came and reckened with them. Then came he that had receyued fyue talentes, and brought other fyue talentes, sayenge maister thou delyueredst vnto me fyue talentes: beholde I haue gayned with them fyue talentes moo. Then his mayster said vnto him: Wel good seruaunt and faithfull. Thou hast bene faythfull in lytle. I wyl make the ruler ouer muche: enter in into thy maysters ioye. Also he that receyued two talentes came and sayde: mayster thou delyueredst vnto me two talentes: beholde I haue won other two talentes with them. And his mayster sayd vnto hym, well good seruaunte and faithful. Thou hast bene faithful in lytle I wyl make the ruler ouer muche: go in to thy maysters ioye.

Then he which had receyued the one talent C
came and said, maister. I cōsidered that thou wast an harde man, which repest where thou sowedst nat, and gaderest where thou strawedst nat: I was therfore affrayde, and went and hyd thy talent in the earth: beholde, thou hast thyne owne. His mayster answered and sayd vnto hī: thou eupl seruaunt & slowthfull thou knewest that I repe where I sowed nat and gadre where I strawed nat: ꝑ oughtest therefore to haue had my money to the chaungers, and then at my comyng shulde I haue receyued myne owne with vauntage. Take therefore the talent from hym, and gyue it to him whiche hath .x. talentes. For vnto euerye man that hath shalbe giuen, and he shal haue abounda unce, and from hym that hathe nat shalbe taken awaye, euyn that he hathe. And

caste

cast ꝑ vnprytable seruaũt into vtter darknes ther shalbe wepinge & gnasshinge of teethe.

When the sone of man shall come in hys glozy, and all the holy angels with him, then shal he syt vpon the seate of his glozy, and be foze hym shalbe gethered al nations. And he shal seperate them one frō an other, as a shepeherde deuideth the shepe from the gottes. And he shall set the shepe on his ryght hand, and the gotes on the left. Then shal ꝑ kynge say to thē on hꝭ ryght hand: Come ye blissed childzen of my father, inherite the kyngdom prepared foz you from the beginninge of the wozlde, foz I was an hongred, and ye gaue me meat. I thursted and ye gaue me dzynke, I was herbourlesse, & ye lodged me. I was naked, & ye clothed me. I was sycke, and ye visited me. I was in prison, and ye came to me. Then shall the ryghtuous answer hym saienge: maister, when saw we ꝑ an hungred and fedde the, oz a thurst, & gaue the dzynke: when saw we the herbourlesse: and lodged the, oz naked and clothed the: oz when saw we the sycke, oz in prison, and cam vnto the: And the kyng shal answere and say vnto thē verely I say vnto you, in asmuch as ye haue done it vnto one of the least of these my bzethzen, ye haue done it to me

Then shall the kynge say vnto them that shalbe on the lefte hande, depart from me ye cursed vnto euerlastynge fyze: which is prepared foz the deuyll and his aungels. Foz I was an hungred, and ye gaue me no meate I thursted, & ye gaue me no dzynke. I was herbourlesse, and ye lodged me nat, I was naked and ye clothed me nat. I was syck & in prison, & ye vysited me nat. Thē shal thei also answere him saienge, maister when saw we the an hongred, oz a thurst, oz herbourles oz naked, oz sicke, oz in prison, and did nat

Eccl. xviii. c
Ezec. viii. b
Eccle. vii. d
Psal. vi. c.
Mat. iii. f.

fastidium seruum inutilem in tenebras exteriores, illic erit fletus & stridor dentium.

Cum autem venerit filius hominis in gloria sua, et omnes sancti angeli cum eo, tunc sedebit super sedem gloriæ suæ et congregabuntur ante eum omnes gentes, et separabit eos, alteros ab alteris, sicut pastor segregat oues ab hedis: & statuet oues quidem a dextris suis, hedos autem a sinistris. Tunc dicet rex his qui a dextris sibi erunt: Venite benedicti patris mei possidete regnum paratum vobis ab exordio mundi. Esuriui enim, & dedistis mihi edere: Sitiui & dedistis mihi bibere. Hospes eram, & collegistis me: Nudus & operuistis me: Infirmus, & visitastis me in carcere eram & venistis ad me. Tunc respondebunt ei iusti, dicentes: Domine quando te vidimus esurientem, & pauimus, aut sitientem, et dedimus tibi potum? Quando autem te vidimus hospite, & collegimus te? aut nudum & cooperuimus te: aut quando te vidimus infirmum, aut in carcere, & venimus ad te? Et respondens rex, dicet illis Amen dico vobis, quatenus fecistis vni de his fratribus meis minimis, mihi fecistis.

Tunc dicet & his qui a sinistris erunt. Discedite a me maledicti in ignem eternum, qui paratus est diabolo & angelis eius. Esuriui enim, & non dedistis mihi cibum: Sitiui, et non dedistis mihi potum. Hospes eram et non collegistis me. Nudus & non operuistis me. Infirmus, & in carcere eram, & non visitastis me. Tunc respondebunt ei et ipsi, dicentes. Domine quando te vidimus esurientem aut sitientem, aut hospitem, aut nudum, aut infirmum, aut in carcere, & non ministrauimus tibi? Tunc re-

spondebit illis, dicens: Amen dico vobis, quatenus non fecistis vni de minimis his nec mihi fecistis. Et ibunt hi in supplicium eternum: iusti vero in vitam eternam.

CAPVT. xxvi.

ET factum est cum consummasset Iesus sermones hos omnes, dixit Discipulis suis: Scitis quia post biduum pascha fiet, et filius hominis traditur vt crucifigatur.

Tunc congregati sunt principes sacerdotum, & Scribæ: & Seniores populi in atrium principis sacerdotum, qui dicebatur Caipha: & consilium inierunt, vt Iesum dolo caperent, et occiderent. Dicebant autem. Non in die festo, ne tumultus fiat in populo.

Cum autem Iesus esset in Bethania, in domo Sidonis leprosi, accessit ad eum mulier, habens alabastrum vnguenti pretiosi, et effudit super caput ipsius recumbentis. Videntes autem discipuli, indignati sunt dicentes. Ad quid perditio hæc? Potuit enim istud vnguentum venundari magno, et dari pauperibus. Eo autem cognito Iesus ait illis: Quid molesti estis mulieri? Opus enim bonum operata est erga me. Nam semper pauperes habetis vobiscum, me vero non semper habebitis. Quod enim hæc vnguentum hoc misit super corpus meum ad sepeliendum me fecit. Amen dico vobis, vbicunq; prædicatum fuerit hoc euangelium in toto mundo, hoc quoque quod hæc fecit, narrabitur in memoriam ipsius.

Tunc abiit vnus de duodecim, qui dicebatur Iudas Iscariotes, ad principes sacerdotum, et ait illis: Quid vultis mihi dare, et ego vobis tradam illum? at illi constituerunt ei

ministre vnto the? Then shall he answer the and saye, verely I say vnto you in as muche as ye did it nat to one of the leeste of these, ye did it nat to me. And these shal go into euerlastig peine, & the ryghtuous into like eternal

D

Joh.v.d.

The.xxvi. Chapitre.

AND it came to passe, when Jesus had finished al these sayinges, he said vnto his disciples: ✠ Ye knowe that after two daies shall be Easter and the sonne of man shalbe delyuered to be crucified.

A

mar.xiiii.a. luc.xxii.a.

Then assembled togither the cheke prestes and the Scrybes and the elders of the people to the palace of the hie preest, called Caphas, and held a counsel howe they myghte take Jesus by sutteltie, and kyll him. But they sayde nat on the holy daye, leste any vproure aryse amonge the people.

When Jesus was in Bethany, in ꝑ house of Symon the Leper, there came vnto him a womã whiche had an alablaster box of precious oyntment, and poured it on hꝭ heed as he sat at the boorde. When his disciples sawe that, they had indignacion saieng: what nede thys waste. This oyntment myght haue bene well solde and giuen to the poore. When Jesus vnderstode that, he sayde vnto them. why trouble ye the womã? she hath wrought a good worke vpõ me. For ye shal haue poore folke alwaies with you, but me shall ye nat haue alwaies. And in that she cast thys oyntment on my body she did it to bury me with al. Verely I say vnto you, wheresoeuer this Gospell shalbe preached throughout all the worlde, ther shal also this that she hath done be told for a memorypall of her.

Psal.xl. Joha.xii.a. mar.xiiii.a

Then one of the twelue called Judas Iscarioth went vnto the chef preestes, and said what wyl ye giue me and I wyl deliuer him vnto you. And they appoited vnto hi thyrty

B

mar.xiiii. luc.xxii.

peces

peces of syluer. And frō that tyme he soughte
mar.xiiii b. opportunitie to betray him.
Luc.xxii. a.

The fyrste day of swete breade the disciples
came to Jesus saying vnto him: where wylte
thou that we prepare for the to eate the pas-
chall lambe? And he saide, go into the citie,
vnto such a man, and say to him: the mayster
saieth my tyme is at hande, I wyl kepe mine
Easter at thy house with my disciples. And
the disciples didde as Jesus had appointed
them, and made redy the Easter lambe.

When the euening was come he sat downe
Mar.xiiii.c with the .xii. And as they did eate, he saide:
Luc.xxii.b. Verely I say vnto you, that one of you shall
Joha.xiii.a betraye me. And they were exceadynge sorow-
ful, and began euery one of them to say vnto
him. is it I maister? He answered and saide:
Psal.xl. he that deppeth his hand w me in the dysshe:
the same shall betraye me. The son of man
goeth as it is written of him: but woo be to
that man, by whome the son of man shall be
betrayed. It had bene good for that man, yf
he had neuer bene borne.

C Then Judas which betrayed him answe-
red and sayde: is it I maister? he sayde vnto
him: thou hast saide. As they did eate: Jesus
toke breade and gaue thankes: brake it and
gaue it to the disciples and saide: Take, eate
this is my body. And he toke the cup, & thank-
1.Cor.ii.c. ed and gaue it the, saying: drynke of it euery
Luc.xxii. one. For this is my bloude of the newe testa-
ment, that shalbe shedde for many, for the re-
mission of sinnes. I saye vnto you: I wyll
nat drynke hence forth of this fruyt of the byne
tree, vntyl ye day when I shal drynke it newe
with you in my fathers kyngdome.

Mar.xiiii.c And when they had said grace, they wente
Luc.xxii.b. out into mounte Olyuete. Then saide Jesus
Joh.xvii.a. vnto them. All ye shalbe offended by me this
nyght. For it is writtē: I wyl smite the shepe-

trigintа argenteos. Et ex eo
tempore quærebat opportuni-
tatem vt eum traderet.

Cæterum primo die azimo-
rum accesserunt discipuli ad
Iesum dicentes ei: vbi vis pa-
remus tibi ad edendum pas-
cha? ait ille dixit: Ite in ci-
vitatem ad quendam & dicite
ei: Magister dicit, tempus
meum prope est, apud te fa-
cio pascha cum discipulis me-
is. Et fecerunt discipuli sicut
constituit illis Iesus et para-
uerunt pascha.

Vespere autem facto, dis-
cumbebat cum duodecim, &
edentibus illis dixit. Amen
dico vobis, quod vnus ve-
strum me proditurus est. Et
mœsti redditi vehementer, cœ-
perunt singuli dicere ei: Num
ego sum domine? At ipse re-
spondens ait: Qui intingit
mecum manum in catino, hic
me proditurus est. Filius qui-
dē hominis vadit. sicut Scrip-
tum est de illo. Væ autem ho-
mini illi, per quem filius ho-
minis proditur: bonū erat ei
si natus non fuisset homo ille.

Respondens autem Iudas
qui tradidit eum dixit: Num
ego sum rabbi? Ait illi: Tu
dixisti. Vescentibus autem
eis, accepit Iesus panem et
cum egisset gratias, fregit de-
ditque discipulis, et ait: Ac-
cipite, comedite & hoc est cor-
pus meum. Et accepto pocu-
lo gratiis actis, dedit illis,
dicens: Bibite ex hoc omnes.
Hic est enim sanguis meus, qui
est noui testamēti qui pro mul-
tis effunditur in remissionē pec-
catorum. Dico autem vobis.
Non bibam post hac ex hoc
fructu vitis, vsque in diem il-
lum, cum illud bibam vobiscū
nouum in regno patris mei.

Et cum hymnum cecinissent, exierunt in montem
Oliueti. Tunc dicit illis
Iesus: Omnes vos offen-
diculum patiemini mei cæ-
ci in nocte hac. Scriptum
est enim: Percutiam pasto-

herde, and the shepe of the flocke shalbe scattered abrode. But after I am risen againe. I wyl go before you into Galile. Peter answered and saide vnto him: thoughe all men shulde be offended by the, yet wolde I neuer be offended. Jesus saide vnto him: Verely I say vnto the: that this same nighte before the cocke crowe, thou shalt denye me thrise. Peter saide vnto him. If I shoulde dye with the yet wolde I nat denye the. Likewise also said all the disciples.

zach.xiii.c. mar.xiiii.c. and.xv.b.

Mar.xiii.a. Luc.xxii.c. Joha.xiii.c

D

Then wente Jesus with them into a place which is called Gethsemane, and saide vnto the disciples, sit ye here while I go and praye ponder. And he toke with him Peter and the two sonnes of Zebede, and began to waxe sorowful and to be in agonie. Then said Jesus vnto them: My soule is heuye euen vnto the death. Tary ye here: & watche with me. And he went a lytle apart, and fel flat on his face, and prayed, sayinge: O my father if it be possible, let this cuppe passe from me: neuertheles, nat as I wyl, but as thou wylt. And he came vnto the disciples, and founde them a slepe, and saide to Peter: what, coulde ye nat watche with me one houre, watche and praye that ye fall nat into temptacion. The spirite is willinge, but the flesshe is weake.

mar.xiiii.D Luc.xxii.b.

He went awaye ones moze and prayed, sayinge: O my father if this cuppe can nat passe awaye from me, but that I drinke of it, thy wil be fulfilled. And he came and founde the a slepe againe. For theyr eies were heuy. And he left them and went againe, and prayed the thyrd tyme sayinge the same wordes. Then came he to his disciples and said vnto them: Slepe hence forth and take your rest. Take hede the houre is at hand, and the son of man shalbe betraied into the handes of sinners: Ryse, let vs be goynge: beholde, he is at hand that

rum & dispergentur oues gregis. Postquam autem resurrexero precedam vos in Galileam. Respondens autem Petrus, ait illi. Et si omnes offendiculum passi fuerint tu quia, ego tamen nunquam offendiculum patiar. Ait illi Jesus. Amen dico tibi quod in hac nocte ante quam gallus cantet, ter me negabis. Ait illi Petrus. Etiam si oportuerit me mori tecum non te negabo. Similiter & omnes discipuli dixerunt.

Tunc venit Jesus cum illis in villa, qui dicitur Gethsemane, & dixit discipulis: Sedete hic donec vadam & orem illic. Et assumpto Petro et duobus filiis Zebedei exceptit affici dolore ac mestitudine. Tunc ait illis Jesus. Mestis est anima mea vsque ad mortem: sustinete hic & vigilate mecum. Et progressus pusillum, procidit in faciem suam, orans ac dicens, Pater mi, si possibile est transeat a me calix iste, verumtamen non sicut ego volo, sed sicut tu. Et venit ad discipulos, & reperit eos dormientes, & dicit Petro adeo non potuistis vna hora vigilare mecum? Vigilate & orate, vt ne intretis in temptationem. Spiritus quidem promptus est, at caro infirma

Rursus altera vice abiit. et orauit, dicens: Pater mi si non potest hoc poculum transire a me, nisi bibam illud, fiat voluntas tua. Et venit & reperit eos iterum dormientes Erant enim oculi eorum grauati Et relictis illis, iterum abiit, & orauit tertio, eundem sermonem dicens. Tunc venit ad discipulos suos & dicit illis, Dormite iam & requiescite Ecce appropinquauit hora, et filius hominis traditur in manus peccatorum. Surgite eamus, ecce appropinquauit

Mar. xiiii. Luc.xx.ii.g Joh.xviii.b

that shall betraye me. Whyle he yet spake: lo Judas one of the.xii. came, & with hi a great multytude, with swerdes and staues, sente from the chefe prestes & elders of the people And he that betrayed him, had geuen a token, sayenge, whosoeuer I kysse, that same is he: laye handes on him. And forth withall he came to Jesus and sayde, hayle master, and kissed hym. And Jesus sayde vnto him: frende wherfore arte thou come. Then came they & layde handes on Jesus and toke him.

E

And beholde: one of them which were with Jesus stretched out his hande and drewe his swearde, & stroke a seruaunt of the hye preest and smote of his eare. Then sayd Jesus vnto him; put vp thy swearde into his sheathe. For al that lay hande on the swearde, shal perishe with the swearde. Eyther thinkest thou that I can nat nowe praye to my Father, and he shall geue me more then.xii. legyons of aungels. But howe then shulde the scriptures be fulfylled: for so must it be.

Gene. ix.a. Apo. xiii. b.

Esay. liii, a

The same tyme sayde Jesus to the multitude, ye be come out as it were vnto a theefe, with swerdes and staues for to take me, I sat daylye teachynge in the temple amonge you, and ye toke me nat. All this was done that the scriptures of the Prophetes myghte be fulfylled. Then all the disciples forsoke him and fledde. And they toke Jesus and ledde him to Caiphas the hye Preeste, where the Scribes and the elders were assembled, and Peter folowed hym a farre of, vnto the hye preestes place, and wente in and sat with the seruauntes to se the ende.

Thye iiii.d

Mar.xiiii.f Luc.xxii.f. Joh.xviii.c

The chefe preeste and the elders, and all the counsell, sought false witnes agaynst Jesus, for to put him to death, but found none, in so muche that when many false witnesses came, yet founde they none. At the last came

qui me tradit. Ad hec co loquente, ecce Iudas, vnus de numero duodecim, venit, & cum eo turba multa cum gladiis & fustibus, missi a principibus sacerdotum et senioribus populi. Is vero qui prodebat eum, dedit illis signum, dicens. Quemcunq; osculatus fuero, ipse est, tenete eum, & confestim accedens ad Iesum, dixit: Aue rabbi, et osculatus est eum. Dixitque illi Iesus. Amice, ad quid adest? Tunc accesserunt, et manus iniecerunt in Iesum, & ceperunt eum.

Et ecce vnus ex his qui erat cum Iesu extendens manum, exemit gladium suum, et percutiens seruum principis sacerdotum, amputauit auriculam eius. Tunc ait illi Iesus. Conuerte gladium tuum in locum suum. Omnes enim qui acceperint gladium, gladio peribunt: An putas quod nō possim nunc rogare patrem meum, & exhibebit mihi plus quam duodecim legiones angelorum? Quomodo ergo implebuntur scripture quod sic oportet fieri.

In illa hora dixit Iesus turbis: Tanquam ad latronē existis cum gladiis & fustibus ad comprehendendum me: quotidie apud vos sedebam docens in templo, & non me cepistis. Hoc autem totum factū est vt complerentur scripture prophetarum. Tunc discipuli omnes relicto eo fugerunt. At illi comprehensum Iesum duxerunt ad Caipham principem sacerdotum, vbi scribe & seniores conuenerant. Petrus autem sequebatur eū procul vsque ad atrium principis sacerdotum.

Et ingressus intro sedebat cum ministris, vt videret finē. Principes autem sacerdotum, et seniores & totum concilium, quærebant falsum testimonium contra Iesum, vt morte eum traderent. & non inuenie bant: etiam cum multi falsi testes accessissent non inuenie-

bant. Nouiſſime autem venerunt duo falſi teſtes, et dixerunt: Hic dixit. Poſſum deſtruere templum dei, & intra duo edificare illud.

Et ſurgens princeps ſacerdotum, ait illi. Nihil reſpondens? Quid iſti aduerſum te teſtimonium dicunt? Ieſus autem tacebat. Et reſpondens princeps ſacerdotum ait illi: Adiuro te per deum viuentem, vt dicas nobis, an tu ſis Chriſtus filius dei. Dicit illi Ieſus. Tu dixiſti? Verumtamen dico vobis, amodo videbitis filium hominis ſedentem a dextris, virtutis, & venientem in nubibus cœli.

Tunc princeps ſacerdotum ſciſcidit veſtimenta ſua dicens: Prolocutus eſt blaſphemiam: quid inſuper egemus teſtibus? Ecce nunc audiſtis blaſphemiam eius quid vobis videtur? At illi reſpondentes dixerunt: Reus eſt mortis. Tunc expuerunt in faciem eius, & colaphis eum ceciderunt. Alii autem palmis in faciem eius dederunt dicentes. Vaticinare nobis Chriſte, Quis eſt qui te percuſſit.

Petrus vero ſedebat foris in atrio, et acceſſit ad eum vna ancilla, dicens. Et tu cum Ieſu Galileo eras. At ille negauit coram omnibus dicens. Neſcio quid dicas. Cum autem exiſſet in veſtibulum, vidit eum altera ancilla, et ait his qui erant ibi. Et hic erat cum Ieſu Nazareno. Et iterū negauit cū iure iurando: Non noui hominem. Et poſt puſillum accedentes qui ſtabant, & dixerunt Petro: Vere et tu ex illis es, nam loquela tua manifeſtum te facit. Tunc cepit execrari & iurare, quod non nouiſſet hominem & continuo gallus cantauit. Et recordatus eſt Petrus verbi Ieſu, qui dixerat ei: Priuſquam gallus cantet, ter me negabis. Et ex

two falſe witneſſes and ſayde: Thys felowe ſaide: I can diſtroye the temple of God, and bylde it agayne in thre dayes.

And the chiefe preeſt aroſe, & ſayde to him anſwereſt thou nothinge? How is it that theſe bere witnes agaynſt the? But Jeſus helde his peace. And the chefe preeſt anſwered and ſayde to him: I charge the in the name of the lyuynge god, that thou tel vs: whether thou be Chryſt the ſon of God. Jeſus ſayde vnto him, thou haſt ſaid: Neuertheles I ſay vnto you: hereafter ſhall ye ſe the ſon of man ſyttynge on the tyght hande of power, and com in the cloudes of the ſkye. Iohn.xi.d.

Then the hye preeſte rent hys clothes ſayenge, he had blaſpheined, what nede we of anie more witneſſes? Beholde now ye haue harde his blaſphemy, what thynke ye? They anſwered and ſayd, he is worthy to dye. Then they ſpyt on his face and boffeted him with theyr fystes. And other ſmote him with the palme of theyr hands on the face, ſaieng: tel vs thou Chryſt, who is he that ſmote the. G

Peter ſatte without in the palyce. And a Damſell came to him ſayenge, Thou alſo waſt with Jeſus of Galyle: but he denyed before them all, ſayenge: I wote nat what thou ſayeſt. When he was gone out into the porche, an other wenche ſawe him, and ſayde vnto them that were there. This felow was alſo with Jeſus of Nazareth. And agayne he denied with an othe that he knewe nat the man. And after a whyle came vnto him they that ſtode by, and ſayde vnto Peter ſurelye thou art euen one of them, for thy ſpeche bewrayeth the. Then beganne he to curſe and to ſweare that he knewe nat the man. And immediatlye the cocke crewe. And Peter remembred the wordes of Jeſu whiche ſayde vnto him before the cocke crowe, thou ſhalt Mar.xiv. Luc.xxii. Ioh.xviii.

denye

dempe me thyse, and wente oute at the dores and wepte bytterlie.

The.xxvii. Chapitre.

A Mar.xv.a. Luc.xxiii.a

WHen the morning was come, al the chiefe preestes & elders of the people helde a counsel against Jesus, to put him to death, & brought hī bound & delyuered him vnto Pontius Pilate the deputie

Then whē Judas which betrated him saw that he was condempned, he repēted hī selfe: and brought again the.xxx.platꝭ of siluer to the chiefe preestes & elders, sayinge: I haue sinned betrayeng the innocent bloude. And they said: What is that to vs, se thou to that. And he cast downe the siluer plates in the tēple & departed, and went and hanged him selfe.

And the chiefe preestes toke the siluer plates and said: it is not lawful for to put them into the treasorie: bycause it is the price of bloud. Iere.i.c. And they toke coūsel, and bought with them a potters feelde to bury straūgers in. Wherfore the feelde is called the feelde of bloud, vntyl this day. Then was fulfilled that whiche was spoken by Jeremy the prophete saying: And they toke.xxx. siluer plates, the price of zacha.xi.c. him that was valued, whom they bought of the children of Israel, & they gaue them for ỹ potters feelde, as the Lorde appointed me.

B Mar.xv.a. Luc.xxiii.a. Jesꝰ stode before the deputie: & the deputie axed him, saying. Art ỹ the king of the Jues Jesꝰ said vnto hi m: thou saiest. And when he was accused of the chiefe preestes & elders he answered nothig. Then said Pilate vnto hi. heresi thou not, how we many thinges they lay against the. And he answered him euer a word: in so much ỹ the deputie marueyled greatly.

At that feast ỹ deputie was wōt to deliuer vnto the people a prisoner, whom they wolde desyre. He had then a notable prisoner, called Barrabas. And whē they were gathered

E.iiii. togi-

gresus foras flauit amare.

CAPVT. xxvii.

MAne autem facto consilium inierunt omnes principes sacerdotum & seniores populi aduersus Iesum, vt eum morti traderent. Et vinctum eum adduxerunt & tradiderunt Pontio Pilato præsidi.

Tunc videns Iudas, qui eum prodiderat, quod damnatus esset, pœnitentia ductus, retulit triginta argenteos principibus sacerdotum & senioribus dicens: Peccaui tradens sanguinem innocentem. At illi dixerunt: Quid ad nos? tu videris. Et proiectis argentis in templo, recessit, & abiens laqueo suspendit.

Principes autem sacerdotum acceptis argenteis, dixerunt: Non licet eos mittere in corbonam, quia pretium sanguinis est. Consilio autem inito emerunt ex illis agrum figuli in sepulturam peregrinorum: quo propter vocatus est ager ille, ager sanguinis vsq; in hodiernum diem. Tunc impletum est quod dictum est per Hieremiam prophetam dicentem: Et acceperunt triginta argenteos pretium estimati, quem estimatum emerunt a filiis Israel, & dederunt eos in agrum figuli, sicut constituit mihi dominus.

Iesus autem stetit ante præsidem, et interrogauit eum præses dicens: Tu es rex Iudæorum? Dicit illi Iesus: Tu dicis. Et cum accusaretur a principibus sacerdotum et senioribus nihil respondit. Tunc dicit illi Pilatus: Non audis quanta aduersum te dicunt testimonia? Et non respondit ei vllum verbum, ita vt miraretur præses vehementer.

In festo autem consueuerat præses turbæ dimittere vnum vinctum quem voluissent. Habebat autem tunc vinctum insignem qui dicebatur Barrabas. Congregatis ergo

illis dixit Pilatus: Vtrum vultis dimittam vobis, Barrabam, an Iesum qui dicitur Christus. Sciebat enim quod propter inuidiam tradidissent eum. Sedente autem illo pro tribunali, misit ad eum vxor eius dicens. Nihil tibi cum iusto illo, multa enim passa sum hodie in somnis propter eum. Principes autem sacerdotum et seniores persuaserunt turbis, vt peterent Barrabam, Iesum vero perderēt.

Respondens autem præses, ait illis. Vtrum vultis vobis a duobus dimittam? At illi dixerunt: Barrabam. Dixit illis Pilatus. Quid igitur faciem Iesu, quid dicitur Christus? Dicunt ei omnes crucifigatur. Præses autem ait: Quid enim mali fecit? At illi magis clamabant dicentes, crucifigatur.

Videns autem Pilatus quod nihil proficeret, sed magis tumultus fieret, accepta aqua, ablusit manus coram populo, dicens. Innocens ego sum a sanguine huius iusti vos videritis. Et respondens vniuersus populus, dixit: Sanguis eius super nos & super filios nostros. Tunc dimittit illis Barrabam, Iesum autem flagellatum tradidit vt crucifigeretur.

Tunc milites presidis suscipientes Iesum in pretorio cōgregauerunt ad eum vniuersam cohortem. Et cū exuissēt eum circūdederunt ei clamydem coccinam, & coronam de spinis contextam imposuerunt super caput eius & harundinem in dextram eius. & genu flexo ante eum illudebant ei, dicentes: Aue rex Iudeorum. Et cum expuissent in eum acceperunt harundinem, & percutiebant caput eius.

Et postquam illusissent ei, exuerunt eum clamyde & induerunt eum vestimentis suis & abduxerunt eum vt crucifi-

togyther, Pylate sayde vnto them: whether wyll ye that I gyue lowse vnto you, Barrabas or Jesus which is called Chriſte. For he knewe wel that for enuye they had delyuered him. When he sat downe to giue iudgement his wife sente to him, sayinge: haue thou nothinge to do with that iuſt man. For I haue ſuffred many thinges this daye in a dreame about him. But the chiefe preeſtes and the elders hadde perſwaded the people that they ſhulde aſke Barrabas, and ſhuld deſtroy Jeſus. Thē the debitie anſwered and ſaid vnto them. Whether of the twayne wyll ye that I let lowſe vnto you. And they ſaid Barrabas, Pilate ſaid vnto them: What ſhal I do then with Jeſus which is called Chriſt? They all ſaide to him: lette him be crucified, then ſaide the debitie, what euil hath he done? And they cried the more ſayinge, let him be crucified.

When Pylate ſawe that he preuayled nothinge, but that more buſynes was made, he toke water and waſſhed his hādes before the people ſaying: I am innocent of the bloud of this iuſte perſone, and that ye ſhal ſe. Then anſwered all the people and ſayde: his bloud be on vs and on oure children. Then let he Barrabas lowſe vnto them, and ſcourged Jeſus. and deliuered him to be crucified.

Then the ſouldyours of the debitie toke Jeſus vnto the cōmon hall, and gathered vnto him al the companye. And they ſtripped him and put on him a purple robe, and platted a crowne of thornes and put on his heade, and a reede in his right hande, and bowed their knees before him, and mocked him, ſayinge: haple kyng of the Jewes, & ſpitted vpon him and toke the reede, and ſmot him on the head

And when they had mocked him, they toke the robe of him agayne, and put his owne rayment on him, and ledde him awaye to crucifie

C Mar.xv.& Luc.xxiii. t. Joh.xviii.& and.xvi,t.

D Mar,xv.b. Joh.xix.a

cifie him. And as they came out, they founde a
Mar xv. c. Luc.xxiii.d. man of Cyren, named Simō: hi they cōpelled to beare his crosse. And whā they came vnto the place called Golgatha (that is to saye: a place of dead mens sculles) they gaue him vi neger to drynke mengled with gal. And when
John.xix.c. he had tasted therof he wolde nat drynke.

When they had crucified him: they parted his garmentes, & did cast lottes, to fulfil that was spoken by the Prophete. They deuided
E my garmentes amonge them, and vpon my vesture did cast lottes. And they sat and watched him there. And they set vp ouer his head the cause of his death written. This is Jesus king of the Jues, and there were two theues crucified with him, one on the righte hande, and an other on the lefte hande.

They that passed by reuiled him, wagging their heades and saying. Thou that distroyest the temple of God, and buyldest it in thre dayes: saue thy selfe. If thou be the son of God come downe frō the crosse. Likewise also the highe preestes mockinge him with the Scribes and elders, saide. He saued other him selfe he can nat saue. If he be the kynge of Israel: let him nowe come downe from the crosse, and we wyll beleue him. He trusted in God, lette him delyuer him nowe, if he wyll haue him: for he saide I am the son of God. That same also the theues whiche were crucified with him, cast in his tethe.

F From the syxte houre was there darcknesse ouer al the lande vnto the nynth houre. And aboute the nynthe houre Jesus cried with a lowd voyce, sayig: Eli. Eli, lamasabathani. That is to saye, my God, my God why haste
Psal.xxi. thou forsaken me? Some of them that stode there, when they harde that, saide: This man calleth for Helyas. And streyght way one of them ranne and toke a sponge and fylled it

gerunt. Exeuntes autem inuenerunt hominem Cyrenensem nomine Simonem: hunc angariauerunt vt tolleret crucem eius. Et venerunt in locum qui dicitur Golgotha, quod est, Caluarie locus. Et dederunt ei acetum bibere cum fel mixtum: & cum gustasset noluit bibere.

Postquam autem crucifixerunt eum, diuiserunt vestimēta eius, sortem mittentes, vt impleretur quod dictum est per prophetam. Diuiserunt sibi vestimenta mea & super vestem meam miserunt sortem. Et sedentes seruabant eum ibi. Et imposuerunt super caput eius causam ipsius scriptam. Hic est Iesus rex Iudeorum. Tunc crucifiguntur cum eo duo latrones, vnus a dextris, & alter a sinistris.

Prætereuntes autem conuicia iaciebant in eum, mouentes capita sua, & dicentes: Tu ille qui destruebas templum, et in triduo edificabas, serua temetipsum si filius dei es, descende de cruce. Similiter & principes sacerdotum illudentes cum scribis & senioribus, dicebant. Alios seruauit, seipsum non potest seruare. Si rex Israel est, descēdat nunc de cruce et credimus ei. Confidit in deo, liberet eum nunc, si vult eum. Dixit enim: Filius dei sum. Idipsum autē & latrones qui crucifixi erant cum eo, exprobrabant ei.

A sexta autem hora tenebre facte sunt super vniuersam terram vsq; ad horam nonam. Et circa horam nonam clamauit Iesus voce magna, dicens. Eli, eli, lama sabacthani, hoc est. Deus meus, deus meus, ut quid dereliquisti me? Quidam autem illic stantium, cū audissent dicebant: Heliam vocat iste. Et continuo curens vnus ex eis, cum acceptam spongeam impleuit aceto

to, imposuit harundini, dabat p ei vt biberet. Cæteri vero dicebant. Sine, videamus an veniat Helias liberare eum. Iesus autem cum iterum clamasset voce magna, emisit spiritum. Et ecce velum templi scissum est in duas partes, a summo vsq; ad imum, & terra mota est, et petre scisse sunt & monumenta aperta sunt & multa corpora sanctorū qui dormierant, surrexerunt & egressi monumentis post resurrectionem eius: venerunt in sanctam ciuitatem, et apparuerunt multis.

Centurio vero, et qui cum erant, custodientes Iesum viso terremotu, & his que facta fuerant, timuerunt valde dicentes. Vere filius dei erat iste.

Erant autem ibi mulieres multe, e longinquo spectantes que secute fuerant Iesum a Galilea ministrantes ei: inter quas erat Maria Magdalene, et Maria Iacobi, et Iose mater, et mater filiorum Zebedæi.

Cum autem vespere facta esset, venit homo diues ab Arimathea, nomine Ioseph, qui et ipse discipulus erat Iesu hic accessit ad Pilatum, ac postulauit corpus Iesu. Tunc Pilatus iussit reddi corpus. Et cum accepisset corpus Ioseph, inuoluit illud sindone munda, posuitq; illud in monumento suo nouo, quod excederat in petra, & adoluto saxo ingenti ad ostium monumenti, abiit. Erat autem ibi Maria Magdalena, & altera Maria, sedentes cõtra sepulchrum.

Postero autem die q̃ sequitur parasceuen, conuenerunt principes sacerdotum & pharisei ad Pilatum, dicentes. Domine recordati sumus, q̃ impostor ille dixit adhuc viuẽs post tres dies resurgo, iu-

full of vynegre, and put it on a reede & gaue him to drinke. Other saide, let be, lette vs se whether Helias wyl come and delyuer hym. Iesus cried againe with a loude voyce, and yelded vp the ghost.

And beholde the veyle of the temple did rēt in twayne from the toppe to the bottome: and the earth did quake, and the stones did rente and graues did opē, and the bodies of many sayntes which slepte, arose and came oute of the graues after his resurrection: and came into the holy citie, and appeared vnto many.

When the Centurion and they that were with him watchinge Iesus, sawe the earthequake, and those thinges whiche happened, they feared greatly, sayinge: Of a surety this was the son of God.

And many women were there beholdinge hym a farre of, whiche folowed Iesus from Galyle, mynystringe vnto hym: Amonge whiche was Mary Magdalen, and Marye the mother of James and Joses, and the mother of Zebedes children.

When the euening was come there came a riche man of Aramathia named Ioseph, G
wyche same also was Iesus disciple. He
went to Pylate and begged the body of Iesus. Then Pilate commaunded the bodye to be delyuered. And Ioseph toke the body, and wrapped it in a clene lynnen cloth, and put it in his newe tombe: which he had hewen out, euen in the rocke, and rouled a great stone to the doze of the sepulcre & departed. And there was Mary Magdalen, and the other Mary sittinge ouer against the sepulchre.

The next daye that foloweth good fridaye the hie preestes and Pharisees gat thē selues to Pylate and saide: Syr, we remembre that this deceyuer saide whyle he was yet alyue. After thre daies I wyl ryse againe. Cōmaūd therefore

therfore that the sepulcre be made sure vntyl the thyrde daye lest peraduenture his disciples come and steale him away, and say vnto the people, he is ryse from death, and the laste errour be worse then the fyrst. Pylate sayde vnto them. Take watchemen: Go, and make it as sure as ye can. And they went and made the Sepulcre sure with watchemen, and sealed the stone. ✠

¶ The.xxviii. Chapiter.

A THE Sabboth day at euin which daw-
nethe the morowe after the Sabbothe,
Mar.xvi.a Mary magdalene & the other Marye came
Joha. xx.a. to se ỹ sepulcre. And behold ther was a great
Luc.xx.a. earthquake for the aũgell of the lorde discen-
ded from heuen: & came and rolled backe the
stone from the dore, and sat vpon it. Hys coun-
tenaunce was lyke lyghtning, & his rayment
whyte as snowe. And for feare of him the kepers were astonied & became as deade men.

The angel answered and sayde to ỹ women feare ye nat. I know that ye seke Jesv which was crucified: he is nat here: he is ryssen as he sayde. Come and se the place wher ỹ lorde was put, and go quickly & tell his disciples
B that he is risen from death. And beholde, he wyl go before you into Galyle, there ye shall se hym. Lo I haue tolde you. ✠

✠ And they departed quickely from the sepulcre with feare and greate Joye, and dyd runne to bryng his disciples worde. And as they went to tell his disciples: behold, Jesus met them sayenge: all hayle. And they came and helde him by the fete and worshypped hi Then sayde Jesus vnto them: be nat afrayed Go and tell my brethren, that they goo into Galile, and there shal they se me.

When they were gone, behold, some of ỹ kepers came into the cytie, and shewed to ỹ hye preestes al the thyngs that were hapened

And

Vespere autem sabbatorum, qui lucescit in vnam sabbatorum venit Maria Magdalene, & altera Maria, vt viderent sepulchrũ. Et ecce terremotus factus est magnus. Angelus enim dñi descendit de cœlo, et accedens, deuoluit lapidem ab ostio, sedebatque super eum. Erat autem aspectus eius sicut fulgur & vestimentum eius candidum sicut nix. Pra timore autem eius concussi sunt custodes, et sunt velut mortui.

Respondens autem angelus dixit mulieribus: Nolite timere vos: scio enim q̃ Iesum qui crucifixus est quæritis, non est hic, surrexit enim sicut dixit Venite, videte locum vbi positus erat dominus. Et cito euntes, dicite discipulis eius, q̃ surrexit a mortuis, & ecce præcedit vos in Galileam ibi eũ videbis, ecce dixi vobis.

Et digressæ celeriter a monumento cum timore & gaudio magno, currebant vt renunciarent discipulis eius. Cum autem irent ad renunciandum discipulis eius, & ecce Iesus occurrit illis, dicens: Auete. Illi autem accesserunt & tenuerunt pedes eius, et adorauerunt eum. Tunc ait illis Iesus: Nolite timere, ite renunciate fratribus meis, eant in Galileam, & ibi me videbunt.

Quæ cum irent, ecce quidam e custodibus venerunt in ciuitatem, ac renunciauerunt principibus sacerdotũ oĩa quæ

✠ CAPVT. xxviii.

accederunt: et congregati cum senioribus consilio habito, pecuniam, copiosam dederunt militibus, dicentes. Dicite, quod discipuli eius nocte venerint, et furati sunt eum vobis dormientibus. Et si hoc auditum fuerit sub præside, nos persuadebimus ei & securos vos faciemus. At illi accepta pecunia, fecerunt sicut erant edocti. et divulgatus est hic sermo apud Iudeos vsque in hodiernum diem.

Vndecim autem discipuli abierunt in Galileam, in montem vbi constituerat illis Iesus. Et cum vidissent illum, adorauerunt eum, quidam autem dubitauerunt. Et accedens Iesus, loquutus est eis, dicens. Data est mihi oīs potestas in cœlo et ī tarra. Euntes ergo docete omnes gentes, baptizantes eos in nomine patris, et filii, & spiritus sancti, docentes eos seruare omnia quecunque præcepi vobis. Et ecce ego vobiscum sum omnibus diebus vsque ad consummationem seculi.

And they gathered them togyther with the elders, and toke counsel, and gaue large money vnto the soudiours, sayenge: Saye that his disciples came by nyght and stole hym away whtle ye slept: and yf thys come to the rulers eares, we wyl pease him, and saue you harmeles. And they toke the money, and did as they were taught. And thys sayenge is noysed amonge the Iewes vnto thys daye. ✠

✠ Then the eleuen disciples wente awaye into Galile, into a mountayne where Iesus had appointed them. And when they sawe him they worshipped him. But some of them doubted. And Iesus came and spake vnto the sayeng: all power is gyuen vnto me in heuen and in earth. Go therfore and teache all nacions, baptisinge them in the name of the father, of the son, and the holy Gost. Teching them to obserue al thinges what soeuer I cōmaunde you. And lo I am with you al waye, euen vntyll the ende of the worlde. ✠

✠✠✠

EVANGELII SECVNDVM MATTHEVM. FINIS.

Here endeth the Gospell of Saynte Matthewe.

The Gospel after Saynt Marke.

¶ The fyrste Chappter.

A THe begynnig of the gospell of Jesu Chryst the son of God, as it is wrytten in the prophets, beholde, I send my messeger before thy face which shal prepare thy waye before the. The voyce of a cryer in the wylderness: prepare ye the waye of the Lorde, make his pathes streyght.

Mat.iii. a. Luc.iii.a. Mala.iii, a Esay.xl.a. Joha i.c.

John dyde baptise in the wilderneſſe, and preached the baptisme of repentaunce for the remission of sinnes. And al the land of Jury and they of Jerusalem wente oute vnto him and were all baptised of him in the ryuer of Jordan, confessing theyr sinnes.

Mat.iii. a.

John was clothed with camels heare, and with a gyrdel of a skin about his lomes, and he did eate locustes and wylde hony, and preached, sayinge: a strouger then I cometh after me, whose shooe latchet I am not worthye to stoupe downe & vnlose. I haue baptised you with water: but he shal baptise you wt ỹ holy goost

Mat.iii. a. Luc.iii.c. Joha.i.c.

B And it came to passe in those dates that Jesus came frome Nazarethe a citie of Galile: & was baptised of John i Jurdá: And assone as he was come out of ỹ water, John saw he ué opé, and ỹ holi Gost discending vpon him like a doue. And there came a voice frō heué. Thou art my deare son in whome I delyte.

Mat.iii. b. Luc.iii.c.

And

EVANGELIVM SECVNDVM MARCVM.

CAPVT PRIMVM.

IN ltium Euangelii Iesu Christi filii Dei, sicut scriptum est in Prophetis: Ecce ego mitto nuncium meum ante faciem tuam. qui præparabit viam tuam ante te. Vox clamantis in deserto: Parate viam domini, rectas facite semitas eius.

Baptizabat Iohannes in deserto, prædicans Baptisma pœnitentiæ in remissionem peccatorum. Et egrediebantur ad eum tota Iudæa regio, ac Hierosolimitæ, & baptizabantur omnes ab illo in Iordane flumine, confitentes peccata sua.

Erat autem Iohannes vestitus pilis cameli, & zona pellicea circa lumbos suos, vescebaturque locustis ac melle syluestri, et predicabat, dicens: Venit is, qui fortior est me, post me, cuius non sum idoneus vt procumbens soluam corrigiam calciamentorum. Ego quidem Baptizaui vos aqua, ille vero Baptizabit vos spiritu sancto.

Et factum est in diebus illis, venit Iesus a Nazareth Galilææ, & baptizatus est a Ioanne in Iordane. Et statim cum ascenderet ex aqua, vidit discindi cœlos & spiritum quasi columbam descendentem super illum. Et vox facta est de cœlis, Tu es filius meus dilectus in quo mihi bene complacitum est,

Et continuo spiritus illum expellit in desertum, & erat illic in deserto dies quadraginta, et tentabatur a Satana, eratque cum feris et angeli ministrabant illi.

Postquam autem comprehensus esset Iohannes venit Iesus in Galileam, prædicans euangelium regni Dei, et dicens: Impletum est tempus, instatque regnum Dei, resipiscite et credite Euangelio.

Cum ambularet autem iuxta mare Galileæ, vidit Simonem et Andream fratrem eius facientes retia in mare, erant enim piscatores, & dixit eis Iesus: Sequimini me, & faciam vt efficiamini piscatores hominum. Ac protinus relictis retibus suis, secuti sunt eum.

Et progressus illinc pusillum vidit Iacobum filium Zebedei, & Iohannem fratrem eius, qui & ipsi in naui reconcinabant retia, statimque vocauit eos. Et illi relicto patre suo Zebedeo in naui cum mercenariis, secuti sunt eum.

Et ingrediuntur Capernaum & statim sabbatis ingressus in synagogam, docebat. Et stupebant super doctrina eius. Erat enim docens eos tanquam autoritate prædictus, & non sicut Scribæ.

Et erat in synagoga eorum homo obnoxius spiritui immundo, & exclamauit dicens: Ah, quid rei nobis tecum est Iesus Nazarene? Venisti ad perdendum nos? Noui te qui sis, nimirum ille sanctus dei. Et increpauit illum Iesus, dicens: obmutesce, et exi ab homine. Et cum discerpuisset eum spiritus immundus, exclamasset que voce magna, exiit ab eo. Et obstupuerunt omnes ita vt conquirerent inter se, dicentes: Quid est hoc, Que doctrina noua hæc?

And immediatelye the spirite draue him
into wyldernes: and he was there in the wilder- Mat. iii. a. Luc. iiii. a.
nes fortye naies, and was tempted of Sathā and was with wilde beastes. And the angels ministred vnto him.

After that John was taken, Jesus came in Mat. iii. b. Luc. iiii. b. John. iii. b.
Galile, preachinge the Gospel of the kyngedome of God, and sayinge: the tyme is come and the kyngdome of God is at hand, repent and beleue the Gospell.

As he walked by the sea of Galile he sawe C
Simon and Andrew his brother, castinge nettes into the sea, for they were fishers. And Jesus sayde vnto them: folowe me, and I will make you fishers of men. And streyght way they forsoke theyr nettes and folowed hym. Mat. iii. c. Luc. v. b.

And when he hadde gone a lytell further thence, he saw James the son of Zebede, and John his brother, euyn as they were in the shyppe mendinge theyr nettes. And anone he called them. And they lefte theyr father Zebede in the shyp with his hyred seruauntes, and went theyr way after him.

And they entred into Capernaū: & streight Mat. viii. c. Luc. iiii. c.
waye on the Saboth daies, he entred to the synagoge & taughte. And they marueyled at his lerning. For he taught them as one that had power w̄ him, and nat as the Scribes.

And there was in theyr Synagoge a man vexed with an vnclene spirite, ꝑ cried, sayinge: let be, what haue we to do with the thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe ꝑ what thou art, euen that holy of God. And Jesus rebuked him sayinge: hold thy peace and come out of him. And the vnclene spirite tare him, and cried w̄ a loude voyce, and came out of him. And they were all amased, in so much that they demaunded one of an other amonge them selues, sayinge: what thynge is this, what newe doctryne is this?

thyse. For he commaundeth the foule spirites with power. And they obey him. And immediatly his fame spred abrode throughout all the region roderynge on Galile.

Mat. viii. b
Luc. iiii. f.

And forthwith, assone as they were come out of the sinagoge, they entred into ỹ house of Symon & Andrewe, with Iames & Iohn and Symons mother elawe laye sycke of a feuer: and anone they tolde him of her. And he came and toke her by the hand and lyfte her vp: and the feuer forsoke her by and by and she ministred vnto them.

D And at euyn when ỹ sonne was downe they brought vnto him al that were diseased, and them that were possessed with deuyls, and all the citte gathered togither at the dore, and he healed many that were sycke of dyuers diseases And he cast out many deuyls, & suffred not the deuyls to speke, because they knewe him.

And in the morning very erly, Iesus arose & went into a solitary place and there prayed. And Symon and they that were with hym followed after him. And when they had fond him, they sayde vnto him, al men seke for the. And he sayde vnto them, let vs go into ỹ next townes. That I may preach ther also, for truly I came out for that purpose, and he preached in their sinagoges, through out al Galile, and cast deuils out.

Mat. viii. a
Luc. v. c.

And there came a Leper to him desiringe him, and kneled downe vnto him, and sayde to hi, yf thou wylte, thou canst make me clene And Iesus had cõpassion on him & put forth his hand touched him & sayde to him: I wyll be ỹ clene. And assone as he had spoken, immediatly the leprosy departed from hi & he was clensed. And he charged him, & sent him away forthwith & sayde vnto him: See thou saye nothynge to any man: but get the hence and shewe thy selfe to the preest, and offre for thy

quia cum maledicto eorum spiritibus immundis imperat et obediunt ei. Exiuit autem fama eius statim in totum vndique regionem Galileę circumiacentem.

Et protinus e Synagoga egressi, venerunt in domum Simonis & Andreę, cum Iacobo & Ioanne: Socrus autem Simonis decumbebat febricitans, & continuo dicunt ei de illa. Et accedens erexit eam, apprehensa manu eius, & reliquit eam febris illico, & ministrabat eis.

Vespere vero, cum occidisset sol, afferebant ad eum omnes male habentes, & qui a demoniis agitabantur. Et ciuitas tota congregata erat ad ostium, et sanauit multos, qui egrotabant variis morbis, & demonia multa eiiciebat & non sinebat loqui demonia, q ipsum nouissent.

Et mane multo adhuc noctis cum resurrexisset, egressus est, et abiit Iesus in desertum locum, ibiq orabat, et prosequutus eũ Simon, & qui cum illo erant: & cum inuenissent eum dicunt ei.

Omnes te quærunt. Et, ait illis. Eamus in proximos vicos, vt & ibi prædicem, in hoc enim egressus sum. Et prædicabat in synagogis eorum in tota Galilæa, et demonia eiiciebat.

Et venit ad eum leprosus, deprecans eum, eiq ad genua accidens, ac dicens illi. Si vis, potes me mundare. Iesus autem misertus protenta manu tetigit illum, et dicit ei. Volo, mundus esto. Et cum dixisset, statim discessit ab eo lepra, et mundatus est, et cõminatus ei, statim emisit illum dicitq ei. Vide ne cui q dixeris, sed abi, ostende te sacerdoti, et offer pro emundatione tua, q præcepit

Moses in testimonium illis. At ille egressus cœpit prædicare multa, & diuulgare sermonem, ita vt iam non posset Iesus manifeste introire in ciuitatem, sed foris in desertis locis erat, et veniebant ad eum vndique.

CAPVT. II.

ET iterum intrauit Capernaum post dies aliquot, & auditum est q̃ in domo esset. Et protinus congregati sunt multi, adeo vt iam non caperent eos, nec illa loca quæ erant circa ianuam, et loquebatur eis sermonem. Et veniunt ad eum ferentes paralyticum, quia quatuor portabatur.

Et cum non possent appropinquare illi præ turba, nudauerunt tectum vbi erat, et perfossoq; tecto. Funibus demittunt grabbatum, in quo paralyticus decumbebat. Cum autem vidisset Iesus fidem illorum, ait paralytico: Fili, remittuntur tibi peccata tua.

Erant autem illic quidam de scribis sedentes, et cogitantes in cordibus suis. Quid hic sic loquitur blasphemias? Quis potest remittere peccata, nisi solus Deus? Et protinus vbi cognouisset, Iesus spiritu suo, q̃ sic cogitarent intra sese, dicit illis: Quid ista cogitatis in cordibus vestris? Vtrum est facilius dicere paralytico, remittuntur tibi peccata an dicere. Surge & tolle grabbatum tuum, & ambula? Vt autem sciatis, q̃ filius hominis habet potestatem in terra remittendi peccata, ait paralytico. Tibi dico, surge, ac tolle grabbatum tuũ & abi in domum tuam. Et statim surrexit sublatoq; grabbato, egressus est in conspectu omnium, adeo vt stupescerent omnes & glorificarent Deum, dicentes: Nunquam sic vidimus.

thy clensing, those thinges which Moyses cõmaunded, for a testymoniall vnto them. But he (assone as he was departed) began to tell many thynges, And to publisshe the dedes so muche that Jesꝰ coulde nomore openly enter into ỹ citie, but was without i desert places And they came to him from all quarters.

The .ii. Chapitre. A

After a fewe dates he entred ito Capernaum againe, and it was noysed that he was in a house. And anon many gathered togyther in so much that nowe there was no roume to receiue them: no, nat so muche as a bout the dore. And he preched the word vnto them. And there came vnto him ỹ brought one sycke of the palsie, borne of foure men. And bycause they coulde nat come nye vnto him for preasse, they vncouered the rofe of the house wher he was. And when they had broken it open, they let downe the bedde wherin the sicke of the palsie lay. When Jesus sawe their faithe, he sayde to the sicke of the palsie sonne thy sinnes are forgiuen the.

And there were certaine of the Scribes B sittinge there, and reasoning in their hertes howe dothe thys felowe so blapheme. who can forgiue sinnes, but God onely. And immediatly when Jesus perceiued in his spirite, that they so reasoned in them selues, he saide vnto them, why thinke ye such thinges in your hertes: whether it is easier to say to the sycke of the palsie, thy sinnes are forgyuen the, or to saye, arise take vp thi bed, and walke. That ye may knowe that the son of man hath power to forgiue sinnes, he spake vnto the sicke of the palsy: I saie vnto the arise and take vp thi bedde, and get the hẽce into thyne owne house. And by and by he arose and toke vp the bed, & went forth before them al: in so much that they were al amased and

and glorified god, sayeng: We neuer sawe it on this fashyon.

C And he wēt agayne vnto the see, and all ꝑ people resorted vnto him, and he taught them. And as Iesꝰ passed by, he sawe Leuy the sonne of Alphe syt at the receipte of custome, & sayde vnto him: folowe me. And he arose and folowed him. And it came to passe as Iesꝰ sat at meate in hꝭ house, many publycans and synners sat at meat also with Iesꝰ, and his disciples. For ther were many that folowed hi. And whē the Scrybes & Pharyseis sawe him eate with publycans and sinners, they sayde to his disciples: howe is it, that he eateth and drinketh with publycans and synners? &c he Iesus harde that, he sayde vnto them. The whole hathe no nede of the Phisicion, but the sycke. I came nat to call the ryght wyse, but the sinners to repentaunce.

And the dyscyples of John and the Pharyseis did fast, & therfore cam and sayd vnto hi Why do ꝑ disciples of John, & of the Pharyseis fast, and thy disciples fast nat. And Iesus sayd vnto them: cā the chyldren of a wedding fast, whylst the brydgrome is with the As longe as they haue the brydgrome with them, they can nat fast. But the dayes wyll come when the brydgrome shalbe taken frō them, and then shal they fast in those dayes.

D Also no man peceth a pece of newe cloth to an olde garment, for then taketh he awaye ꝑ newe pece frō the olde, & so is the rent worse.

In lykewise no man powreth newe wine into olde vessels, for yf he do, the newe wine breaketh the vessels, & the wine runneth out and the vessels are marred. But newe wyne must be poured into newe vessels.

And it chaunsed that he went thorowe the corne feldes on the Sabboth daye: & his disciples as they went in theyr waye, began to

F.i. plucke

Sedent Deum, dicentes: Nō quomodo videmus.

Et egressus est rursum ad mare, et omnis turba veniebat ad eum, et docebat eos. Et cum praeteriret Iesus, vidit Leui Alphei sedentem ad telonium, et ait illi: Sequere me. Ille surgens, secutus est eum. Et factum est, cum accumberet in domo illius multi etiam Publicani, et peccatores simul discumbebant cum Iesu & discipulis eius: erant enim multi qui secuti fuerant eum.

Et Scribae ac Pharisaei cum vidissent eum cum peccatoribus et publicanis manducantem, dicebant discipulis eius: Quid est quod cum Publicanis et peccatoribus edit ac bibit? Hoc audito Iesus, ait illis: non opus habent, qui valent medico, sed qui male habent. Non veni ad vocandum iustos, sed peccatores ad poenitentiam.

Et discipuli Ioannis ac Pharisaeorum ieiunabant, veniunt, & quae, et dicunt illi: Quare discipuli Ioannis et Pharisaeorum ieiunant, tui autem discipuli non ieiunant? Et ait illis Iesus: Num possunt filii thalami nuptialis, in quo cum illis sponsus est ieiunare? Quamdiu habent secum sponsum, non possunt ieiunare. Venient autem dies, cum auferetur ab eis sponsus, & tunc ieiunabunt in illis diebus.

Et nemo assumentum pannī rudis affert vestimento veteri, alioquin auferet supplementum eius nouum a veteri, et peior scissura fit.

Et nemo mittit vinum nouum in vtres veteres alioquin rumpit vinum nouum vtres et vinum effunditur et vtres pereunt: sed vinum nouum in vtres nouas mitti debet.

Et accidit, vt in sabbatis ambularet per segetes, et coepe-

1. Tim. 1. c. Mat. ix. Luc. v. f.

Mat. xii. a. Luc. vi. a.

vellere spicas, et Pharisæi dicebant ei: Ecce quid faciunt sabbatis quod non licet? Et ipse ait illis: Nunquam legistis quid fecerit David, cum opus haberet, et esuriret ipse, et qui cum eo erant? quomodo ingressus sit in domum Dei sub Abiathar principe sacerdotum, et panes propositionis comederit, quos non licet edere, nisi sacerdotibus, & dederit etiam iis qui secum erant. Et dicebat illis. Sabbatum propter hominem factum est, non homo propter Sabbatum. Itaque dominus est filius hominis etiam Sabbati.

CAPVT. iii.

ET introiuit iterum in Synagogam & erat ibi homo, arefactum habens manum, et observabant eum an sabbatis sanaturus esset eum, vt accusarent illum. Et ait homini habenti manum arefactam: Surge in medium, & dicit illis: Vtrum licet sabbatis benefacere an malefacere? animam seruare an occidere? At illi tacebant. Et cum circumspexisset eos cum iracundia, condolescens super cæcitate cordis eorum, dicit homini: Extende manum tuam. Et extendit, & restituta est manus illius sana vt altera.

Egressi vero Pharisæi, statim vna cum Herodianis consilium inibant aduersus eum, vt illum perderent. Iesus autem cum discipulis suis secessit ad mare, & ingens multitudo a Galilea secuta est eum, & a Iudea, & ab Hierosolymis, & ab Idumea, et trans Iordanem, et qui circa Tyrum habitabant ac Sidonem, hominum multitudo magna, qui cum audissent, quæ faciebat, venerunt ad eum.

plucke the eares of corne. And the phariseys sayde vnto him: beholde, why do they on the Sabboth daies ỳ which is nat lawful? And he sayd to the: haue ye neuer red what Dauid dyd, when he had nede, and was an hungred bothe he and they that were with him? Howe he went into the house of God in the days of Abyathar the hye preest, and did eate the halowed loues, which is nat lawful to eate, but for the preestes onlye, and gaue also to them wyche were with him: and he sayde to them The Sabboth was made for man, and nat man for the Sabboth. Wherfore the sone of man is Lorde euen of the Sabboth daye. 1. Reg. 1, 1.

The. iii. Chapiter.

AND he entred agayne into the Synagoge: and there was a man which had A awydered hand. And they watched him to se whyther he wolde heale him on the Saboth day, that they myght accuse him. And he sayd vnto the man which had the wydered hande aryse and stande in the myddes. And he sayd to them. Whether is it lawfull to do a good dede on ỳ Sabboth daies, or an euyl? to saue lyfe or kyll: But they helde theyr peas, And he loked round about on them angerlye mourning on the blyndnes of theyr hertes, and sayd to the man, stretch forth thy hande. And he stretched it out, and his hande was restored euen as whole as the other.

AND the phariseis departed, & streyght way gathered a counsel, with them that belonged to Herode, agaynst him that they myght destroy him. And Jesꝰ auoyded with his disciples to the see. And a great multytude folowed hi from Galyle and from Jury, and frō Jerusalem, & frō Idumea, & frō beyond Jordan, & they that dwelte about Tyre and Sydon a great multytude, which when they had B harde what thinges he dyd: came to hym.

And

And he commaunded his disciples, that a shyppe shulde wayte on him, bycause of the people, lesse they shoulde thronge him. For he had healed many, in so muche that they preased vpon him for to touche him as many as had plages. And when the vnclene spirites sawe him: they fell downe before hym, and cryed, sayinge: thou arte the son of God. And he straitly charged them that they shuld nat vtter him.

Mat.x. & Luc.vi.b.

And he went vp into a mountayne, & called vnto him whom he wolde, and they came vnto him. And he ordeyned the twelue that they shulde be with hun, and that he might sende them to preache, and that they myght haue power to heale sycknesses, and to caste out deuils. And he gaue Symon to name Peter. And he called James the son of Zebede, and John James brother, & gaue the Bonarges to name, whiche is to saye, the sonnes of thunder. And Andrewe and Philipp and Bartilmewe, and Mathewe, & Thomas and James the son of Alphey, and Taddeus and Simon of Cane, and Judas Iscariothe, whiche same also betraied him.

C

A

And they came vnto house, and the people assébled together againe, so greatly that they had no leysar, so much as to eate breade. And when they that longed vnto him harde of it: they went out to holde him. For they thought he had bene beside him self. And the Scribes whiche came from Jerusalem, saide: he hathe Belzebub, & by the power of the chiefe deuyl casteth out deuyls. And he called them vnto him: and saide vnto them in similitudes.

Mat.xv.d. & xii.b. Luc.xi.b.

D

How can Sathan dryue out Sathane? For yf a realme be deuided against it selfe, that realme can nat endure. Or if a house be deuided against it selfe, that house can nat contynue: So if Sathan make insurrectiō against

Et fecit discipulis suis, vt nauicula sibi deseruiret propter turbam, ne opprimerent eum. Multos enim sanauerat, ita vt irruerent in eum, vt illum tangerent, quotquot afflictionem habebant. Et spiritus immundi cum illum videbant, procidebant ei, et clamabant, dicentes, Tu es filius Dei. Et vehementer comminabatur eis, ne se manifestum facerent.

Et ascendit in montem, et vocat ad se quos voluit ipse, et venerunt ad eum. Et fecit duodecim vt essent secum, et vt emitteret eos ad prædicandum, et habere potestatem sanandi infirmitates, et eiciendi dæmonia. Et imposuit Simoni nomen Petrum, et Iacobum filium Zebedæi, et Ioannem fratrem Iacobi, et imposuit eis nomina Boanerges quod est, filii tonitrui, et Andream, et Philippum, et Bartholomæum, et Matthæum, et Thomam, et Iacobum Alphæi, et Thaddæum, et Simonem Cananæum, et Iudam Iscariotem, qui et prodidit illum.

Et veniunt in domum, et conuenit iterum turba, ita vt non possent neque panem edere. Et cum audissent qui ad illum erant, exierunt vt tenerent eum. Dicebant enim, in furorem versus est. Et Scribæ qui ab Hierosolymis descenderant, dicebant, Beelzebub habet, et per principem dæmoniorum eiicit dæmonia. Et ad se vocatis eis, in parabolis dicebat illis.

Quomodo potest Satanas Satanam eiicere? Et si regnum super se ipsum diuisum fuerit, non potest stare regnum illud. Et si domus super semetipsam diuisa fuerit, non potest domus illa stare.

semetipsum, ne diuisus est, non
potest stare, sed finem habet.
Non potest quisq; vasa fortis
ingressus in domum illius, di-
ripere, nisi prius fortem alli-
gauit, & tunc domum eius di-
ripiet: Amen dico vobis: Om-
nia remittentur filiis hominū
peccata & conuicia, quibuscū-
que conuiciati fuerint. At qui
conuicium dixerit in spiritū
sanctum, non habet remissio-
nem in eternum, sed obnoxius
est eterno iudicio. Dicebant
enim, spiritū immundū habet.

Et veniunt mater eius et fra-
tres, & foris stantes, miserunt
ad eum qui euocarent eum, &
sedebat turba circa eum, di-
xerunt que ei: Ecce mater tua &
fratres tui foris quærunt te.
Et respondit eis, dicens. Que
est mater mea, & fratres mei?
Et cum circumspexisset in cir-
cuitu circum se discipulos se-
dentes, ait: Ecce mater mea
& fratres mei. Qui enim fe-
cerit voluntatem Dei, hic fra-
ter meus, et soror mea, et ma-
ter est.

CAPVT. iiii.

ET iterum coepit docere
iuxta mare, & congre-
gata est ad eum turba
multa, ita vt nauim ingres-
sus sederet in mari, & tota
turba iuxta mare in terra
erat, & docebat eos per pa-
rabolas multa, & dicebat il-
lis in doctrina sua: Audite.
Ecce exibat seminator ad
seminandum, & accidit inter
seminandum aliud quidem
cecidit secus viam, venerunt
que volucres coeli, & com-
ederunt illud. Aliud vero
cecidit super petrosa, vbi
non habuit terram multam, &
statim exortum est, quod non
haberet altitudinem terre,
sole autem exorto, estu assa-
tum est, & eo quod non ha-
beret radicem, exaruit. Et
aliud cecidit in spinas, & as-
cenderunt spine, & suffo-

him selfe and be deuided, he can not endure
but is at an ende. No man can enter into a
strong mans house & take away his goodes,
except he fyrst binde that strong man, and
spoyle his house. Verely I saye vnto you: all
sinnes shalbe forgiuen vnto mens chyldren
and blasphemye wherewith they blaspheme.
But he that blasphemeth the holy Goost, shall
neuer haue forgiuenes: but is in daunger of
eternal dampnacion, bycause they sayde, he
had an vnclene spirite.

Then came his mother and his brethren, and
stode without, & sent vnto hi and called him.
And the people sat about him, and said vnto
him: behold thy mother and thy brethren seke
for the withoute. And he answered them say-
ing: who is my mother and my brethren? And
he loked round about on hi disciples, whiche
sat in compasse about him, and said: beholde
my mother and my brethren. For whosoeuer
doeth the wyll of God, he is my brother, my
syster, and mother.

Mat. xii.
Luc. viii.

The. iiii. Chapiter.

AND he began againe to reache by the
sea syde. And there gathered togither
vnto him muche people, so greatly that he en-
tred into a shyp, and sat in the sea, and all the
people was by the sea syde on the shore. And
he taught many thinges in similitudes: and
sayde vnto them in his doctrine. Herken to.
Beholde, there went out a sower to sow. And
it fortuned as he sowed, that some fell by the
waye syde, and the fowles of the ayre came
and deuoured it vppe. Some fell on stony
grounde, where it had not muche earthe: and
by and by sprange vp, bicause it had no depth
of earthe, but assone as the sonne was vp, it
caught heate, and bicause it had no rotinge,
withered awaye. And some fell amonge the
thornes, and the thornes grewe vp and cho-

A

Mat. xiii.
Luc. viii.

ked

ther it, so that it gaue no fruyte. And some fell vpon good grounde, and dyd yelde fruyt that sprange and grewe, and brought forthe: some thyrty folde, some sixty fold, and some an hundred folde. And he sayde vnto them: He that hath eares to heare, let him heare. ¶

And when he was alone, they that were aboute hym with the twelue axed hym of the symylytude, and he sayde vnto them: To you it is gyuen to knowe the mysterye of the kyngedome of God. But vnto them that are without: shall all thynges be done in symylytudes that when they se, they shall se, and nat dyscerne: and when they heare, they shall heare, and nat vnderstande: leaste at any tyme they shulde tourne: and their synnes shulde be forgyuen them, and he said vnto them: perceiue ye nat this symylytude? Howe then shulde ye vnderstande all other symylytudes.

Esay. vi. c. Mat. xiii. c. Luc. iii. b. Ioh. xii. c. Hoar. xi. b.

The sower sowethe the worde, and they that are by the way side, where the worde is sowen, are they to whom as sone as they haue harde it, Sathan cometh immedyatlye, and taketh e awaye the worde that was sowen in their hertes. And lykewyse they that are sowen on the stony ground, are they which when they haue harde the worde, atonce receyue it with gladnes, yet haue no rotes in them selues, and so endure but a tyme: and anone as trouble and persecucyon aryseth for the wordes sake, they fall immedyatlye. And they that are sowen amonge the thornes, are suche as heare the worde, and the care of this worlde and the deceytfulnesse of ryches, and the lustes of other thynges, entre in and choke the worde: and it is made vnfruytfull. And those that were sowed in good grounde, are they that heare the worde and receiue it, and bringeth forth fruit some thyrtye folde, some sixtye folde and some an hundrethe folde.

cauerint illud, & fructum non dedit. Et aliud cecidit in terram bonam. & dabat fructum emergentem & crescentem, & afferebat vnum tricinta, & vnum sexaginta, & vnum centum. & dicebat illis. Qui habet aures ad audiendum, audiat.

Cum autem cepissent esse soli, interrogauerunt eum hi, qui circum illum erant cum duodecim de parabola & dicebat eis. Vobis datum est nosse mysterium regni Dei. illis autem qui foris sunt, per parabolas omnia fiunt, vt videntes videant, & non cernant & audientes audiant, et non intelligant, nequando conuertantur, & remittantur eis peccata, & quomodo omnes parabolas cognoscetis.

Seminator ille sermonem semina. Illi vero sunt, quorum alii iuxta viam, dicuntur, vbi seminatur sermo, & cum audierint confestim venit Satanas, & aufert sermonem, qui seminatus est in cordibus eorum. Et alii sunt similiter qui in petrosa semen excipiunt, qui cum audierint sermonem statim cum gaudio accipiunt illud, & non habent radicem in se, sed temporarii sunt, deinde cocta afflictione aut persequutione propter sermonem, confestim offenduntur. Et alii sunt qui in spinas semen excipiunt. Hi sunt qui sermonem audiunt, & solicitudines seculi huius, ac deceptio diuitiarum, cæteraq; rerum omnium concupiscentiæ introeuntes, suffocant sermonem, ac reddit sine fructi fer. Et alii sunt qui in terram bonam semen acceperunt qui audiunt sermonem & suscipiunt, & fructificant, & vnus aliud grænum quidem, aliud sexagenta, aliud centum.

Et dicebat illis: Num lucerna incenditur, vt subter modium ponatur, aut subter lectum? Nonne vt super candelabrum ponatur? Non est enim quicq̃ occultum quod non manifestetur, neque fuit secretum sed vt in propatulum veniat. Si quis habet aures ad audiendum, audiat. Et dicebat illis, Videte quid audiatis. Qua mensura metiemini, alij metientur vobis, & adijcietur vobis qui auditis. Qui enim habet, dabitur illi & qui non habet, etiam quod habet, auferetur ab eo.

Et dicebat: Sic est regnum Dei, quemadmodum si homo faciat sementem in terram ac dormiat, atque ille exurgat nocte ac die: segetisque germinet, ac surgat in altum dum nescit ille. Vltro enim terra fructificat, primum herbam, deinde spicam, deinde plenum frumentum in spica: cũ autem productus fuerit fructus statim mittit falcem, quoniam adest messis.

Et dicebat. Cui assimilabimus regnum Dei aut collatione conferemus illud? Est sicut granum sinapis, quod cum seminatum fuerit in terra, minus est omnibus seminibus quæ sunt in terra, & cum seminatum fuerit, exurgit, & fit maius omnibus oleribus & facit ramos magnos ita vt possint sub vmbra eius nidificare.

Et talibus multis parabolis loquebatur eis sermonem, prout poterant audire sine parabola vero non loquebatur eis: seorsum autem discipulis suis exponebat omnia. Et ait illis in die illo cum facta esset vespera. Transeamus in vlteriorem ripam. Et dimissa turba assumunt eum, ita vt erat in naui, sed & alię nauigabant cum illo. Et fit procella magna venti, & fluctus mittebat in naui, ita vt iam impleretur. Et erat ipse in puppi super cephalaion dormiens. Et excitant eum & dicunt illi: Magister non tibi curæ est quia perimus? Et exurgens increpauit ventum, & dixit mari: Tace, obmutesce. Et cessauit ventus, & facta est tranquillitas magna. Et dixit illis: Quid timidi estis? Nondum habetis fidem? Et timuerunt timore magno, & dicebant ad inuicem: Quis putas hic est quia & ventus & mare obedit ei?

Et venerunt trans fretum maris in regionem Gerasenorum. Et cum exisset de nauicula, statim obuiauit ei homo de monumentis, habens spiritum immundum, qui domicilium habebat in monumentis, & nemo iam eum poterat ligare, nec catenis quidem quia sæpe compedibus & catenis vinctus fuerat, & distracta a se catenarum vincula, & compedes comminutas habebat, & nemo eum domare poterat. Et semper die ac nocte in monumentis & in montibus erat clamans & concidens se lapidibus. Et videns Iesum procul cucurrit & adorauit eum. Et exclamans voce magna dixit: Quid mihi & tibi est Iesu fili Dei altissimi? Adiuro te per Deum ne me torqueas. Dicebat enim illi: Exi spiritus immunde ab homine. Et interrogabat eum: Quod tibi nomen est? Et respondit dicens: Legio mihi nomen est quia multi sumus. Et deprecabatur eum multum ne extra regionem mitteret illos. Erat autem ibi circa montem grex porcorum magnus pascens. Et deprecati sunt eum omnes dæmones dicentes: Mitte nos in porcos vt in illos introeamus. Et statim permisit illis Iesus. Et exeuntes spiritus immundi introierunt in porcos, & impetu abiit grex per præceps in mare, erant autem quasi duo millia, & suffocati sunt in mari. Qui autem porcos pascebant fugerunt & nunciauerunt in ciuitatem & in villas. Et exierunt videre quid esset factum. Et venerunt ad Iesum & vident eum qui a dæmonio vexabatur sedentem & vestitum & sanæ mentis, eum qui habuerat legionem, & timuerunt. Et narrauerunt illis qui viderant quomodo factum esset a dæmonio & de porcis. Et cœperunt rogare eum vt discederet a finibus eorum. Et cum ascenderet nauem, cœpit rogare eum qui a dæmonio vexatus fuerat vt esset cum illo. Et non dimisit eum sed ait illi: Vade in domum tuam ad tuos & annuncia illis quanta tibi Dominus fecerit & misertus sit tui. Et abiit & cœpit prædicare in Decapoli quanta fecisset illi Iesus, & omnes mirabantur.

Et cum transfretasset Iesus in naui iterum ad alteram ripam, congregata est turba multa ad eum & ipse erat ad mare. Et ecce venit vnus de archisynagogis nomine Iairus & videns eum procidit ad pedes eius & rogabat eum multum dicens: Filia mea in extremis est, vt veniens imponas manum super eam vt saluam fiat & viuat. Et abiit cum illo & sequebatur eum turba multa & comprimebant eum. Et mulier quædam quæ erat in fluxu sanguinis duodecim annis & multa passa a multis medicis & erogauerat omnia sua & nihil profecerat sed magis deterius habebat, cum audisset de Iesu venit in turba retro & tetigit vestimentum eius. Dicebat enim quia si vestimenta eius tetigero salua ero. Et statim siccatus est fons sanguinis eius & sensit corpore quia sanata esset a plaga. Et statim Iesus cognouit in semetipso virtutem quæ de illo exierat conuersus in turba dicebat: Quis tetigit vestimenta mea? Et dixerunt ei discipuli eius: Videsne turbam comprimentem te & dicis quis me tetigit? Et circumspiciebat videre eam quæ hoc fecerat. Mulier autem timens & tremens sciens quod factum esset in se venit & procidit ante eum & dixit ei omnem veritatem. Filia inquit ei fides tua te saluam fecit vade in pace & esto sana a plaga tua. Adhuc eo loquente venerunt a principe synagogi dicentes: Quia filia tua mortua est quid vltra turbas magistrum? Iesus autem statim vt audiuit verbum quod dicebatur ait archisynagogo: Noli timere tantum crede. Et non admisit quemquam sequi se nisi Petrum & Iacobum & Ioannem fratrem Iacobi. Et venit in domum archisynagogi & vidit tumultum & flentes & ululantes multos. Et introgressus ait illis: Quid tumultuamini & ploratis? Puella non est mortua sed dormit. Et irridebant eum. Ipse autem eiectis omnibus assumit patrem puellæ & matrem & eos qui cum eo erant & introibat vbi puella erat iacebat. Et tenens manum puellæ ait illi: Talitha cumi quod est interpretatum puella tibi dico surge. Et continuo puella surrexit & ambulabat. Erat enim annorum duodecim. Et obstupuerunt stupore magno. Et præcepit illis ne cui dicerent hoc & dixit vt darent illi manducare.

Et egressus inde venit in patriam suam & sequuntur eum discipuli eius. Et cum sabbatum factum esset cœpit docere in synagoga. Et multi audientes admirabantur in doctrina eius dicentes: Vnde huic hæc? Et quæ sapientia quæ data est illi? Et quæ virtutes tales per manus eius efficiuntur? Nonne hic est faber filius Mariæ frater Iacobi & Ioseph & Iudæ & Simonis? Nonne & sorores eius hic nobiscum sunt? Et scandalizabantur in eo. Et dicebat illis Iesus: Quia non est propheta sine honore nisi in patria sua & in domo sua & in cognatione sua & non potuit ibi virtutem vllam facere nisi paucis infirmis impositis manibus curauit & mirabatur propter incredulitatem eorum & circuibat castella in circuitu docens. Et conuocat duodecim & cœpit eos mittere binos & dabat illis potestatem spirituum immundorum. Et præcepit eis ne quid tollerent in via nisi virgam tantum, non peram, non panem, neque in zona æs, sed calceatis sandaliis & ne induerentur duabus tunicis. Et dicebat illis: Quocunque introieritis in domum illam manete donec exeatis inde. Et quicunque non receperint vos neque audierint vos exeuntes inde excutite pulueres qui sunt sub pedibus vestris in testimonium illis. Amen dico vobis tolerabilius erit Sodomis & Gomorræ in die iudicij quam ciuitati illi. Et exeuntes prædicabant vt pœnitentiam agerent. Et dæmonia multa eiiciebant & vngebant oleo multos infirmos & curabant.

Et audiit rex Herodes manifestum enim factum est nomen eius & dicebat: Quia Ioannes Baptista resurrexit a mortuis & propterea virtutes operantur in illo. Alij autem dicebant: Quia Helias est. Alij autem dicebant: Quia propheta est quasi vnus prophetarum. Quem audiens Herodes ait: Quem ego decollaui Ioannem hic resurrexit. Ipse enim Herodes misit tenuit Ioannem & vinxit eum in carcere propter Herodiadem vxorem Philippi fratris sui quia duxerat eam. Dicebat enim Ioannes Herodi: Non licet tibi habere vxorem fratris tui. Herodias autem insidiabatur illi & volebat occidere eum & non poterat. Herodes enim timebat Ioannem sciens eum virum iustum & sanctum & custodiebat eum & audito eo multa faciebat & libenter eum audiebat. Et cum dies opportunus accidisset quando Herodes natalem diem agebat conuiuium principibus suis & tribunis & primis Galilææ & introgressa filia ipsius Herodiadis & saltauit & placuit Herodi & simul discumbentibus rex dixit puellæ: Postula a me quodcunque volueris & dabo tibi. Et iurauit illi: Quia quicquid postulaueris dabo tibi licet dimidium regni mei. Quæ cum exisset dixit matri suæ: Quid postulem? At illa dixit: Caput Ioannis Baptistæ. Et introgressa statim cum festinatione ad regem postulauit dicens: Volo vt protinus des mihi in disco caput Ioannis Baptistæ. Et contristatus rex propter iusiurandum & propter simul discumbentes noluit eam contristare sed mittens spiculatorem imperauit afferri caput eius in disco. Et decollauit eum in carcere & attulit caput eius in disco & dedit illud puellæ & puella dedit illud matri suæ. Et hoc audito discipuli eius venerunt & tulerunt cadauer eius & posuerunt illud in monumento.

Et conuenerunt apostoli ad Iesum & renunciauerunt illi omnia quæcunque fecerant & quæcunque docuerant. Et ait illis: Venite seorsum in desertum locum & requiescite pusillum. Erant enim qui veniebant & redibant multi & nec manducandi spatium habebant. Et abierunt in naui in locum desertum seorsum. Et videbant eos abeuntes & cognouerunt multi & pedestri itinere de omnibus ciuitatibus concurrerunt illuc & præcucurrerunt eos & conuenerunt ad eum. Et exiens vidit turbam multam & misertus est eis quia erant sicut oues non habentes pastorem & cœpit docere illos multa. Et cum iam hora esset multa accesserunt discipuli eius dicentes illi: Quia desertus est locus hic & iam hora est multa. Dimitte illos vt euntes in proximas villas & castella quæ circumiacent emant sibi quid manducent. Et respondens ait illis: Date illis vos manducare. Et dixerunt ei: Euntes emamus denariis ducentis panes & dabimus illis manducare? Et ait illis: Quot panes habetis? Ite & videte. Et cum cognouissent dicunt: Quinque & duos pisces. Et præcepit illis vt discumberent omnes secundum contubernia super viride fenum. Et discubuerunt in partes centenos & quinquagenos. Et accepit quinque panes & duos pisces & respexit in cælum & benedixit & fregit panes & dabat discipulis suis vt apponerent illis & duos pisces diuisit omnibus. Et manducauerunt omnes & saturati sunt & sustulerunt reliquias duodecim cophinos plenos fragmentorum & de piscibus. Erant autem qui manducauerunt panes quinque millia virorum.

Et statim compulit discipulos suos ascendere nauem & præcedere eum trans fretum ad Bethsaidam donec ipse dimitteret populum. Et cum illis valedixisset abiit in montem orare. Et cum sero esset erat nauis in medio mari & ipse solus in terra. Et videns eos laborantes in remigando erat enim ventus contrarius eis & circa quartam vigiliam noctis venit ad eos ambulans super mare & volebat præterire eos. Illi autem cum vidissent eum ambulantem super mare putauerunt phantasma esse & exclamauerunt. Omnes enim eum viderunt & turbati sunt. Et statim locutus est cum eis & dicit illis: Confidite ego sum nolite timere. Et ascendit ad illos in naui & cessauit ventus & plus intra se admirabantur & stupebant. Non enim intellexerant de panibus erat enim cor illorum obcæcatum.

Et cum transfretassent venerunt in terram Genesareth & applicuerunt. Et cum egressi essent de naui statim cognouerunt eum & circumcurrentes vniuersam regionem illam cœperunt in grabatis eos qui male habebant circumferre vbi audiebant eum esse. Et quocunque introibat in vicos aut in villas aut in ciuitates in plateis ponebant infirmos & deprecabantur eum vt vel fimbriam vestimenti eius tangerent & quicunque tetigerunt eum salui facti sunt.

Et conueniunt ad eum pharisæi & quidam de scribis venientes ab Hierosolymis & cum vidissent quosdam de discipulis eius communibus manibus id est non lotis panes manducantes vituperauerunt. Pharisæi enim & omnes Iudæi nisi crebro lauerint manus non manducant tenentes traditionem seniorum & a foro nisi baptizentur non manducant & alia multa sunt quæ tradita sunt illis tenere baptismata calicum & urceorum & lectorum & mensarum. Et interrogabant eum pharisæi & scribæ: Quare discipuli tui non ambulant secundum traditionem seniorum sed communibus manibus manducant panem? Ipse autem respondens dixit eis: Bene prophetauit Esaias de vobis hypocritis sicut scriptum est: Populus hic labiis me honorat cor autem eorum longe est a me. Sine causa autem colunt me docentes doctrinas & mandata hominum. Relinquentes enim mandatum Dei tenetis traditionem hominum baptismata urceorum & calicum & alia similia horum multa facitis. Et dicebat illis: Bene irritum facitis mandatum Dei vt traditionem vestram seruetis. Moyses enim dixit: Honora patrem tuum & matrem tuam & qui maledixerit patri aut matri morte moriatur. Vos autem dicitis: Si dixerit homo patri aut matri corban quod est munus quodcunque ex me tibi fuerit vtilitatis, & amplius non facitis eum quicquam facere patri suo aut matri irritum facientes verbum Dei traditione vestra quam tradidistis & similia huiusmodi multa facitis.

Et conuocata iterum turba dicebat illis: Audite me omnes & intelligite. Nihil est extra hominem introiens in eum quod possit eum communicare sed quæ de homine procedunt illa sunt quæ communicant hominem. Si quis habet aures audiendi audiat. Et cum introisset domum a turba discipuli eius interrogabant eum parabolam. Et dicit illis: Sic & vos imprudentes estis? Non intelligitis quia omne extrinsecus introiens in hominem non potest communicare eum quia non intrat in cor eius sed in ventrem & in secessum exit purgans omnes escas? Dicebat autem quia quod de homine exit illud communicat hominem. De intus enim de corde hominum malæ cogitationes exeunt adulteria fornicationes homicidia furta auaritiæ nequitiæ dolus impudicitia oculus inuidiæ blasphemia superbia stultitia. Omnia hæc mala de intus exeunt & communicant hominem.

Et inde surgens abiit in fines Tyri & Sidonis & introiens domum neminem voluit scire & non potuit latere. Sed statim audiens mulier de qua habebat filiam spiritum immundum intrauit & procidit ad pedes eius. Erat autem mulier gentilis Syrophœnissa genere & rogabat eum vt dæmonium eiiceret de filia sua. Et dicebat illi: Sine prius saturari filios. Non enim bonum est sumere panem filiorum & mittere canibus. Illa autem respondit & dicit illi: Etiam Domine nam & catelli comedunt sub mensa de micis puerorum. Et dixit illi: Propter hunc sermonem vade exiit dæmonium a filia tua. Et abiit domum suam & inuenit puellam iacentem super lectum & dæmonium exiisse.

Et iterum exiens de finibus Tyri venit per Sidonem ad mare Galilææ inter medios fines Decapolis. Et adducunt ei surdum & mutum & deprecabantur illum vt illi manum imponeret. Et apprehendens eum de turba seorsum misit digitos suos in auriculas eius & exspuens tetigit linguam eius & suspiciens in cælum ingemuit & dicit illi: Ephphetha quod est adaperire. Et statim apertæ sunt aures eius & solutum est vinculum linguæ eius & loquebatur recte. Et præcepit illis ne cui dicerent. Quanto autem eis præcipiebat tanto magis plus prædicabant & eo amplius admirabantur dicentes: Bene omnia fecit & surdos fecit audire & mutos loqui.

In diebus illis cum turba multa esset & non haberent quod manducarent conuocans discipulos suos ait illis: Misereor super turbam quia ecce iam triduum perseuerant mecum & non habent quod manducent & si dimisero eos ieiunos in domum suam deficient in via. Quidam enim de illis de longe venerunt. Et responderunt ei discipuli eius: Vnde hos quis poterit hic saturare panibus in solitudine? Et interrogabat eos: Quot panes habetis? Qui dixerunt: Septem. Et præcepit turbæ discumbere super terram & accepit septem panes & gratias agens fregit & dabat discipulis suis vt apponerent & apposuerunt turbæ. Et habebant pisciculos paucos & benedixit & hos iussit apponi. Manducauerunt autem & saturati sunt & sustulerunt quod superauerat de fragmentis septem sportas. Erant autem qui manducauerunt quasi quatuor millia & dimisit eos & statim ascendens nauem cum discipulis suis venit in partes Dalmanutha.

Et exierunt pharisæi & cœperunt conquirere cum illo signum de cælo tentantes eum. Et ingemiscens spiritu suo ait: Quid generatio hæc signum quærit? Amen dico vobis si dabitur generationi huic signum. Et dimittens eos iterum ascendit nauem & abiit trans fretum. Et obliti sunt panes sumere & nisi vnum panem non habebant secum in naui. Et præcipiebat eis dicens: Videte & cauete a fermento pharisæorum & fermento Herodis. Et cogitabant ad alterutrum dicentes: Panes non habemus. Et cognouit Iesus & dicit eis: Quid cogitatis quia panes non habetis? Nondum cognoscitis neque intelligitis? Adhuc cæcum habetis cor vestrum? Oculos habentes non videtis & aures habentes non audietis? Neque recordamini cum quinque panes fregi quinque millibus quot cophinos fragmentorum plenos sustulistis? Dicunt ei: Duodecim. Quando & septem panes quatuor millibus quot sportas fragmentorum plenas sustulistis? Et dicunt ei: Septem. Et dicebat illis: Quomodo non intelligitis?

Et venit Bethsaidam & adducunt ei cæcum & rogabant eum vt illum tangeret. Et apprehensa manu cæci eduxit eum extra villam & exspuens in oculos eius & imposita manu sua super eum interrogabat eum si quid videret. Et aspiciens ait: Video homines velut arbores ambulantes. Deinde iterum imposuit manus super oculos eius & cœpit videre & restitutus est vt clare videret omnia. Et misit eum in domum suam dicens: Vade in domum tuam & si in vicum introieris nemini dixeris.

Et egressus Iesus & discipuli eius in castella Cæsareæ Philippi & in via interrogabat discipulos suos dicens illis: Quem me dicunt homines esse? At illi dixerunt ei dicentes: Ioannem Baptistam alij autem Heliam alij vero quia vnus prophetarum. Et ipse interrogabat eos: Vos autem quem me esse dicitis? Respondens Petrus dicit ei: Tu es Christus. Et comminatus est illis ne dicerent de illo quemquam. Et cœpit docere eos quia oportet Filium hominis multa pati & reprobari a senioribus & principibus sacerdotum & scribis & occidi & post tres dies resurgere. Et palam verbum loquebatur. Et assumens eum Petrus cœpit increpare eum. Qui conuersus & videns discipulos suos comminatus est Petro & ait: Vade retro me Satana quia non sapis quæ Dei sunt sed quæ hominum. Et conuocata turba cum discipulis suis dixit illis: Si quis vult post me venire abneget semetipsum & tollat crucem suam & sequatur me. Qui enim voluerit animam suam saluam facere perdet illam. Nam qui perdiderit animam suam propter me & Euangelium saluam faciet illam. Quid enim prodest homini si mundum vniuersum lucretur detrimentum vero animæ suæ faciat? Aut quid dabit homo commutationis pro anima sua? Qui enim me confusus fuerit & verba mea in generatione hac adultera & peccatrice & filius hominis confundetur eum cum venerit in gloria Patris sui cum angelis sanctis.

Et dicebat illis: Amen dico vobis quia sunt quidam de hic stantibus qui non gustabunt mortem donec videant regnum Dei venire in virtute.

Et post dies sex assumit Iesus Petrum & Iacobum & Ioannem & ducit illos in montem excelsum seorsum solos & transfiguratus est coram eis. Et vestimenta eius facta sunt splendentia & candida nimis quasi nix qualia fullo non potest super terram candida facere. Et apparuit illis Helias cum Moyse & erant loquentes cum Iesu. Et respondens Petrus ait Iesu: Rabbi bonum est nos hic esse & faciamus tria tabernacula tibi vnum & Moysi vnum & Heliæ vnum. Non enim sciebat quid loqueretur. Erant enim exterriti. Et facta est nubes obumbrans eos & venit vox de nube: Hic est Filius meus dilectus ipsum audite. Et circumspicientes continuo neminem amplius vidierunt nisi Iesum tantum secum. Et descendentibus illis de monte præcepit illis ne cui enarrarent quæ vidissent nisi cum a mortuis resurrexerit. Et verbum continuerunt apud se conquirentes quid esset cum a mortuis resurrexisset. Et interrogabant eum dicentes: Quid dicunt scribæ quod Heliam oporteat primum venire? Qui respondens ait illis: Helias cum venerit primo restituet omnia & quomodo scriptum est in filium hominis vt multa patiatur & contemnatur. Sed dico vobis quia & Helias venit & fecerunt ei quæcunque voluerunt sicut scriptum est in eum.

Et venientes ad discipulos vidit turbam multam circa illos & scribas conquirentes cum eis. Et statim omnis populus videns eum obstupuit & expauescebant & accurrentes salutabant eum. Et interrogauit scribas: Quid conquirebatis cum eis? Et respondens vnus de turba dixit: Magister adduxi filium meum ad te habentem spiritum mutum. Et vbicunque eum apprehenderit allidit illum & spumat & stridet dentibus suis & arescit. Et dixi discipulis tuis vt eum eiicerent & non potuerunt. Qui respondens illi ait: O generatio incredula quousque apud vos ero? Quousque vos patiar? Afferte illum ad me. Et attulerunt eum. Et cum vidisset eum statim spiritus conturbauit illum & elisus in terram volutabatur spumans. Et interrogauit patrem eius: Quantum temporis est ex quo hoc accidit ei? At ille dixit: Infantilis. Et frequenter eum in ignem misit & in aquas vt perderet eum. Sed si quid potes adiuua nos misertus nostri. Iesus autem dixit illi: Si potes credere omnia possibilia sunt credenti. Et protinus exclamans pater infantis cum lacrimis dicebat: Credo Domine adiuua incredulitatem meam. Iesus autem videns quod concurreret turba comminatus est spiritui immundo dicens illi: Spiritus surde & muta ego tibi præcipio exi ab eo & amplius non introeas in eum. Et exclamans & multum discerpens eum exiit ab eo & factus est sicut mortuus ita vt multi dicerent quia mortuus est. Iesus autem tenuit manum eius & erexit eum & surrexit. Et cum introisset domum discipuli eius secreto interrogabant eum: Quia nos non potuimus eiicere illum? Et dixit illis: Hoc genus in nullo potest exire nisi in oratione & ieiunio.

Et inde profecti transibant per Galilæam & nolebat vt quisquam sciret. Docebat enim discipulos suos & dicebat illis: Quia filius hominis traditur in manus hominum & occident eum & occisus tribus diebus resurget. Et ipsi ignorabant verbum & timebant eum interrogare. Et venit Capharnaum & cum domi esset interrogabat eos: Quid in via tractabatis? Qui tacebant. Erant enim in via ad alterutrum disputantes quis maior esset. Et sedens vocauit duodecim & dicit illis: Si quis vult primus esse erit omnium nouissimus & omnium minister. Et accipiens puerum statuit eum in medio eorum & complexans eum dixit illis: Quicunque vnum de huiusmodi puerulis receperit in nomine meo me recipit & quicunque me recipit non me recipit sed eum qui misit me.

Respondit illi Ioannes dicens: Magister vidimus quendam in nomine tuo eiicientem dæmonia & prohibuimus eum quia non sequitur nobiscum. Iesus autem dixit: Nolite prohibere. Nemo enim est qui faciat virtutem in nomine meo & possit cito male loqui de me. Qui enim non est aduersum nos pro nobis est. Quicunque enim potum dederit vobis calicem aquæ in nomine meo quia Christi estis amen dico vobis non perdet mercedem suam. Et quicunque scandalizauerit vnum de pusillis istis qui credunt in me bonum est illi magis si circumdatus mola asinaria in mare proiiciatur. Si manus tua scandalizat te abscide illam bonum est tibi debilem introire in vitam quam duas manus habentem ire in gehennam in ignem inextinguibilem. Vbi vermis eorum non moritur & ignis non extinguitur. Et si pes tuus scandalizat te abscide illum bonum est tibi claudum introire in vitam quam duos pedes habentem mitti in gehennam ignis inextinguibilis. Vbi vermis eorum non moritur & ignis non extinguitur. Et si oculus tuus scandalizat te eice illum bonum est tibi vnoculum introire in regnum Dei quam duos oculos habentem mitti in gehennam ignis. Vbi vermis eorum non moritur & ignis non extinguitur. Omnis enim igne salietur & omnis victima sale salietur. Bonum sal quod si sal euanuerit in quo illud condietis? Habete in vobis sal & pacem habete inter vos.

Et exinde surgens venit in fines Iudææ trans Iordanem & conueniunt iterum turbæ ad eum & sicut consueuerat iterum docebat illos. Et accedentes pharisæi interrogabant eum: Numquid licet viro vxorem dimittere? Tentantes eum. Qui respondens dixit illis: Quid vobis præcepit Moyses? At illi dixerunt: Moyses permisit libellum repudij scribere & dimittere. Quibus respondens Iesus dixit: Ad duritiam cordis vestri scripsit vobis præceptum istud. Ab initio autem creaturæ masculum & feminam fecit eos Deus. Propter hoc relinquet homo patrem & matrem & adhærebit ad vxorem suam & erunt duo in carne vna. Itaque iam non sunt duo sed vna caro. Quod ergo Deus coniunxit homo non separet. Et in domo iterum discipuli eius de eodem interrogabant eum. Et dicit illis: Quicunque dimiserit vxorem suam & aliam duxerit adulterium committit super eam. Et si vxor dimiserit virum suum & alij nupserit mœchatur.

Et offerebant illi paruulos vt tangeret illos. Discipuli autem increpabant offerentes. Quos cum videret Iesus indignatus est & dixit illis: Sinite paruulos venire ad me & nolite prohibere eos. Talium enim est regnum Dei. Amen dico vobis quicunque non receperit regnum Dei sicut paruulus non intrabit in illud. Et complexans eos & imponens manum super illos benedicebat eis.

Et cum egressus esset in viam procurrens quidam & genu flexo ante eum rogabat eum: Bone magister quid faciam vt vitam æternam possidebo? Iesus autem dixit illi: Quid me dicis bonum? Nemo bonus nisi vnus Deus. Præcepta nosti: Ne adulteres ne homicidium feceris ne furtum facias ne falsum testimonium dixeris ne fraudem feceris honora patrem tuum & matrem. At ille respondens dixit illi: Magister hæc omnia obseruaui a iuuentute mea. Iesus autem intuens eum dilexit eum & dixit illi: Vnum tibi deest vade quæcunque habes vende & da pauperibus & habebis thesaurum in cælo & veni sequere me. Qui contristatus in verbo abiit mœrens erat enim habens multas possessiones. Et circumspiciens Iesus dicit discipulis suis: Quam difficile qui pecunias habent in regnum Dei introibunt. Discipuli autem obstupescebant in verbis eius. Iesus autem rursum respondens dicit illis: Filioli quam difficile est confidentes in pecuniis introire in regnum Dei. Facilius est camelum per foramen acus transire quam diuitem intrare in regnum Dei. Illi autem amplius admirabantur dicentes ad semetipsos: Et quis potest saluus fieri? Intuens illos Iesus ait: Apud homines impossibile est sed non apud Deum. Omnia enim possibilia sunt apud Deum. Et cœpit Petrus dicere illi: Ecce nos dimisimus omnia & secuti sumus te. Respondit Iesus & dixit: Amen dico vobis nemo est qui reliquerit domum aut fratres aut sorores aut matrem aut patrem aut filios aut agros propter me & propter Euangelium qui non accipiat centies tantum nunc in tempore hoc domos & fratres & sorores & matres & filios & agros cum persecutionibus & in futuro vitam æternam. Multi autem erunt primi nouissimi & nouissimi primi.

Erant autem in via ascendentes Hierosolymam & præcedebat illos Iesus & stupebant & sequentes timebant. Et assumens iterum duodecim cœpit illis dicere quæ essent ei eventura: Quia ecce ascendimus Hierosolymam & Filius hominis tradetur principibus sacerdotum & scribis & senioribus & damnabunt eum morte & tradent eum gentibus & illudent ei & conspuent eum & flagellabunt eum & occidunt & tribus diebus resurget.

Et accedunt ad eum Iacobus & Ioannes filij Zebedæi dicentes: Magister volumus vt quodcunque petierimus facias nobis. Qui dixit illis: Quid vultis vt faciam vobis? Dixerunt ei: Da nobis vt vnus ad dexteram tuam & alius ad sinistram tuam sedeamus in gloria tua. Iesus autem dixit eis: Nescitis quid petatis. Potestis bibere calicem quem ego bibo aut baptismate quo ego baptizor baptizari? Qui dixerunt ei: Possumus. Iesus autem dixit eis: Calicem quidem meum bibetis & baptismate quo ego baptizor baptizabimini. Sedere autem ad dexteram meam vel ad sinistram non est meum dare vobis sed quibus paratum est. Et audientes decem cœperunt indignari de Iacobo & Ioanne. Iesus autem conuocauit eos & dicit illis: Scitis quod hi qui videntur principari gentibus dominantur eorum & principes eorum potestatem habent ipsorum. Non ita autem erit inter vos sed quicunque voluerit inter vos maior fieri erit vester minister & quicunque voluerit vestrum primus esse erit omnium seruus. Etenim Filius hominis non venit vt ministretur ei sed vt ministret & det animam suam redemptionem pro multis.

Et venit Hierichuntem & egredientibus illis ab Hiericho & discipulis eius & plurima turba cæcus quidam Bartimæus filius Timæi sedebat secus viam mendicans. Et cum audisset quia Iesus Nazarenus est cœpit clamare & dicere: Fili Dauid Iesu miserere mei. Et increpabant eum multi vt taceret. Ipse autem multo magis clamabat: Fili Dauid miserere mei. Et stans Iesus præcepit illum vocari. Et vocant cæcum dicentes ei: Confortare surge vocat te. Qui proiecto vestimento suo exiliens venit ad Iesum. Et respondens Iesus dixit illi: Quid vis faciam tibi? Cæcus autem dixit illi: Rabboni vt videam. Iesus dixit illi: Vade fides tua te saluum fecit. Et confestim vidit & secutus est eum in via.

Et cum appropinquarent Hierosolymis & venissent Bethphage & Bethaniam ad montem Oliueti mittit duos discipulos suos & dicit eis: Ite in castellum quod contra vos est & statim introeuntes ibi inuenietis pullum asinæ alligatum cui nemo vnquam hominum sedit. Solvite illum & adducite. Et si quis vobis dixerit: Quid facitis hoc? Dicite quia Dominus eius opus habet & continuo illum dimittet huc. Et abierunt & inuenerunt pullum ligatum ante ostium foris in biuio & solvunt eum. Et quidam de illic stantibus dicebant illis: Quid facitis solventes pullum? Qui dixerunt eis sicut præcepit illis Iesus & dimiserunt eos. Et adduxerunt pullum ad Iesum & imponunt ei vestimenta sua & sedit super eum. Et plurimi vestimenta sua in via sternebant alij autem frondes cædebant de arboribus & sternebant in via. Et qui præibant & qui sequebantur clamabant dicentes: Osanna benedictus qui venit in nomine Domini. Benedicta quæ venit in regnum in nomine Domini patris nostri Dauid. Osanna in excelsis. Et introiit Hierosolymam in templum & circumspectis omnibus cum iam vesperi esset horæ hora exiit in Bethaniam cum duodecim.

Et alia die cum exirent a Bethania esuriit. Et cum vidisset a longe ficum habentem folia venit si forte inueniret aliquid in ea & cum venisset ad eam nihil inuenit præter folia. Non enim erat tempus ficorum. Et respondens dixit illi: Iam non amplius in æternum ex te quisquam fructum manducet. Et audiebant discipuli eius. Et venerunt Hierosolymam & cum introisset Iesus in templum eiiciebat vendentes & ementes in templo & mensas nummulariorum & cathedras vendentium columbas & non sinebat vt quisquam transferret vas per templum & docebat & dicebat eis: Nonne scriptum est: Quia domus mea domus orationis vocabitur cunctis gentibus? Vos autem fecistis eam speluncam latronum. Et audierunt scribæ & principes sacerdotum & quærebant quomodo illum perderent timebant enim eum omnis enim turba mirabatur super doctrina eius. Et cum sero fieret egrediebatur de ciuitate.

Et mane cum transirent viderunt ficum aridam factam a radicibus & recordatus Petrus dicit illi: Rabbi ecce ficus cui maledixisti aruit. Et respondens Iesus ait illis: Habete fidem Dei. Amen dico vobis quia quicunque dixerit huic monti: Tollere & mittere in mare & non hæsitauerit in corde suo sed crediderit quia quod dicit fiat quicquid dixerit fiet ei. Propterea dico vobis omnia quæcunque orantes petitis credite quia accipietis & fient vobis. Et cum stabitis ad orandum dimittite si quid habetis aduersus aliquem vt & Pater vester qui in cælis est dimittat vobis peccata vestra. Si autem vos non dimiseritis nec Pater vester qui in cælis est dimittet peccata vestra.

Et venerunt iterum Hierosolymam & cum ambularet in templo accedunt ad eum principes sacerdotum & scribæ & seniores & dicunt ei: In qua potestate hæc facis & quis tibi dedit hanc potestatem vt hæc facias? Iesus autem respondens dixit eis: Interrogabo & ego vos vnam rationem & respondete mihi & dicam vobis in qua potestate hæc facio. Baptismum Ioannis de cælo erat an ex hominibus? Respondete mihi. Et cogitabant apud semetipsos dicentes: Si dixerimus de cælo dicet: Quare ergo non credidistis illi? Si autem dixerimus ex hominibus timemus turbam. Omnes enim habebant Ioannem vere quia propheta erat. Et respondentes dicunt Iesu: Nescimus. Et Iesus respondens ait illis: Neque ego dico vobis in qua potestate hæc facio.

Et cœpit illis in parabolis loqui: Vineam plantauit homo & circumdedit sepem & fodit lacum & ædificauit turrim & locauit eam agricolis & peregre profectus est. Et tempore misit ad agricolas seruum vt a agricolis acciperet de fructu vineæ. Qui apprehensum eum eum cæciderunt & dimiserunt vacuum. Et iterum misit ad illos alium seruum & illum in capite vulnerauerunt & contumelia affecerunt. Et alium misit & illum occiderunt & multos alios quosdam quidem cædentes quosdam autem occidentes. Adhuc vnum habebat filium charissimum & illum misit ad illos in nouissimum dicens: Quia verebuntur filium meum. Agricolæ autem dixerunt ad inuicem: Hic est hæres venite occidamus eum & nostra erit hæreditas. Et apprehendentes eum occiderunt & eiecerunt extra vineam. Quid ergo faciet dominus vineæ? Veniet & perdet agricolas & dabit vineam aliis. Nec scripturam hanc legistis: Lapidem quem reprobauerunt ædificantes hic factus est in caput anguli? A Domino factum est istud & est mirabile in oculis nostris. Et quærebant eum tenere & timuerunt turbam cognouerunt enim quia ad eos parabolam dixerat & relicto eo abierunt.

Et mittunt ad eum quosdam de pharisæis & herodianis vt eum captent verbo. Qui venientes dicunt ei: Magister scimus quia verax es & non curas quemquam non enim respicis personam hominis sed in veritate viam Dei doces. Licet dare tributum Cæsari an non dabimus dare non dabimus? Qui sciens hypocrisim illorum dixit ad illos: Quid me tentatis? Afferte mihi denarium vt videam. Illi autem attulerunt. Et ait illis: Cuius habet imaginem hanc & superscriptionem? Dixerunt ei: Cæsaris. Respondens autem Iesus dixit illis: Reddite quæ sunt Cæsaris Cæsari & quæ sunt Dei Deo. Et mirabantur super eo.

Et venerunt sadducæi qui dicunt resurrectionem non esse & interrogabant eum dicentes: Magister Moyses scripsit nobis: Si cuius frater mortuus fuerit & dimiserit vxorem & filios non reliquerit vt accipiat frater eius vxorem eius & suscitet semen fratri suo. Septem fratres erant & primus accepit vxorem & mortuus est non habens semen. Et secundus accepit eam & mortuus est & ipse non habens semen & tertius similiter. Et septem eam non reliquerunt semen. Nouissima omnium & mulier mortua est. In resurrectione ergo cum resurrexerint cuius de illis erit vxor? Septem enim habuerunt eam vxorem. Et respondens Iesus dixit illis: Nonne hoc ideo errabitis quia nescitis scripturas neque virtutem Dei? Cum enim a mortuis resurrexerint neque nubent neque nubentur sed erunt sicut angeli qui in cælis sunt. De mortuis autem quod resurgant non legistis in libro Moysi super rubum quomodo dixerit illi Deus dicens: Ego sum Deus Abraham & Deus Isaac & Deus Iacob? Non est Deus mortuorum sed viuorum. Multum ergo errati estis.

Et accessit vnus de scribis qui audierat illos conquirentes simul & videns quoniam bene illis respondisset interrogauit eum quod esset primum omnium mandatum. Iesus autem respondit quia primum omnium mandatum est: Audi Israel Dominus Deus noster Deus vnus est. Et diliges Dominum Deum tuum ex toto corde tuo & ex tota anima tua & ex tota mente tua & ex tota virtute tua. Hoc est primum mandatum. Secundum autem simile illi est hoc: Diliges proximum tuum tamquam teipsum. Maius horum aliud mandatum non est. Et ait illi scribe: Bene magister in veritate dixisti quia vnus est Deus & non est alius præter eum & vt diligatur ex toto corde & ex tota anima & ex tota fortitudine & ex tota mente & proximus tamquam seipsum plus est omnibus hol

were also with hym other shyppes.

And there arose a great storme of winde, and dasshed the waues into the shyppe, so that it was full. And he was in the sterne a slepe on a pelowe. And they awoke hym, and sayde to hym. Mayster carest thou nat that we perysshe? And he arose vp, and he rebuked the wynde, and sayde vnto the see; peace and be styll. And the wynde alayed, and there folowed a greate calme. And he sayde vnto them: why are ye so fearful? howe is it that ye haue no faythe? And they feared exceedyngely, and sayde one to an other: What felowe is this, For bothe wynde and see obaye hym.

The. v. Chaptre.

A AND they came ouer to the other syde of the see into the countre of the Gadarenes. And when he was come oute of the shyp: there met hym out of the graues a man possessed of an vncleane spirite, which had his abydyng among the graues. And no man coulde bynde hym: no, nat with cheynes, bycause that when he was often bounde with fetters and cheynes, he plucked the cheynes asonder, and brake the fetters in peces. Neither coulde any man tame hym. And alwayes both night and daye he cryed in the Mountaynes and in the graues, and bet hym selfe with stones. When he had spyed Jesus a farre of, he ranne and worshypped hym and cryed with a loud voice and sayde: what haue I to do with the Jesus the son of the moste hyest God? I requyre the in the name of god that thou tormente me nat For he had sayde vnto hym: come oute of the mā thou foule spirite. And he axed him: what is thy name? And he answered sayenge, my name is Legyon, for we are manye. And he prayed him instantly, that he wolde nat sende them awaye out of the countreye.

Mat. 8. b. Luc. viii. d.

B

Folio. xliiii.

simile erant cum illo.

Et ecce procella ventimagna, et fluctus irruebant in nauim, ita vt illa iam impleretur. Et erat ipse in puppi super cervical dormiens, & excitant eum, dicunt ei illi. Praeceptor non est tibi cura quod perimus? Et exurgens increpauit ventum: dixitq; mari, Tace, obmutesce. Et conquieuit ventus, & facta est tranquillitas magna. Et ait illis. Quid timidi estis sic? Quo modo non habetis fidem. Et timuerunt timore magno & dicebant ad inuicem. Quis putas hic est, quia venti & mare obedit ei.

CAPVT. v.

ET venerunt trans fretum maris in regionem Gadarenorum. Et egresso ei de naui, statim occurrit de monumentis homo spiritu immundo, qui domicilium habebat in monumentis. Et neque catenis quisquam poterat eum ligare propterea quod cum sepe compedibus & catenis vinctus fuisset, discerpte essent ab illo catene & compedes essent comminute, nec quisquam valuisset eum domare. Et semper die ac nocte in montibus & in monumentis erat clamans, & concidens se ipsum lapidibus. Cum vidisset autem Iesum eminus cucurrit & adorauit eum, & clamans voce magna dixit: Quid mihi tecum est Iesu fili dei altissimi? adiuro te per deum ne me torquea. Dicebat enim illi, Exi spiritus immunde ab homine. Et interrogauit eum: Quod tibi nomen est? Et respondit dicens ei. Legio mihi nomen est, quia multi sumus. Et deprecabatur eum multū, ne se expelleret extra regionem.

Erat autem ibi circa montes grex porcorum magnus pascens: & deprecabantur eum omnes Dæmones, dicentes. Mitte nos in porcos, vt in eos introeamus. Et permisit eis statim Iesus. Et egressi spiritus immundi, ingressi sunt in porcos. Et ferebatur grex per præceps in mare. Porro qui pascebant porcos fugerunt & renunciauerunt in ciuitatem & in agrõs. Et egressi sunt ad videndum quod acciderat & veniant ad Iesum, & vident illum qui a dæmonio vexabatur, sedentem ac vestitum, & sanæ mentis qui habuerat legionem, & timuerunt. Et narrauerunt illis, qui viderant, qualiter accidisset ei, qui dæmonium habuerat, & de porcis. Et rogare cœperunt eum: vt discederet de finibus ipsorum. Et cum ingressus esset nauim, rogabat illum, qui fuerat a dæmonio correptus, vt esset cum illo. Iesus autem non permisit eum, sed ait illi. Abi in domum tuam ad tuos, & annuncia illis quanta tibi dominus fecerit, & misertus sit tui. Et abiit, & cœpit prædicare in Decapoli, quanta sibi fecisset Iesus, & omnes mirabantur.

And there was there nye vnto the mountaynes a greate heerde of swyne feedynge. and all the deuyls besought hym sayenge: Sende vs into the heerde of swine, that we may entre into them. And anone Jesus gaue them leaue. And the vnclene spirites went out, and entred into the swyne. And the heerde starteled, and ranne headling into the see. They were about two thousande swyne, and they were dzowned in the see. And the swyne heerdes fledde, and tolde it in the cytye, and in the countreye. And they came oute for to se what had happened: and came to Jesus, and sawe hym that was vexed with the feende, and hadde the legyon syt, bothe clothed and in his ryght mynde and were afrayde. And they that sawe it tolde them howe it had happened to him that was possessed with the deuyl, and also of the swyne. And they began to praye hym that he wolde depart from theyr coostes. And when he was come in to the shyppe, he that had the deuyll: prayed hym that he myghte be with hym: Howe be it Jesus wolde nat suffre hym, but sayde vnto hym: go home into thyne owne house and to thy frendes, and shewe them what great thinges the Lorde hath done vnto the, and howe he had compassyon on the. And he departed, and began to publysshe in the ten cyties, what greate thynges Jesus hadde done vnto hym, and all men dyd marueyle.

Et cum traiecisset Iesus naui rursum in viteriorem ripam, conuenit turba multa ad eum, & erat circa mare. Et ecce venit quidam principum synagogæ, nomine Iairus, & cum vidisset eum, procidit ad pedes eius, & deprecabatur eum multum dicens. Filiola mea in extremis est, oro vt veniens & imponas illi manus, vt salua sit, & viuat. Et abiit cum illo, & sequebatur eum

And when Jesus was come ouer agayne by shyppe vnto the other syde, muche people gathered to hym, and he was nye vnto the see. C Mar. 4. Luc. viii.
And beholde, there came one of the rulers of the Synagoge, whose name was Jairus: and when he sawe hym, he fell downe at hys fete besought hym greatly sayenge: my doughter lyeth at poynt of death, I wolde thou woldest come and lay thy hande on her that she myght be safe and lyue. And he weute with hym and

muche

much people folowed him, and thronged him.

And there was a certayne woman, whiche was diseased of an yssue of blode. xii. yeares and had suffered many thynges of many Physycyons, and had spente all that she had, and felte none amendement at al, but dyed worse and worse. When she had harde of Jesus: she came into the preace behynde hym and touched his garment. For she thought: If I may but touche his clothes I shalbe whole. And streyghte waye her fountayne of bloude was dryed vppe, and she felte in her body, that she was healed of the plage.

And Jesus immedyatlye felte in hym selfe, the vertue that went out of hym, and tourned hym rounde aboute in the preace, and sayde: Who touched my clothes? And his dyscypples sayde vnto hym: seyst thou the people thrustе the, and yet axest, who dyd touche me? And he loked rounde aboute, for to se her that had done that thynge. The woman feared and trembled (for she knewe what was done with in her) and she came and fel downe before him and tolde hym the truth of euery thynge. And he sayde to her: Doughter thy faythe hathe made the whole, go in peace, and be whole of thy plage.

Whyle he yet spake, there came from the ruler of the Synagoges house, certayne whiche said thi doughter is dead: why diseasest thou the Mayster any further? Assone as Jesus hard that worde, spoke, he sayd vnto the ruler of the synagoge, be nat afrayde, onely beleue. And he suffered no man to folowe hym more then Peter and James and Johñ the brother of James. And he came vnto the house of the ruler of the synagoge, and sawe the wondryng and them that wept and wayled greatly, and went in and sayde vnto them: why make ye this a do and wepe? The mayden is nat dead but

Et mulier quedam, quæ fluxu sanguinis duodecim annis laborauerat, & multa perpessa a complurimis medicis, & insumpserat omnia sua, neque quicquam adiumenti senserat, sed magis in deterius venerat, cum audisset de Iesu venit in turba a tergo, & tetigit vestimentum eius. dicebat enim: Si vel vestimenta eius tetigero, salua ero. Et confestim siccatus est fons sanguinis eius, & sensit corpore, quod sanata esset a flagello.

Et statim Iesus in semetipso cognoscens virtutem ex se prodisse, conuersus in turba aiebat: Quis tetigit vestimenta mea? Et dicebant ei discipuli ipsius. Vides turbam undique prementem te, & dicis: Quis me tetigit? Et circumspiciebat, vt videret eam quæ hoc fecerat. Mulier vero timens & tremens, sciens quod factum esset in se, venit et accidit ei, dixitque ei omnem veritatem. Ille autem dixit ei. Filia, fides tua te seruauit. vade cum pace, & esto sana a flagello tuo.

Adhuc eo loquente veniunt a principe synagogæ qui dicerent. Filia tua mortua est, quid vltra vexas magistrum? Iesus autem protinus audito sermone qui dicebatur, ait principi synagogæ. Ne timeas, tantummodo crede. Et non permisit vt quisquam se sequeretur, preter Petrum & Iacobum & Iohannem fratrem Iacobi. Et venit in domum principis synagogæ, videtque tumultum & flentes & eiulantes multum, & ingressus dixit illis: Quid turbamini & ploratis? puella non est mortua,

sed dormit. Et irridebant eum. Ipse vero eiectis omnibus, assumit patrem & matrem puellæ, & eos qui cum ipso erant, & ingreditur ubi puella erat iacens & apprehensa manu puellæ, ait illi. Tabitha cumi, quod est si quis interpretetur: Puella tibi dico surge. Et confestim surrexit puella, & ambulabat. Erat enim annorum duodecim. Et obstupuerunt stupore magno Et præcepit illis vehementer ne quisquam id sciret, & iussit vt daretur illi quod ederet.

but slepeth. And they laughed hym to scorne. Then he put them all out, and toke the father and the mother of the mayden, and them that were with hym, and entred in where the mayden laye, and toke the mayden by the hande, and sayde vnto her: Tabitha cumi: whiche is by interpretacyon: Mayden I say vnto the arise. And streyght the mayden arose and wente on her fete. For she was of the age of twelue yeares. And they were astonyed at it out of measure. And he charged them straytly that no man shulde knowe of it, and commaūded to gyue her meate.

✠ CAPVT. vi.

❧ The. vi. Chapyter.

FT egressus est Iesus illinc, venitq; in patriam suam, & sequuntur eum discipuli sui. Cumq; adesset sabbatum, cœpit in synagoga docere, multiq; audientes obstupuerunt dicentes: Vnde huic hæc? & quæ est sapientia, quæ data est illi? & virtutes tales per manus eius efficiuntur? Nonne hic est faber ille filius Mariæ, frater Iacobi, & Ioſe, & Iudæ & Simonis? Nonne et sorores eius hic nobiscum sunt? Et offendebantur per eum. Dicebat autem illis Iesus. Non est propheta contemptus, nisi in patria sua, et inter cognatos, et familia sua. Et non poterat ibi virtutem vllam edere nisi quod paucos infirmos impositis manibus, sanauit ac mirabatur propter incredulitatem eorum.

AND he departed thence, and came into his owne countre, and his disciples folowed him. And when the Sabboth day was come he beganne to teach in the Synagoge. And many that harde him were astonyed, and sayd. From whēce hath he these thinges? And what wisdome is this that is giuen vnto him and suche vertues that is wroughte by hys handes? Is nat this that Carpenter, Maries son the brother of James and Joses, and of Juda, and Symon? and are nat his systers here with vs? And they were offended by him. And Jesus sayde vnto them: a Prophete is nat despysed but in his owne countrey, and amonge his owne kyn, and amonge them that are of the same housholde. And he could shewe there no myracles, but laide his handes vpon a fewe sycke folke and healed them and he maruey led at they? vnbeleue.

A

Mat. xiii. Luc. iiii. John. vii.

Et obambulabat per vicos vndique circuiacentes docens. Et accersit duodecim, cœpitq; eos emittere binos, ac dabat illis potestatem aduersus spiritus immundos. Et præcepit illis, ne quid tollerent in viam, nisi virgam tantum: non peram, non panem, non in zona

And he wente about by the townes that laye on euery syde, teachynge. And he called the twelue, and began to sende them two and two and gaue them power ouer vncleane spyrytes. And commaunded them that they shulde take nothyng vnto they? iurney saue a rodde only neither scrype, neither bread, neither money in

B

Mar. vi. Luc. ix.

they?

they? purses, but shuld be shod with sandales And that they shulde nat put on two Cootes. And he sayd vnto them: Whersoeuer ye enter into an house, there abide tyl ye depart thence
Act. xiii. g. And who so euer shall nat receyue you, nor heare you, when ye depart thence shake of the dust that is vnder your fete, for a wytnes vnto them. I saye verelye vnto you, it shalbe easier for Sodom and Gomor at the day of iudgmente, then for that Cytye.

And they wente out and preached, that they shulde repent: and they cast out many deuyls and they annoynted many that were sycke, & oyle and healed them.

And kynge Herode harde of hym (for hys name was spred abrode) and sayd Johñ Baptyst is rysen agayne from death, and therfore myracles are wrought by hym. Other sayde: it is Helyas: and some sayde: it is a Prophete or as one of the prophetes. But when Herode harde of hym, he sayd: it is Johñ whom I beheaded, he is rysen from death agayne.

C
Mat. xiiii. Luc. g. a.

Mat. xiiii. Luc. b. d.

For Herode hym selfe had sente forthe and had taken Johñ, and bounde hym and caste hym into prysone for Herodyas sake, whiche was his brother Philyppes wyfe. For he had maryed her. Johñ sayde vnto Herode; It is nat lawfull for the to haue thy brothers wyfe. Herodyas layde wayte for hym, and wolde haue kylled hym but she coulde nat. For Herode feared Johñ, knowynge that he was a iuste man and an holye: and gaue hym reuerence, and when he harde hym, he dyd manye thynges, and harde hym gladlye.

But when a conuenyente daye was come: Herode on his birth day made a supper to the Lordes, captains, and chief estates of Galile. And the doughter of the same Herodias came in and daunsed, and pleased Herode and them that sat at borde also. Then the kynge sayde vnto

D

ea, sed calceatos sandaliis & ne induerentur binis tunicis. Et dicebat eis. Vbicunq; introieritis domum, illic manete donec exeatis illinc. Et quicunq; non receperint vos, neque audierint vos, exeuntes illinc, excutite pulverem qui est sub pedibus vestris, in testim. eorum illis. Amen dico vobis, tolerabilius erit Sodomis aut Gomorrhis in die iudicii quam ciuitati illi.

Et egressi predicabant vt resipiscerent: & demonia multa eiiciebant, & vngebant oleo multos egros & sanabant.

Et audiuit rex Herodes (innotuerat enim nomen eius) dicebatque: Iohannes ille qui baptizabat, resurrexit a mortuis, et propterea virtutes agunt in illo. Alii dicebant. Helias est, alii vero dicebant, propheta est vel tanq; vnus ex prophetis. Cum audisset autem Herodes ait: Quem ego decolaui capite, Iohannes ille est, ipse resurrexit a mortuis.

Nam ipse Herodes, missis satellitibus manus iniecerat in Iohannem, & vinxerat eum in carcere propter Herodiadem vxorem Philippi fratris sui, quia duxerat eam vxorem. Dicebat enim Iohannes Herodi. Non licet tibi habere vxorem fratris tui. Herodias autem, insidiabatur illi, volebatq; occidere eum nec poterat. Herodes enim metuebat Iohannem sciens eum virum iustum ac sanctum & obseruabat eum, auditoq; eo multa faciebat, & libenter eum audiebat. Et quum dies oportunus accidisset.

Cum Herodes in natalitiis suis cenam faceret primatibus ac tribunis & primoribus Galilee. Quum introisset filia ipsius Herodiadis, saltasset, placuissetq; Herodi ac simul accumbentibus, rex

ait puellæ: Pete a me quod vis, et dabo tibi. Et iurauit illi. Quidquid a me petieris dabo tibi vsq; ad dimidiam regni mei. At illa egressa dicit matri suæ, quid petam? illa vero dixit Caput Iohannis Baptistæ. Et ingressa statim cum festinatione ad regem, petijt dicens: Volo vt protinus des mihi in lance caput Iohannis Baptistæ. Et dolore affectus rex, propter iusiurandum, eosq; qui simul accumbebant noluit eam tristicere. Et confestim rex misso spiculatore, iussit inferri caput eius. At ille abijt, ac decollauit eum in carcere & attulit caput eius in lance, & dedit illud puellæ, & puella dedit illud matri suæ. Quo audito, discipuli eius venerunt, & sustulerunt cadaver eius, posuerunt; illud in monumento.

Et congregantur apostoli ad Iesum, & renunciauerunt ei omnia & quæ egissent quæq; docuissent. Et ait illis: Venite vos soli seorsim in desertum, & requiescite pusillum. Erant enim qui venirent & abirent multi, ac ne cibum quidem capere vacabat. Et abiit in desertum locum nauigio seorsim. Et viderunt eos abeuntes turbæ & agnouerunt eum multi, & itinere pedestri ex omnibus ciuitatibus concurrerunt; illuc, & præuenerunt eos, conuenerunt ad illum. Et egressus vidit turbam multam Iesus, & affectus misericordiæ tactus est erga eos, quia erant velut oues non habentes pastorem. Et cœpit illos docere multa.

Et cum iam multum diei præterisset, accesserunt ad illum discipuli eius, dicentes. Desertus est locus, & iam multum temporis effluxit dimitte illos, vt abeant in circum

vnto the mayde: aske of me what thou wylte, and I wyll gyue it the. And he swate to her, whatsoeuer thou shalte aske of me, I wyll giue it the, euen vnto the one halfe of my kyngedome. And she went forth and sayd to her mother: what shall I aske? And she sayde: Johan Baptystes heade. And she came in streyghte waye with haste vnto the kynge, and axed sayeng: I wyll that thou gyue me by and by in a charger the heade of Johñ Baptyst. And the kynge was sory: howe be it for his othes sake, and for theyr sakes whiche sat at soupper also he wolde nat put her beside her purpose. And immedyatly the kyng sent the hangman, and commaunded his head to be brought in. And he went and beheaded hym in the pryson, and brought his head in a charger, and gaue it to the maiden, and the maiden gaue it to her mother. And when his dyscyples harde of it, they came & toke vp his body, & put it in a tõbe. F

E

G

And the Apostles gathered them selues together to Iesus, and tolde hym all thynges, bothe what they had done, and what they had taught. And he sayde vnto them come aparte into the wildernes and rest a whyle. For there were many commers and goers, that they had no leasure so much as to eate. And he went by shyp out of the waye into a deserte place. But the people spied them whé they departed: and many knewe hym, and came a fote thyther oute of all Cytyes, and came thyther before hym, and came togyther vnto hym. And Iesus went out and sawe much people, and had compassyon on them, bycause they were lyke shepe, which had no shepeherde. And he began to teache them many thynges.

mar. viij. Luc. ix. Joh. vi.

mar. ij.

And when the day was nowe farre, spent his dyscyples came vnto him sayeng, this is a desert place, and now the day is farre passed, let them depart, that they may go into the countreye

F

mar. iij. Luc. ix. Joh. vi.

trey rounde about, & into the towns, & bye the
bzede, foz they haue nothinge to eate. He an-
swered & said vnto them, giue ye them to eat.
And they said vnto hi: shal we go and bye. ii.
C. peny woyth of bzeade & giue them to eate.
He said vnto thé: howe many loues haue ye
go and loke. And when they had serched, they
said. v. And two fishes. And he commaūded
them to make them al syt downe by cōpanies
vpon the grene grasse. And they satte downe
here a rowe, & there a rowe, by. C. and by. l.
And he toke the. v. loues, & the. ii. fishes, and
loked vp to heuen, and blessed, and bzake the
loues, & gaue them to his disciples to put be
G foze them: & the two fishes he deuided among
them al. And they al did eate, and were satis-
fied. And they toke vp. xii. baskettes full of
the gobettes and of the fishes. And they that
eate were about fiue thousande men.

And streight way he caused his disciples to
go into shyppe, and to go ouer the water be-
foze vnto Bethsaida, whyle he sent awaye the
people, and assone as he had sent them away
he departed into a mountaine to pzaye.

✣ And when euenynge was come the shyp
was in the middest of the sea, & he alone on ꝑ
lāde, & he sawe them troubled in rowyng foz
the wind was contrary vnto thé. And aboute
the. iiii. quarter of the nyghte, he came vnto
them walking vpon the sea, and wolde haue
passed by them. When they sawe him walkig
on the sea, they supposed it had bene a spirite
and cried out: foz they al sawe him, and were
affraied. And anone he talked with thé, and
said vnto them. Be of good chere, it is I, be
nat affraied. And he went vp vnto them into
the shyp, & ꝑ winde ceassed, and they were soze
amased in them selues beyonde measure, and
marueyled. Foz they remembzed nat, of the
loues, bycause theyr hertes were blynded.

And

fermentum vestrum ne vinum emittat
quæ sibi parent: nam quod ad
dant non habent. At ille re-
spondens, ait illis. Date illis
vos quod edant. Et dicunt
ei: Euntes emamus denarijs
ducentis panes, & demus il-
lis quod edant. At ille dicit
eis: Quot panes habetis? ite
et videte. Et cum cognouissēt,
dicunt: Quinque panes, et
duos pisces. Et præcepit il-
lis, vt accumbere facerent
omnes distributis conuiuijs in
viridi gramine. Et discubue-
runt diuisi in vindarijs centē-
ni & quinquageni. Et cum ac
cepisset quinque panes, et du-
os pisces, suspiciens in cœlum
eccles. benedixit, ac fregit pa
nes, deditque discipulis suis
vt apponerent illis, & duos
pisces, diuisit omnibus. & co-
mederunt omnes, & satiati
sunt, & sustulerunt duodecim
cophinos plenos, et de pisci
bus. Erāt aūt qui comederant
circiter quinque milia virorū.

Et statim coegit discipulos
suos conscendere nauim vt
præcederent transmisso mari
Bethsaidam, dum ipse dimit-
teret turbam. Et cum dimisis
set eos, abiit in montem ad o-
randum.

Et cum vespera aduenisset
erat nauis in medio mari, & ipse so-
lus in terra, viditque eos la-
borantes in remigando. Erat
enim ventus contrarius eis.
Ac circa quartam vigiliam
noctis venit ad eos, ambu-
lans super mare, & volebat
præterire eos. At illi vt vide-
runt eum ambulantem super
mare, putauerunt spectrum es
se, & exclamauerunt. Omnes
enim videbant eum, et conturba
ti sunt. Et statim loquutus
est cum eis, dixitque eis. Con
fidite ego sum, nolite timere.
Et ascendit ad illos in nauim,
et cessauit ventus et
venit super modum in
ea se supra modum in
admira
bantur. Non enim intellexerant
de panibus: erat enim cor
eorum obcæcatum.

And they came ouer & went vnto the lande of Genezareth, & drue vp vnto the haue. And assone as they were come oute of the shyppe, streight they knew him, & ran forth thrughe out all the region round about and began to carye about in beddes all that were sycke, to the place where they harde tell that he was. And whyther soeuer he entred into townes, cities or vyllages, they layde theyr sycke in ye stretes, & prayed him that they might touche a it were but the edge of his vesture. And as many as touched him, were safe. ¶

mat.xiiii.

¶ The. vii. Chapiter.

AND as the Pharisees came togyther vnto him, and diuers of the Scribes which came from Jerusalem. And when they saw certaine of his disciples eate bread with comen handes (that is to say, with vnwashen handes) they complayned. For the Pharisees and all the Jewes, excepte they washe theyr handes ofte, eate nat, obseruinge the traditions of the elders, and when they come fro the market, except they washe, they eate nat. And many other things there be, which they haue taken vpon them to obserue, as the washynge of cuppes, and cruses, and of brasen vessels, and of tables.

A

mat.xv.b.

Then axed him the Pharisees and Scribes: why walke nat thy disciples accordig to the traditios of the elders. but eate bread w vnwashen handes? He answered & said vnto the: well prophesied Esaias of you Ypocrytes: as it is written: This people honoreth me with theyr lippes, but theyr hert is farre from me. In vayne they worship me, teachig doctrynes which are nothing but the cōmaū dementes of men. For ye lay the cōmaundemente of god apart, & obserue the traditiōs of me, as the washing of cruses, and cuppes, and many other such lyke thinges ye do.

Esa.xxix.

And

Et cum traiecissent, venerunt in terram Genezareth, et applicuerunt in portum. Cumque egressi essent de nauī, continuo agnouerant eum, et percurrentes totam vndique regionem illam, cepperunt in grabbatis eos qui male habebant circumferre vbi audissent eum illic esse: & quocunque introiisset in vicos aut in ciuitates, aut in villas, in plateis ponebant infirmos: & deprecabantur eum, vt vel fimbriam vestimenti eius tangerent: et quotquot tangebant eum, sani fiebant.

¶ CAPVT. vii.

ET conueniunt ad eum Pharisæi, & quidam de Scribis qui venerant Hierosolimis, & cum vidissent quosdam ex discipulis eius communibus manibus, id est, illotis edere panes, vituperabant. Nam Pharisæi et omnes Iudei, nisi crebro lauerint manus non capiunt cibum, tenentes traditiones maiorum & a foro venientes nisi lauerint, non comedunt. Et alia multa sunt quæ susceperunt seruanda: uempe lotiones poculorum et vrceorum, et eramentorum et lectorum.

Deinde interrogant eum Pharisæi & Scribæ: Quare discipuli tui non ambulant iuxta ritum traditum a maioribus, sed illotis manibus edunt panem? At ille respondens, dixit eis. Bene vaticinatus est Esaias de vobis Hypocritis, sicut scriptum est: Populus hic labiis me honorat, cor autem eorum longe est a me: in vanum autem me colunt, docentes doctrinas, præcepta hominum. Nam omisso præcepto dei, tenetis constitutiones hominum ablutiones vrceorum & poculorum aliaque quamplurima huiusmodi facitis multa.

And he sayde vnto them: wel ye cast asyde the cõmaũdement of god, to maintayne your owne tradicions. For Moyses sayd Honour thy Father and thy Mother, and whosoeuer curseth Father or Mother, let him die for it. But to say: a man shal say to Father or Mother Corban: whiche is, that thou desyrest of me to help the with, is giuen God. And so ye suffre him no more to do ought for hys Father or his Mother, makyng the worde of God of none effecte, through your owne tradicions which ye haue ordeined. And many such thinges do ye. And he called all the people to hi and sayd vnto them. Herken to me euery one of you and vnderstãde. Ther is nothing without a man that can defile him whẽ it entreth into him: but those thynges whiche procede out of him, are those which defile the man. If any man haue eares to heare, let him heare. And when ye came to house away frõ ỹ people, hys disciples axed him of the similitude. And he sayd vnto them: are ye so without vnderstandynge? Do ye not yet perceyue, that whatsoeuer thynge from without, entreth into a mã, it cãnot defyle hi bicause it entrethe not into his hert, but in the belly: & goeth out into the draught ỹ purgeth out all meat?

And he sayde: that defyleth a man whiche cõmethe out of a man. For from within euen out of the herte of men procede euyll thoughtes, aduoutry, fornication, murder, theeue, couetousnes, wikednes, disceyte, vnclennes, and a wicked eye, blasphemy, pryde, folyshenes: all these euyl thynges come frome within, and defyle a man.

And from thence he rose & went into ỹ borders of Tyre and Sidon: & entred into a house and wold that no mã shuld haue knowẽ. But he could not be hed. For a certayne woman whose doughter had a fowle spyrite, harde of hym

Et dicebat illis: Bene reiicitis præceptum Dei, vt traditionem vestram seruetis. Moses enim dixit: Honora patrem tuum & matrem tuam: et qui maledixerit patri vel matri, morte moriatur. Vos autem dicitis: Si dixerit homini patri vel matri corbã, quod est, donum quodcunque ex me, in tua cedet commodum. Et prætereo nõ sinitis eum quicquam facere patri suo, aut matri suæ, & irritum facitis verbum Dei per constitutionem vestram, quam tradidistis. Et similia huiusmodi multa facitis. Et cum aduocasset ad se totam turbam dicebat illis. Audite me omnes & intelligite. Nihil est extra hominem introiens in eum, quod possit eum inquinare, sed quæ de homine procedunt illa sunt quæ inquinant hominem. Si quis habet aures ad audiendum audiat. Et cum introisset in domum semotis a turba interrogabant eum discipuli eius de similitudine. Et ait illis. Adeo & vos insipientes estis? Nondum intelligitis, quia omne foris introiens in hominem non potest eum inquinare: quia non intrat in eius cor sed in ventrem, & in secessum exit, purgans omnes escas.

Dicebat autem: Quod ab homine exit, illud inquinat hominem. Ab interioribus enim de corde hominum male cogitationes procedunt, adulteria, fornicationes, homicidia, furta, auaritiæ, fraudes, dolus, impudicitia, malum oculi, blasphemia, superbia, stultitia. Omnia hæc mala ab interioribus procedunt & inquinant hominem.

Et inde surgens abiit in confinia Tyri ac Sidonis et ingressa domum neminem voluit scire, nec potuit latere. Mulier enim statim vt audiit de eo, cuius filiola habebat spiritum immundum

audiuit de eo, cuius filiola habebat spiritum immundum venit & accidit ad pedes eius. Erat enim mulier Græca Syrophenissa genere, & rogabat vt dæmonium eiiceret de filia sua. Iesus autem dixit illi: Sine prius saturari filios. Non est enim bonum sumere panem illorum & proicere catellis. At illa respondit, & dicit illi: Etiam domine, nam catelli quoque comedunt sub mensa de micis filiorum. Et ait illi. Propter istum sermonem vade, exiit dæmonium a filia tua. Et cum abiisset domum suam reperit dæmonium exisse, & filiam iacentem super lectum.

Et rursum egressus de finibus Tyri ac Sidonis venit ad mare Galileæ per medios fines Decapolis, & adducunt ei surdum impediteque linguæ, et deprecantur eum, vt imponat illi manum.
Et cum apprehendisset eum de turba seorsim, misit digitos suos in auriculas eius ac suspiciens in cœlum ingemuit, & ait illi: Ephata quod est aperire. Et statim aperte sunt eius aures, & solutum est vinculum linguæ eius, ac loquebatur recte.
Ac præcepit illis, ac cui dicerent. Sed quomagis ille eis præceperat, hoc potius amplius prædicabant, & supra modum stupebant, dicentes: Bene omnia fecit, et surdos fecit audire, & mutos loqui.

CAPVT. viii.

IN diebus illis, cum turba admodum multa esset, nec haberent quod manducarent, accersitis ad se Iesus discipulis suis, ait illis.
Misericordia tangor ergaturbam, quia iam triduo manent apud me, nec habent quod edant, et si dimisero

him and came and fel at his fete. The woman was a greke out of Syrophenicia: and she besought him that he wolde cast out the deuyll out of her doughter. And Iesu sayd vnto her let the chyldren fyrst be fed. For it is nat mete to take the chyldrens breade, and to cast it to whelpes. She answered and sayde vnto him euen so master, neuertheles the whelpes also eate vnder the table of the chyldrens cromes And he sayd vnto her: for thys sayeng go thy waye, the deuyl is gone out of thy doughter. And when she was come home to her house, she foūde the deuyl departed and her doughter lyenge on the bedde.

And he departed agayne from the coostes of Tyre and Sydon, and came vnto the see of Galile thorowe the middes of the coostes of the Cytyes. And they brought vnto hym one that was deefe & stambred in his speche and prayed him to put his hand vpon him. And he toke him a syde from the people: and put his fyngers on his eares, and did spyt and touched his tounge, and loked vp to heuen and syghed, and sayde vnto him: Ephatha that is to saye, be opened. And strayght way his eares were opened, and the strynge of his tonge was loosed, and he spake playne. And he cōmaunded then that they shulde tel no man But the more he forbad them, somuch & more agreate deale thei puplished it, and were beyonde mesure astonied, sayeng: He hath done all thynges well, and hath made bothe the deefe to here, and the dome to speake.

The. viii. Chapiter.

IN those dayes, when there was a verye greate company, and had nothyng to eat Ieius called his disciples to him, and sayde vnto them: I haue compassyon on thys people, because they haue now bene with me. iii. dayes, and haue nothynge to eate, And yf I shoulde-

shuld send them awaye fastyng to theyr owne houses, they shuld fayne by the waye. For diuers of them came from farre. And hys disciples aunswered him: where shulde a man haue bread here in the wyldernes to satysfye these? And he axed them: howe many loues haue ye? They sayde, seuen. And he commaunded the people to syt downe on the grounde. And he toke the seuen loues, gaue thankes brake and gaue to hys disciples, to set before them. And they did set them before the people. And they had a fewe smal fyshes. And he blessed them and commaunded them also to be sette before them. And they eate and were suffysed. And they toke vp of the broke meat that was lefte. vii. basshettes full. And they that eate, were in number aboute. foure thousande. And he sente them awaye.

Mat.xvi.a Luc.xii.g.

B And anone he entred into a shyp with his disciples. and came into ye parties of Dalmanutha. And the Pharisees came forth, and began to dispute with him, seking of him a sygne frō heuen and temptyng hym. And he sighed in his spyryte and sayd: why doth this generacion seke a sygne? verely I saye vnto you there shal no sygne be geuen to this generacion. And he lefte them, and went into the shyp agayne. And departed ouer the water. And

Mat.xvi.b they had forgotten to take bread with them neyther had they in ye shyp with them more then one lofe. And he charged them sayenge.

Take heed and beware of the leuen of the phariseis, and of the leuen of Herode. And they reasoned amonge them selues sayeng: we haue no bread. And when Iesus knew that, he sayd vnto them: why take ye thought because ye haue no bread? perceyue ye nat yet, neyther vnderstand. Haue ye your hertes yet blynded? Haue ye eyes and se nat? and haue ye eares & here nat. Do ye nat remembre: whē I brake

eos seiunctim in domum suam, dicebat in via. Quidam autem ex eis venerunt, & respexerunt ut discipuli sui. Vocat illos quia portet tres sellas panibus in solitudine? Et interrogauit eos: Quod panes habetis? Illi vero dixerunt, septem. Et precepit turbæ discumbere super terram. Et acceptis septem panibus cum gratias egisset fregit, deditque discipulis suis, vt apponerent, et apposuerunt turbæ. Et habebant piscciculos paucos, et cum benedixisset, iussit & hos apponi eis. Comederunt autem, et saturati sunt, et sustulerunt quæ superfuerant, fragmentorum septem sportas. Erant autem qui comederant ferme quatermille. Et dimisit illos.

Et mox ingressus in nauim cum discipulis suis, venit in partes: Dalmenutha. Et egressi sunt Pharisæi cœperunt que disputare cum illo, quærentes ab eo signum e cœlo tentantes eum. Et cum ingemuisset spiritu suo, dicit Quare generacio hec signum quærerit? Amen dico vobis, si dabitur generationi huic signum. Et relictis illis, ingressus rursus nauim, abiit trans ficio lacu. Et obliti fuerant sumere panes, nec preter vnum panem habebant secum in naui. Ac precepit illis dicens.

Videte cauete a fermento Pharisæorum, et a fermento Herodis. Et disputabant inter se, dicentes: Panes non habemus. Et ea cognito Iesus dicit illis: Quid disputatis quod panes non habetis? Nondum intelligitis neque intellegitis? Adhuc obcecatum habetis cor vestrum? Oculos habentes non videtis, et aures habentes, non auditis, et non memoramini? Cum quinque panes fregi

gissem in hominum quinque milia quod cophinos fragmentis plenos sustulistis? Dicunt ei? Duodecim. Cum autem septem in quatuor milia, quod sportas seu reliquias fragmentorum tulistis? Illi vero dixerunt: Septem. Et dicebat illis? Quomodo non intelligitis.

Et venit Bethsaidam, & adducunt illi cæcum, & obsecrant eum, vt illum tangeret. Et apprehensa manu cæci, eduxit illum extra vicum, & cum expuisset in oculos illius, impositisque illi manibus suis interrogauit eum si quid videret. Et recepto visu, dicebat: Video homines, quoniam veluti arbores cerno ambulantes. Deinde rursum imposuit manus super oculos illius, & fecit vt visum reciperet. Et restitutus est, denuo videbat de luce omnes. Et dimisit illum in domum suam, dicens: Neque in vicum ingrediaris neque dixeris cuiquam in vico.

Et egressus est Iesus & discipuli eius in vicos Cæsareæ quæ cognominatur Philippi et in via interrogauit discipulos suos, dicens illis. Quem me dicunt homines esse? Illi vero responderunt Ioannem Baptistam, & alii Heliam, alii autem vnum de numero prophetarum. Et ipse dicit illis. At vos quem me dicitis esse. Respondens autem Petrus dicit illi. Tu es Christus. Et interminatus est eis, ne cui dicerent de se. Et cœpit docere eos quod oportet filium hominis multa pati et reprobari a senioribus, summis sacerdotibus & scribis, et occidi & post tres dies resurgere: & aperte sermonem loquebatur. Et apprehendit illum Petrus cœpitque increpare eum. At ille conuersus et intuitus discipulos suos, increpauit Petrum, dicens. Abi post me Satana quoniam non sapis quæ dei sunt,

fyue loues among .v. M. Howe many basketes full of broke meate toke ye vp? They sayd vnto him: Twelue. When I brake seuen among four. M. Howe many basketes of the leuynges of broken meate toke ye vp? They sayde, seuen. And he sayd vnto them: How is it that ye vnder stande nat. Joh.vi.d.

C

¶ And he came to Bethsaida, & they brought a blynde man vnto him, and desyred hym to touche him. And he cought the blynde by the hand, and led him out of the towne, and spat in his eies and put his handes vpon him, and axed him whether he sawe ought. And he loked vp and sayde: I se the men: for I se them walke, as they were trees. After that he put his handes agayne vpon his eyes, and made him se. And he was restored to his syghte: and sawe euery man clerely. And he sent hi home to his house sayeng: neither go into the towne nor tell it to any in the towne. ✠

And Jesus went out and his disciples into the townes that long to the cytye called Cesarea Philippi. And by the waye he axed his disciples, sayenge whom do men saye that I am. And they answered: some saye that thou arte John baptyst: some saye Helyas: and some, one of the prophetes. And he sayd vnto them: But whom say ye that I am. Peter answered and sayde vnto him. Thou art very Chryst. And he charged them: that they shuld tel no mā of it. And he began to teache them howe that the sone of man must suffre many thynges, and shulde be reproued of the Elders and of the hye prestes and Scribes and be kylled, and after thre dayes aryse agayne. And he spake that sayeng openly. And Peter toke him a syde, and began to chyde him. Then he torned aboute, and loked on his disciples, and rebuked Peter, sayenge: Go after me Sathan. For thou sauorest nat the thynges Mat.xvi.d Luc.ix.d.

thynges of God, but the thynges of men.

And he called the people vnto hym, with his disciples also, and sayde vnto them: Who soeuer wyl folowe me, lette hym forsake hym selfe, and take vp his crosse and folowe me. For whosoeuer wyl saue his lyfe, shal lose it. But whosoeuer shal lose his life for my sake and the gospels, the same shal saue it. What shal it profyte a man yt he shulde wyn al the whole worlde and lose his owne soule, or els what shal a man giue to redeme his soule againe: Whosoeuer shalbe ashamed of me and of my wordes, among this aduoutrous and sinful generacion, of hym shal the son of man be ashamed when he cõmeth in the glorye of his father with the holy angels. And he sayd vnto them Verely I say vnto you. There be some of them that stande here which shal nat taste of deathe tyl they haue seue the kingedome of God come with power.

Mat.xvi.d. And.xvii.d. Luc.ix.c. And.xiiii.d.

Mat.x.d. Luc.ix.c. And.xii.e.

Mat.xvi.a Luc.ix.d.

¶ The.ix. Chapter.

AND after syx dayes Jesus toke Peter James and John, and led them vp into an hye mountaine out of the way alone, and he was transfigured before them. And hys rayment dyd shyne, and was made very whyte euen as snow: so whyte as no fuller can make vpon the earth. And there appered to them Helyas with Moyses, and they talked with Jesu. And Peter answered and sayd to Jesu: Master, here is good being for vs let vs make thre tabernacles, one for the, one for Moyses, and one for Helyas: And yet he wyste nat what he sayde. For they were afraied. And there was a clowde that shadowed them. And a voyce came out of the clowde saying, This is my deare sonne, heare him And sodenlye they loked rounde about

Mat.xvii.a Luc.ix.d.

sed quæ sunt hominũ.

Et cum ad se vocasset turbã hanc vna cum discipulis suis, dixit illis. Quicunque vult sequi me, abneget semetipsum, & tollat crucem suam, ac sequatur me. Nam quisquis voluerit animam suã seruare, perdet eam. Quisquis autem perdiderit animam suam propter me & Euangelii, hic seruabit eam. Quid enim prodest homini, si lucretur totum mundum totum, & animæ suæ detrimentum patiatur? Aut quid dabit homo, quo redimat animam suam? Quicunque enim puduerit me & meorum sermonum in generatione hac adultera & peccatrice, pudebit illius & filium hominis vbi venerit in gloria patris sui cum angelis sanctis. Et dicebat illis. Amen dico vobis: Sunt quidam inter vos qui hic stant, qui non gustabunt mortem donec videant regnum Dei venisse cum virtute.

CAPVT. ix.

AC post dies sex assumit Iesus Petrum et Iacobum et Ioannem & subducit eos in montem excelsum seorsum solos, & transformatus est coram illis, & vestimenta illius facta sunt splendida & cãdida valde veluti nix, qui candida facere non potest fullõ super terram. Et conspectus est illis Helias cum Mose, colloquebantur que cum Iesu. Et respondens Petrus, dicit Iesu Rabbi, bonum est nos hic esse, & faciamus tabernacula tria tibi vnum, & Mosi vnum, & Heliæ vnum. Non sciens quid loqueretur erant enim expauescentes. Et facta est nubes quæ obumbrauit illos. Et venit vox de nube, dicens. Hic est filius meus dilectus ipsum audite. Et respicientes circũ

spexissent non amplius vidē runt quendam, sed solum Ie sum esse secum.

Porro cum descenderent de monte, præcepit illis, ne cui dicerent ea quæ viderant, nisi cum filius hominis a mortuis resurrexisset. Ac verbum hoc tenuerunt apud seso, inter se disputantes, quid esset hoc, quod dixerat a mortuis resurgere? & interrogabant illum, dicentes: Quid est quod Scribæ dicunt Heliam oportere venire primum? Ille vero respōdens, dixit illis: Helias quidem vbi venerit primus, restituet omnia: & quemadmodum scriptum est de filio hominis, vt multa patiatur, & contemnatur. Verum dico vobis Heliam venisse, & fecerunt illi quæcunque voluerunt, sicut scriptum erat de illo.

Et cum venisset ad discipulos suos, vidit turbam multam circum illos, & Scribas disputantes cum eis. Et protinus vniuersa turba cum vidisset eum, obstupuit, & accurrentes salutauerunt eum. Et interrogauit Scribas: Quid disputatis inter vos?

Et respondens vnus e turba dixit: Præceptor adduxi filium meum ad te, habentem spiritum mutum, & quando cunq; eum corripuerit, lacerat eum, itaque illi spumat, ac stridet dentibus suis, & arescit. Et dixi discipulis tuis, vt eiicerent, & non potuerunt.

At ille respondens et dixit: O natio incredula, quousq; apud vos ero? quousque patiar vos? Adducite illum ad me. Et adduxerunt illum ad eum. At viso illo, continuo spiritus discerpebat eū. Et prolapsus in terra volutabatur spumans. Et interrogauit patrem illius: quantum temporis est, q̄ hoc acciderit ei. Et ille dixit a puero, & frequenter illum

them, and sawe no man moze then Jesus only with them.

And as they came downe frome the hyll, he charged them, that they shulde tell no man what they had sene tyll the son of man were risen from death againe. And they kepte that saying with them, and demaunded one of an other, what that risinge againe frome deathe shulde meane? And they axed him sayinge: Why the say the Scribes that Helyas must fyrste come? He answered and saide vnto them: Verely Helyas shall fyrst come and restoze all thinges. And also the son of man as it is writen shall suffre many thynges, and shalbe set at nought. Moreouer I saye vnto you that Heli is is come, and they haue done vnto him what soeuer pleased them, as it is witten of him.

B

Mat. xvii.

Mal. iiii. b. Esay. liii. b. Mat. xvii. Luc. xxiii.

And he came to his disciples, & sawe muche people about them, and the Scribes disputyng with the. And streyght way all the people when they beheide him, were amased, and ran to him & saluted him. And he saide to the Scribes: what dispute ye with them.

C

And one of the company answered and saide: Mayster. I haue brought my son vnto the, which had a dome spirite. And when soeuer he taketh him, he teareth him, and he fometh, and gnasheth with his teethe, and pyneth away. And I spake to thy disciples that they shuld cast him out: and they coulde not.

He answered him and saide: O generacion without faythe, howe longe shall I be with you? Howe longe shall I suffre you? Bringe him vnto me. And they broughte him vnto him. And assoone as the spirite sawe him, he tare him. And he fel downe on the groūde wallowing and fomīg. And he axed hys father: how long is it ago, syns this hath happened him? And he saide of a chylde, & oftymes ca-

liethe

steth him into the fyer, and also into the wa-
ter to distroy him. But yf thou canst do any
thinge, haue mercy on vs, and helpe vs. And
Jesus sayde vnto him: ye yf thou couldest be
leue, al thynges are possybie to him that bele
uethe. And streyghte waye the father of the
chylde cryed with teares: sayeng. Lorde I be
leue, helpe myne vnbeleue.

When Jesus sawe that the people came
runnynge togither vnto him, he rebuked the
foule spirite, sayenge vnto him, thou domme
and deefe spiryte. I charge the come out of
him, and entre no moze into him. And the spi-
rite cried: and rēt him soze. & came out. And
he was as one that had bene dead, in so much
that many said. he is dead. But Jes⁹ caught
D his hande and lyfte him vp: and he rose. And
when he was come into the house, his dysci-
ples axed him secretly, why shuld nat we cast
him out? And he sayd vnto them: this kynde
can by none other meanes come fozth but by
prayer and fastynge. ℞

What. xvii. d
Luc. iy. c.

✣ And they departed thence and toke theyr
iourney thzoughe Galyle, and he wolde nat
that any man shuld haue knowen it. Foz he
taught his disciples, and said vnto them: the
son of man shalbe delyuered into the handes
of men, and they shal kyl him, and after that
he is kylled he shall ryse agayne the thyrde
daye. But they knewe nat what that sayeng
ment, and were afrayed to aze him.

Wat. i.
Luc. iy. c.

And he came to Capernaum. And when he
was come to house. he axed them: what was
it that ye disputed betwene you by the waye?
And they helde their peace: foz by the waye
they reasoned amonge thē selues, who shuld
be the chiefest. And he sate downe and called
the twelue vnto him, & sayd to them: yf any
mā desyze to be fyzst, & same shalbe last of al
and seruaūt vnto al. And he toke a child and

eā in medio eorum: & complexans eum, ait illis: Quicunque vnum puerorum talium susceperit in nomine meo, me suscipit: & quicunque me susceperit, non me suscipit, sed eum qui misit me. Respondens autem Johannes, dixit illi: Magister, vidimus quendam in nomine tuo ejicientem dæmonia, qui non sequitur nos, & prohibuimus eum, quia non sequitur nos. Dixit autem illi Jesus: Nolite prohibere. Nemo enim est qui faciat virtutem in nomine meo, & possit cito male loqui de me. Qui enim non est contra nos, pro nobis est. Quicunque enim potum dederit vobis calicis aquæ in nomine meo, quia Christi estis, amen dico vobis, non perdet mercedem suam. Et quicunque scandalizaverit unum de pusillis istis qui credunt in me, bonum est illi magis si circumdetur mola asinaria collo ejus, & projiciatur in mare, quam ut habens duas manus eat in gehennam ignis inextinguibilis, ubi vermis eorum non moritur, & ignis non extinguitur. Et si pes tuus scandalizat te, abscide illum: bonum tibi est debilem ingredi ad vitam, quam duos pedes habentem mitti in gehennam ignis inextinguibilis, ubi vermis eorum non moritur, & ignis non extinguitur. Et si oculus tuus scandalizat te, ejice illum: bonum tibi est cum uno oculo introire in regnum Dei, quam duos oculos habentem mitti in gehennam ignis, ubi vermis eorum non moritur, & ignis non extinguitur. Omnis enim igne salietur, & omnis victima sale salietur. Bonum sal: quod si sal evanuerit, in quo illud condietis? Habete in vobis sal, & pacem habete inter vos.

Et inde surgens venit in fines Judææ trans Jordanem. Et conveniunt iterum turbæ ad eum: & sicut consueverat, iterum docebat illos. Et accedentes Pharisæi interrogabant eum: Si licet viro uxorem dimittere? tentantes eum. At ille respondens dixit eis: Quid vobis præcepit Moyses? Qui dixerunt: Moyses permisit libellum repudii scribere, & dimittere. Quibus respondens Jesus ait: Ad duritiam cordis vestri scripsit vobis præceptum istud. A principio autem creaturæ masculum & fœminam fecit eos Deus. Propter hoc relinquet homo patrem suum & matrem, & adhærebit uxori suæ, & erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjunxit, homo non separet. Et in domo iterum discipuli de eodem interrogabant eum. Et ait illis: Quicunque dimiserit uxorem suam, & aliam duxerit, adulterium committit super eam. Et si uxor dimiserit virum suum, & alii nupserit, mœchatur.

Et offerebant illi parvulos, ut tangeret illos. Discipuli autem increpabant offerentes. Quos cum videret Jesus, indignatus est, & ait illis: Sinite parvulos venire ad me, & nolite prohibere eos: talium enim est regnum Dei. Amen dico vobis, quicunque non receperit regnum Dei sicut parvulus, non intrabit in illud. Et complexans eos, & imponens manum super illos, benedicebat eis.

Et cum egressus fuisset in viam, procurrens quidam & genu flexo ante eum, rogabat eum: Magister bone, quid faciam ut vitam æternam possidebo? Jesus autem dixit illi: Quid me dicis bonum? nemo bonus nisi solus Deus. Præcepta nosti: Ne occidas, ne mœchaberis, ne furtum facias, ne falsum testimonium dixeris, ne fraudem feceris, honora patrem tuum & matrem. At ille respondens ait illi: Magister, hæc omnia observavi a juventute mea. Jesus autem intuitus eum dilexit eum, & dixit illi: Unum tibi deest: vade, quæcunque habes vende, & da pauperibus, & habebis thesaurum in cælo: & veni, sequere me. Qui contristatus in verbo abiit mœrens: erat enim habens possessiones multas. Et circumspiciens Jesus ait discipulis suis: Quam difficile qui pecunias habent in regnum Dei introibunt! Discipuli autem obstupescebant in verbis eius. Jesus autem rursum respondens ait illis: Filioli, quam difficile est confidentes in pecuniis introire in regnum Dei! Facilius est camelum per foramen acus transire, quam divitem intrare in regnum Dei. Illi autem amplius admirabantur, dicentes ad semetipsos: Et quis potest salvus fieri? Intuitus autem eos Jesus ait: Apud homines impossibile est, sed non apud Deum: omnia enim possibilia sunt apud Deum. Et cœpit Petrus dicere ei: Ecce nos dimisimus omnia, & secuti sumus te. Respondens Jesus dixit: Amen dico vobis, nemo est qui reliquerit domum, aut fratres, aut sorores, aut matrem, aut patrem, aut filios, aut agros propter me & propter evangelium, qui non accipiat centies tantum nunc in tempore hoc, domos & fratres & sorores & matres & filios & agros cum persecutionibus, & in sæculo futuro vitam æternam. Multi autem erunt primi novissimi, & novissimi primi.

Erant autem in via ascendentes Jerosolymam, & præcedebat illos Jesus, & stupebant: & sequentes timebant. Et assumens iterum duodecim cœpit illis dicere quæ essent ei eventura: Quia ecce ascendimus Jerosolymam, & Filius hominis tradetur principibus sacerdotum & scribis, & damnabunt eum morte, & tradent eum gentibus, & illudent ei, & conspuent eum, & flagellabunt eum, & occidunt eum, & tertia die resurget. Et accedunt ad eum Jacobus & Joannes filii Zebedæi, dicentes ei: Magister, volumus ut quodcunque petierimus, facias nobis. Ait illis: Quid vultis ut faciam vobis? Dixerunt ad eum: Da nobis ut unus ad dexteram tuam, & unus ad sinistram sedeamus in gloria tua. Jesus autem dixit eis: Nescitis quid petatis. Potestis bibere calicem quem ego bibo, aut baptismo quo ego baptizor baptizari? Qui dixerunt ei: Possumus. Jesus autem dixit eis: Calicem quidem meum bibetis, & baptismo quo ego baptizor baptizabimini: sedere autem ad dexteram meam vel sinistram non est meum dare vobis, sed quibus paratum est. Et audientes decem cœperunt indignari de Jacobo & Joanne. Jesus autem vocans eos ait illis: Scitis quod hi qui videntur principari gentibus dominantur eorum, & principes eorum potestatem habent ipsorum. Non ita autem erit inter vos: sed quicunque voluerit inter vos magnus fieri, erit vester minister: & quicunque voluerit inter vos primus esse, erit omnium servus. Etenim Filius hominis non venit ministrari, sed ministrare, & dare animam suam redemptionem pro multis. Et venit Jericho. Et egredientibus illis ab Jericho, & discipulis eius & plebe non parva, filius Timæi Bartimæus cæcus sedebat secus viam mendicans. Et audiens quia Jesus Nazarenus est, cœpit clamare & dicere: Jesu fili David, miserere mei. Et increpabant eum multi ut taceret. Ipse vero multo magis clamabat: Fili David, miserere mei. Et stans Jesus præcepit illum vocari. Et vocant cæcum dicentes ei: Confortare, surge, vocat te. Qui projecto vestimento suo exiliens venit ad Jesum. Et respondens Jesus dixit illi: Quid vis faciam tibi? Cæcus autem dixit ei: Rabboni, ut videam. Jesus dixit illi: Vade, fides tua te salvum fecit. Et confestim vidit, & secutus est eum in via.

Et cum appropinquassent Jerosolymæ & Bethaniæ ad montem Olivarum, mittit duos discipulos suos, & ait illis: Ite in castellum quod contra vos est, & statim introeuntes ibi invenietis pullum asinæ alligatum, cui nemo hominum adhuc sedit: solvite illum & adducite. Et si quis vobis dixerit: Quid facitis? dicite quia Dominus hoc opus habet: & statim illum dimittet huc. Abierunt autem & invenerunt pullum ligatum ante ostium foris in bivio, & solvunt eum. Et quidam de illic stantibus dicebant illis: Quid facitis solventes pullum? Qui dixerunt eis sicut præcepit illis Jesus: & dimiserunt eos. Et adduxerunt pullum ad Jesum, & imponunt ei vestimenta sua, & sedit super eum. Et plurimi vestimenta sua vias sternebant: alii autem frondes cædebant de arboribus, & sternebant in via. Et qui præcedebant, & qui sequebantur clamabant dicentes: Hosanna, benedictus qui venit in nomine Domini. Benedictum quod venit regnum in nomine Domini patris nostri David. Hosanna in excelsis. Et introivit Jerosolymam in templum, & circumspectis omnibus, cum jam vesperi esset hora, exivit in Bethaniam cum duodecim.

Et alia die cum exirent a Bethania, esuriit. Et cum vidisset a longe ficum habentem folia, venit si forte inveniret in ea aliquid, & cum venisset ad eam, nihil invenit præter folia: non enim erat tempus ficorum. Et respondens Jesus dixit ei: Jam non amplius in æternum ex te quisquam fructum manducet. Et audiebant discipuli eius. Et venerunt Jerosolymam. Et cum introisset Jesus in templum, cœpit ejicere vendentes & ementes in templo: & mensas nummulariorum & cathedras vendentium columbas evertit: & non sinebat ut quisquam transferret vas per templum. Et docebat, dicens eis: Nonne scriptum est: Quia domus mea domus orationis vocabitur cunctis gentibus? Vos autem fecistis eam speluncam latronum. Et audierunt scribæ & principes sacerdotum, & quærebant quomodo illum perderent. Timebant enim eum: omnis enim turba mirabatur super doctrina eius. Et cum sero fieret, egrediebatur de civitate. Et mane transeuntes viderunt ficum aridam factam a radicibus. Et recordatus Petrus dixit ei: Rabbi, ecce ficus cui maledixisti aruit. Et respondens Jesus ait illis: Habete fidem Dei. Amen dico vobis, quia quicunque dixerit huic monti: Tollere & mittere in mare, & non hæsitaverit in corde suo, sed crediderit quia quæcunque dicit fiant, fiet ei quicunque dixerit. Propterea dico vobis, omnia quæcunque orantes petitis, credite quia accipietis, & evenient vobis. Et cum stabitis ad orandum, dimittite si quid habetis adversus aliquem, ut & Pater vester qui in cælis est dimittat vobis peccata vestra. Si autem vos non dimiseritis, nec Pater vester qui in cælis est dimittet peccata vestra. Et veniunt iterum Jerosolymam. Et cum ambularet in templo, accedunt ad eum principes sacerdotum & scribæ & seniores, & dicunt ei: In qua potestate hæc facis? & quis dedit tibi potestatem hanc ut hæc facias? Jesus autem respondens ait illis: Interrogabo vos & ego unum sermonem, & respondete mihi, & dicam vobis in qua potestate hæc facio. Baptismum Joannis de cælo fuit, an ex hominibus? Respondete mihi. Et cogitabant apud semetipsos dicentes: Si dixerimus de cælo, dicet: Quare ergo non credidistis ei? Si autem dixerimus ex hominibus, timemus populum: omnes enim habebant Joannem quia vere propheta esset. Et respondentes dicunt Jesu: Nescimus. Et Jesus respondens ait illis: Neque ego dico vobis in qua potestate hæc facio. Et cœpit illis in parabolis loqui: Vineam plantavit homo quidam, & circumdedit sepem, & fodit lacum, & ædificavit turrim, & locavit eam agricolis, & peregre profectus est. Et tempore misit ad agricolas servum, ut a agricolis acciperet de fructu vineæ. Qui apprehensum eum eum cæciderunt, & dimiserunt vacuum. Et iterum misit ad illos alium servum: & illum capitibus vulnerarunt, & contumelia affecerunt. Et alium misit: & illum occiderunt, & multos alios: quosdam cædentes, quosdam occidentes. Adhuc ergo unum habebat filium charissimum: & illum misit ultimum ad eos, dicens: Quia verebuntur filium meum. Coloni autem dixerunt ad invicem: Hic est hæres, venite occidamus eum, & nostra erit hæreditas. Et apprehendentes occiderunt eum, & ejecerunt extra vineam. Quid ergo faciet dominus vineæ? Veniet & perdet colonos, & dabit vineam aliis. Nec scripturam hanc legistis: Lapidem quem reprobaverunt ædificantes, hic factus est in capite anguli? A Domino factum est istud, & est mirabile in oculis nostris. Et quærebant eum tenere, & timuerunt turbam: cognoverunt enim quia ad ipsos parabolam dixerat. Et relicto eo abierunt. Et mittunt ad eum quosdam ex Pharisæis & Herodianis, ut eum caperent in verbo. Qui cum venissent, dicunt ei: Magister, scimus quia verax es, & non curas quemquam: non enim respicis personam hominum, sed in veritate viam Dei doces. Licet dare tributum Cæsari, an non dabimus? Qui sciens versutiam illorum, dixit ad eos: Quid me tentatis? afferte mihi denarium ut videam. Qui cum attulissent, dixit eis: Cuius habet imaginem hanc & superscriptionem? Dixerunt ei: Cæsaris. Respondens autem Jesus dixit eis: Reddite quæ sunt Cæsaris Cæsari, & quæ sunt Dei Deo. Et mirabantur super eo. Et venerunt ad eum Sadducæi, qui dicunt resurrectionem non esse, & interrogabant eum dicentes: Magister, Moyses nobis scripsit: Si cuius frater mortuus fuerit, & dimiserit uxorem, & filios non reliquerit, ut accipiat frater eius uxorem eius, & suscitet semen fratri suo. Septem fratres erant: & primus accepit uxorem, & mortuus est non relicto semine. Et secundus accepit eam, & mortuus est, nec ipse reliquit semen. Et tertius similiter. Et septem eam non reliquerunt semen. Novissima omnium & mulier defuncta est. In resurrectione ergo cum resurrexerint, cuius de illis erit uxor? Septem enim habuerunt eam uxorem. Respondens autem Jesus dixit eis: Nonne propterea errabitis, quia nescitis scripturas neque virtutem Dei? Cum enim a mortuis resurrexerint, neque nubent neque nubentur, sed erunt sicut angeli in cælis. De mortuis autem quod resurgant, non legistis in libro Moysi, super rubum quomodo dixerit illi Deus, dicens: Ego sum Deus Abraham, & Deus Isaac, & Deus Jacob? Non est Deus mortuorum, sed vivorum. Multum ergo erratis. Et accessit quidam de scribis qui audierat illos conquirentes, simul videns quia bene illis respondisset, interrogavit eum quod esset primum omnium mandatum. Jesus autem respondit ei: Quia primum omnium mandatum est: Audi Israel, Dominus Deus tuus Deus unus est. Et diliges Dominum Deum tuum ex toto corde tuo, & ex tota anima tua, & ex tota mente tua, & ex tota fortitudine tua. Hoc est primum mandatum. Secundum autem simile illi est: Diliges proximum tuum sicut teipsum. Alterum horum non est maius. Et ait illi scriba: Bene, magister, in veritate dixisti quia unus est Deus, & non est alius præter eum. Et ut diligatur ex toto corde, & ex tota mente, & ex tota anima, & ex tota fortitudine, & diligere proximum tamquam seipsum, plus est omnibus holocaustomatibus & victimis. Jesus autem videns quia sapienter respondisset, dixit illi: Non es longe a regno Dei. Et nemo jam audebat eum interrogare. Et respondens Jesus dicebat docens in templo: Quomodo dicunt scribæ Christum filium esse David? Ipse enim David dicit in Spiritu sancto: Dixit Dominus Domino meo: Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum. Ipse ergo David dicit eum Dominum: & unde filius eius est? Et libenter eo audiebat multitudo. Et dicebat in doctrina sua: Videte a scribis qui volunt in stolis ambulare, & salutari in foro, & in primis cathedris sedere in synagogis, & primos discubitus in cœnis: qui devorant domos viduarum sub obtentu prolixæ orationis. Hi accipient prolixius judicium. Et sedens Jesus contra gazophylacium aspiciebat quomodo turba jactaret æs in gazophylacium: & multi divites jactabant multa. Et cum venisset una vidua pauper, misit minutum quod valet quadrantem. Et convocans discipulos suos ait illis: Amen dico vobis, quoniam vidua hæc pauper plus quam omnes qui miserunt in gazophylacium. Omnes enim ex abundanti sibi miserunt: hæc autem de penuria sua omnia quæ habuit misit totum victum suum. Et quidam de discipulis illius dicebant ei: Magister, aspice quales lapides & quales structuræ. Et respondens Jesus dixit illi: Videsne hanc magnam ædificationem? non remanebit lapis super lapidem qui non destruatur. Et sedente eo contra templum in monte Olivarum, Petrus & Jacobus & Joannes & Andreas interrogabant eum seorsum: Dic nobis quando hæc erunt? & quod signum cum incipient omnia hæc consummari? Jesus autem cœpit dicere illis: Videte ne quis vos seducat. Multi enim venient in nomine meo dicentes: Quia ego sum: & multos seducent. Cum audieritis autem bella & opiniones bellorum, videte ne turbemini. Oportet enim hæc fieri: sed nondum finis. Surget enim gens contra gentem, & regnum adversus regnum: & terræmotus per loca erunt, & fames. Hæc autem initia dolorum. Videte autem vosmetipsos. Tradent enim vos in conciliis, & in synagogis videbimini: & ante præsides & reges stabitis propter me, in testimonium illis. Et in omnes gentes primum oportet prædicari evangelium. Et cum duxerint vos tradentes, nolite præmeditari quid loquamini: sed quod datum fuerit vobis in illa hora, hoc loquimini: non enim estis vos qui loquimini, sed Spiritus sanctus. Tradet autem frater fratrem in mortem, & pater filium: & insurgent filii in parentes, & morte afficient eos. Et eritis odio omnibus propter nomen meum: qui autem perseverarit usque in finem, hic salvus erit. Cum autem videritis abominationem desolationis stantem ubi non debet, qui legit intelligat: tunc qui in Judæa sunt fugiant ad montes: & qui in tecto non descendat in domum neque introeat ut tollat aliquid de domo sua: & qui in agro est non revertatur retro tollere vestimentum suum. Væ autem prægnantibus & nutrientibus in illis diebus. Orate autem ut non fiat hiems fuga vestra. Erunt enim dies illi tribulationes tales quales non fuerunt ab initio creaturæ quam creavit Deus usque nunc, & non fiet. Et nisi breviasset Dominus dies, non fuisset salva omnis caro: sed propter electos quos elegit, breviavit dies. Et tunc si quis vobis dixerit: Ecce hic Christus, ecce illic, ne credideritis. Surgent enim pseudochristi & pseudoprophetæ, & dabunt signa & prodigia ad seducendos, si fieri potest, etiam electos. Vos autem videte: ecce prædixi vobis omnia. Sed in illis diebus post tribulationem illam sol obscurabitur, & luna non dabit lumen suum, & stellæ cæli erunt decidentes, & virtutes quæ in cælis sunt commovebuntur. Et tunc videbunt Filium hominis venientem in nubibus cum virtute multa & gloria. Et tunc mittet angelos suos, & congregabit electos suos a quatuor ventis, a summo terræ usque ad summum cæli. A ficu autem discite parabolam: cum jam ramus eius tener fuerit, & folia nata fuerint, scitis quia prope est æstas. Ita & vos cum videritis hæc fieri, scitote quia prope est in ianuis. Amen dico vobis, quia non præteribit generatio hæc donec omnia hæc fiant. Cælum & terra transibunt, verba autem mea non præteribunt. De die autem illa vel hora nemo scit, neque angeli in cælo, neque Filius, nisi Pater. Videte, vigilate & orate: nescitis enim quando tempus sit. Sicut homo qui peregre profectus reliquit domum suam, & dedit servis suis potestatem cuique operis sui, & ostiario præcepit ut vigilaret. Vigilate ergo: nescitis enim quando dominus domus veniat, sero an media nocte, an galli cantu, an mane: ne cum venerit subito invenerit vos dormientes. Quod autem vobis dico, omnibus dico: Vigilate.

Erat autem Pascha & azyma post biduum: & quærebant principes sacerdotum & scribæ quomodo eum dolo tenentes occiderent. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo. Et cum esset Bethaniæ in domo Simonis leprosi, & discumberet, venit mulier habens alabastrum unguenti nardi pistici pretiosi: & fracto alabastro effudit super caput eius. Erant autem quidam indignantes apud semetipsos: Ut quid perditio hæc unguenti facta est? Potuit enim unguentum istud venire plus quam trecentis denariis, & dari pauperibus: & fremebant in illam. Jesus autem dixit: Sinite eam, quid illi molesti estis? Bonum opus operata est in me. Nam semper pauperes habetis vobiscum, & cum volueritis benefacere illis potestis: me autem non semper habetis. Quod habuit hæc fecit: prævenit ungere corpus meum in sepulturam. Amen dico vobis, ubicunque prædicatum fuerit evangelium istud in universo mundo, & quod fecit hæc narrabitur in memoriam eius. Et Judas Iscariotes unus de duodecim abiit ad principes sacerdotum ut proderet eum illis. Qui audientes gavisi sunt, & promiserunt pecuniam se daturos. Et quærebat quomodo illum opportune traderet. Et primo azymorum cum Pascha immolarent, dicunt ei discipuli eius: Quo vis eamus & parabimus tibi ut manducas Pascha? Et mittit duos ex discipulis suis, & dicit eis: Ite in civitatem, & occurret vobis homo lagenam aquæ bajulans: sequimini eum, & quocunque introierit, dicite patri familias quia Magister dicit: Ubi est refectio mea ubi Pascha cum discipulis meis manducem? Et ipse vobis demonstrabit cenaculum grande stratum & paratum: & illic parate nobis. Et abierunt discipuli eius, & venerunt in civitatem, & invenerunt sicut dixerat illis, & paraverunt Pascha. Et vespere facto venit cum duodecim. Et discumbentibus eis & manducantibus, ait Jesus: Amen dico vobis, quia unus vestrum me tradet, qui manducat mecum. Ipse cœpit contristari, & dicere illi singulatim: Numquid ego? Et alius: Numquid ego? Qui ait illis: Unus ex duodecim qui intingit mecum manum in catino. Et Filius quidem hominis vadit sicut scriptum est de illo: væ autem homini illi per quem Filius hominis tradetur! Bonum erat ei si natus homo ille non fuisset. Et manducantibus illis accepit Jesus panem, & benedixit, ac fregit, & dedit eis, & ait: Sumite, hoc est corpus meum. Et accepto calice gratias egit, & dedit illis: & bibebant ex illo omnes. Et ait illis: Hic est sanguis meus novi testamenti qui pro multis effundetur. Amen dico vobis, quia jam non bibam de hoc genimine vitis usque in diem illum cum illud bibam novum in regno Dei. Et hymno dicto exierunt in montem Olivarum. Et ait illis Jesus: Omnes scandalum patiemini in me in nocte hac: quia scriptum est: Percutiam pastorem, & dispergentur oves. Verumtamen postquam resurrexero præcedam vos in Galilæam. Ait illi Petrus: Et si omnes scandalizati fuerint, sed non ego. Et ait illi Jesus: Amen dico tibi, quia tu hodie in nocte hac, antequam gallus vocem bis dicat, ter me negabis. At ille amplius loquebatur: Etiam si oportuerit me simul commori tibi, non te negabo. Similiter autem & omnes dicebant. Et venit in prædium quod dicitur Gethsemani, & dicit discipulis suis: Sedete hic donec orem. Et assumpto Petro & Jacobo & Joanne secum, cœpit pavere & tædere. Et ait illis: Tristis est anima mea usque ad mortem: sustinete hic & vigilate. Et cum processisset paululum, procidit super terram, & orabat ut si fieri posset, transiret ab eo hora. Et dixit: Abba pater, omnia possibilia tibi sunt: transfer calicem hunc a me: sed non quod ego volo, sed quod tu. Et venit & invenit eos dormientes. Et dicit Petro: Simon dormis? non potuisti una hora vigilare? Vigilate & orate ut non intretis in tentationem. Spiritus quidem promptus est, caro autem infirma. Et iterum abiit & oravit eundem sermonem dicens. Et reversus iterum invenit eos dormientes: erant enim oculi eorum gravati, & nesciebant quid responderent ei. Et venit tertio & dicit eis: Dormite iam & requiescite. Sufficit, venit hora: ecce tradetur Filius hominis in manus peccatorum. Surgite, eamus: ecce qui me tradet prope est. Et adhuc eo loquente, venit Judas Iscariotes unus de duodecim, & cum eo turba cum gladiis & lignis a principibus sacerdotum & scribis & senioribus. Dederat autem traditor eius signum eis, dicens: Quem osculatus fuero, ipse est, tenete eum & ducite cautum. Et cum venisset, statim accedens ad eum ait: Ave, rabbi, & osculatus est eum. Illi autem manus injecerunt in eum & tenuerunt eum. Unus autem quidam de astantibus evaginato gladio percussit servum principis sacerdotum, & amputavit auriculam eius. Et respondens Jesus ait illis: Tamquam ad latronem existis cum gladiis & lignis comprehendere me? Quotidie apud vos sedebam docens in templo, & non me tenuistis. Sed ut impleantur scripturæ. Tunc discipuli eius relinquentes eum omnes fugerunt. Et adolescens quidam sequebatur eum amictus sindone super nudo, & tenuerunt eum. At ille rejecta sindone nudus profugit ab eis. Et adduxerunt Jesum ad principem sacerdotum, & congregantur omnes principes sacerdotum & seniores & scribæ. Petrus autem a longe secutus est eum usque intro in atrium principis sacerdotum, & sedebat cum ministris ad ignem & calefaciebat se. Principes autem sacerdotum & omne concilium quærebant adversus Jesum testimonium ut eum morti traderent, & non invenerunt. Multi enim falsum testimonium dicebant adversus eum, & convenientia testimonia non erant. Et quidam surgentes falsum testimonium ferebant adversus eum, dicentes: Quoniam nos audivimus eum dicentem: Quia ego destruam templum hoc manufactum, & per triduum aliud non manufactum ædificabo. Et nec sic quidem inveniebatur testimonium eorum. Et exurgens princeps sacerdotum in medium interrogavit Jesum dicens: Non respondes quid isti adversum te testificantur? At ille tacebat, & nihil respondit. Iterum princeps sacerdotum interrogabat eum & dicit ei: Tu es Christus filius benedicti? Jesus autem dixit illi: Ego sum: & videbitis Filium hominis sedentem a dextris virtutis Dei, & venientem cum nubibus cæli. Princeps autem sacerdotum scindens vestimenta sua ait: Quid adhuc desiderabimus testes? Audistis blasphemiam: quid vobis videtur? Qui omnes condemnaverunt eum esse reum mortis. Et cœperunt quidam conspuere eum, & velare faciem eius, & colaphis eum cædere, & dicere ei: Prophetiza. Et ministri alapis eum cædebant. Et cum Petrus esset deorsum in atrio, venit una ancillarum principis sacerdotum, & cum vidisset Petrum calefacientem se, intuita eum dixit: Et tu cum Nazareno eras Jesu. At ille negavit dicens: Neque scio neque novi quid dicis. Et exivit foras ante atrium, & gallus cantavit. Et rursum ancilla cum vidisset eum cœpit dicere circumstantibus quia hic ex illis est. At ille iterum negabat. Et post pusillum rursum qui astabant dicebant Petro: Vere ex illis es: nam & Galilæus es. Ipse autem cœpit anathematizare & jurare quia non novit hominem istum quem dicitis. Et statim gallus iterum cantavit. Et recordatus est Petrus verbi quod dixerat ei Jesus: Priusquam gallus bis vocem dicat, ter me negabis. Et flebat.

Et mane facto consilium facientes principes sacerdotum cum senioribus & scribis & universo concilio, vinctum adducentes Jesum tradiderunt Pilato. Et interrogavit eum Pilatus: Tu es rex Judæorum? At ille respondens ait illi: Tu dicis. Et accusabant eum principes sacerdotum in multis. Pilatus autem rursum interrogabat eum dicens: Non respondes quidquam? vide in quantis te accusant. Jesus autem amplius nihil respondit, ita ut mirari Pilatum. Per diem autem festum dimittebat eis unum ex vinctis quem petierant. Erat autem qui dicebatur Barabbas cum seditionariis vinctus, qui in seditione fecerant homicidium. Et cum ascendisset turba cœpit rogare ut faceret sicut semper illis faciebat. Pilatus autem respondit eis: Vultis dimittam vobis regem Judæorum? Sciebat enim quod per invidiam tradidissent eum principes sacerdotum. Sed principes sacerdotum concitaverunt turbam ut magis Barabbam dimitteret eis. Pilatus autem respondens iterum dixit eis: Quid ergo vultis faciam regi Judæorum? Illi autem iterum clamabant: Crucifige eum. Pilatus autem dicebat illis: Quid enim mali fecit? At illi magis clamabant: Crucifige eum. Pilatus autem volens populo satisfacere dimisit illis Barabbam, & tradidit Jesum flagellis cæsum ut crucifigeretur. Milites autem duxerunt eum in atrium prætorii, & convocant totam cohortem. Et induunt eum purpura, & imponunt ei plectentes spineam coronam, & cœperunt salutare eum: Ave rex Judæorum. Et percutiebant caput eius arundine, & conspuebant eum, & ponentes genua adorabant eum. Et postquam illuserunt ei, exuerunt eum purpura, & induerunt eum vestimentis suis, & educunt eum ut crucifigerent eum. Et angariaverunt prætereuntem quendam Simonem Cyrenæum venientem de villa, patrem Alexandri & Rufi, ut tolleret crucem eius. Et perducunt eum in Golgotha locum, qui est interpretatus Calvariæ locus. Et dabant ei bibere myrratum vinum: & non accepit. Et crucifigunt eum, & dividunt vestimenta eius, mittentes sortem super eis quis quid tolleret. Erat autem hora tertia, & crucifixerunt eum. Et erat titulus causæ eius inscriptus: Rex Judæorum. Et cum eo crucifigunt duos latrones, unum a dextris & unum a sinistris eius. Et impletum est scriptura quæ dicit: Et cum iniquis reputatus est. Et prætereuntes blasphemabant eum moventes capita sua & dicentes: Vah qui destruis templum Dei & in triduo illud reædificas, salva temetipsum descendens de cruce. Similiter & principes sacerdotum illudentes ad invicem cum scribis dicebant: Alios salvos fecit, seipsum non potest salvum facere. Christus rex Israel descendat nunc de cruce, ut videamus & credamus. Et qui cum eo crucifixi erant convitiabantur ei. Et cum hora sexta facta esset, tenebræ factæ sunt per totam terram usque in horam nonam. Et hora nona clamavit Jesus voce magna dicens: Eloi, Eloi, lamma sabacthani? quod est interpretatum: Deus meus, Deus meus, ut quid dereliquisti me? Et quidam de astantibus audientes dicebant: Ecce Eliam vocat. Et cucurrit unus & implens spongiam aceto & circumponens arundini potum dabat ei dicens: Sinite, videamus an veniat Elias deponere eum. Jesus autem emisso voce magna expiravit. Et velum templi scissum est in duas partes a summo usque deorsum. Videns autem centurio qui ex adverso stabat quia sic clamans expiravit, dixit: Vere hic homo filius Dei erat. Erant autem & mulieres de longe aspicientes: inter quas erat & Maria Magdalene, & Maria Jacobi minoris & Joseph mater, & Salome: quæ cum esset in Galilæa sequebantur eum & ministrabant ei, & aliæ multæ quæ simul cum eo ascenderant Jerosolymam. Et cum jam sero esset factum, quia erat parasceve, quod est ante sabbatum, venit Joseph ab Arimathæa nobilis decurio, qui & ipse erat expectans regnum Dei, audacter introivit ad Pilatum & petiit corpus Jesu. Pilatus autem mirabatur si jam obiisset. Et accersito centurione interrogavit eum si jam mortuus esset. Et cum centurione cognovisset, donavit corpus Joseph. Joseph autem mercatus sindonem & deponens eum involvit sindone & posuit eum in monumento quod erat excisum de petra, & advolvit saxum ad ostium monumenti. Maria autem Magdalene & Maria Joseph aspiciebant ubi poneretur.

Et cum transisset sabbatum Maria Magdalene & Maria Jacobi & Salome emerunt aromata ut venientes unguerent Jesum. Et valde mane una sabbatorum veniunt ad monumentum orto jam sole. Et dicebant ad invicem: Quis revolvet nobis lapidem ab ostio monumenti? Et respicientes viderunt revolutum lapidem. Erat quippe magnus valde. Et introeuntes in monumentum vidimus juvenem sedentem in dextris coopertum stola candida, & obstupuimus. Qui dicit illis: Nolite expavescere. Jesum quæritis Nazarenum crucifixum? Surrexit, non est hic: ecce locus ubi posuerunt eum. Sed ite dicite discipulis eius & Petro quia præcedit vos in Galilæam: ibi eum videbitis sicut dixit vobis. Et egressæ fugerunt de monumento: tenebat enim eas tremor & pavor, & nemini dixerunt timebant enim. Surgens autem mane prima sabbati apparuit primo Mariæ Magdalenæ, de qua ejecerat septem dæmonia. Illa abiit nuntiavit his qui cum eo fuerant lugentibus & flentibus. Et illi cum audissent quia vivit & visus est ab ea, non credidit. Et post hæc duobus ex illis ambulantibus ostensus est in alia effigie euntibus in villam. Et illi nuntiaverunt reliquis: nec illis credidit. Novissime recumbentibus undecim illis apparuit & exprobravit incredulitatem eorum & duritiam cordis, quia his qui viderant eum resurrexisse non credidissent. Et dixit eis: Euntes in mundum universum prædicate evangelium omni creaturæ. Qui crediderit & baptizatus fuerit salvus erit: qui vero non credidit condemnabitur. Signa autem eos qui credunt hæc sequentur: in nomine meo dæmonia ejicient, linguis loquentur novis, serpentes tollent, & si mortiferum quid potaverint non eis nocebit, super ægros manus imponent & bene habebunt. Dominus quidem Jesus postquam locutus est eis assumptus est in cælum & sedet a dextris Dei. Illi autem profecti prædicaverunt ubique, Domino cooperante & sermonem confirmante sequentibus signis.

deo illorum & cum coepisset illum in vinas suas, dicit illis Quisquis vnũ ex talibus pueris receperit noĩe meo, me recipit. & quicunque me recipit, non me recipit sed eum qui misit me.

Respondit autem ei Ioannes dicens preceptor, vidimus quẽdam noĩe tuo ejicere demonia, nec sequitur nos, & prohibuimus illum, propterea quod nõ sequitur nos. At Iesus ait. Ne prohibeatis illum. Nullus enim est, qui fecerit virtutem per nomen meum possit cito mala loqui de me. Qui enim non est aduersus nos pro nobis est. Quisquis enim ad bibendum dederit vobis calicem aquæ noĩe meo, quod estis Christi, amen dico vobis nequaquam perditurus est mercedem suam.

Et qui scandalizauerit vnũ ex pusillis qui credunt in me, melius erat illi si circumdaretur saxum molare circa ceruicem eius, et abiceretur in mare. Et si tibi fuerit offendiculo manus tua, amputa illam. Bonum est tibi mutilum ad vitam ingredi potius quam duas manus habentem abire in gehennã, in ignem inextinguibilẽ, vbi vermis illorum non moritur & ignis non extinguitur. Et si pes tuus fuerit tibi offendiculo amputa illum. Bonum est vt ingrediaris ad vitam claudus, potius quã duos pedes habens mittaris in gehennã, in ignem inextinguibilem, vbi vermis illorum non moritur, & ignis non extinguitur. Et si oculus tuus tibi offendiculo est, erue illũ: Bonum est tibi vt luscus introeas in regnũ dei, potius quam vt duos oculos habens mittaris in gehẽnam ignis vbi vermis eorum non moritur, & ignis, non extinguitur.

Nam omnis homo igne salietur, et omnis victima sale salietur. Bona res est sal: ceterum si sal insulsus fuerit,

set him in the myddes of them, & toke him in his armes and sayde vnto them. Whosoeuer receyueth any such a chylde i my name: receyueth me. And whosoeuer receyueth me, receyueth me nat, but him that sent me. ✣

John answered him sayenge. ✣ Mayster we sawe one castyng out deuyls in thy name which foloweth nat vs, and we forbode him bycause he folowed vs nat. But Jesus seyde forbid him nat. For there is no man that shal F
do a miracle in my name, that can lyghtlye speake euyll of me. Whosoeuer is agaynste you, is on your parte. And whosoeuer shall geue you a cuppe of water to drynke for my names sake, bycause ye belonge to Chryste, verely I saye vnto you, he shal nat loose his reward.

And whosoeuer shall offende one of these lytelons, that beleue in me, it were better for him, that a mylstone were hanged, about his necke, & that he were cast into the see. Wherfore yf thy hande offende the, cutte him of. It is better for the to enter into lyfe maimed then hauynge two handes, go into Hell, into fyer that neuer shalbe quenched. where there worme diethe nat, and the fyer neuer goethe out. Lykewyse yf thy foote offende the, cutte him of. For it is better for to go halte into lyfe, then hauynge two feete to be cast into Hell, into fyere that neuer shalbe quenched: where there worme diethe nat, and the fyer neuer goeth out. Euen so yf thyne eye offende the, plucke him out. It is better for the to go esa. lvi
into the kyngedome of God with one eye, the hauynge two eyes to be cast into Hell fyer: where there worme dieth nat, and the fyer neuer goethe out. ✣

Euery man therfore shalbe salted with fyer. And euery sacrifice shalbe seloned with salte. Salte is good. But yf the salte be vnsauery

what

what shall he salt ther with? Ha ye that ye haue salte in your selues, and haue peace amonge your selues, one with an other.

¶ The. x. Chapiter.

A AND he arose frō thence and went into the coostes of Iurt throughe the regiō that is beyond Iordan. And the people resorted to hi a fresshe, & as he was wōt he taught them agayne. And the pharyseis came & axed him a question: whether it was lawfull for a mā to put away his wyfe: to proue him. And he answered & said vnto thē: what did Moyses byd you do? And they saide: Moyses suffred to write a testimonyall of deuorsement, and to put her awaye. And Jesus answered and said to thē: For the hardues of your hartes he wrote this precepte vnto you. But at the fyrste creacion God made them man and woman. And for thys thynges sake shal man leue his father & mother and bide by his wyfe, and they twaine shalbe one flesshe. So thē ar they nowe nat twayne but one flesshe. Therefore what god hath coupled let no man seperate.

Deu. xxiiii. What. xi. a. Gen. iiii. d 1. Cor. vi. b.

B And in the house his disciples axed him agayne of that matter. And he sayd vnto them Whosoeuer putteth away hys wyfe & marieth an other, breketh wedlocke to herwarde, and yf a woman forsake her husoande and be maryed to an other, she committeth aduoutrye.

1. Cor. vii. b

And they brought chyldren to him, that he shulde touche them. And his disciples rebuked those that brought them. Whan Jesus sawe that, he was displeased and sayde vnto them. Suffre the chyldren to come vnto me: and forbyde them not. For of suche is the kyndome of God. Verely I saye vnto you, whosoeuer shall nat receyue the kyndome of God as a chyld, he shal nāt enter therin. And he toke them vp in his armes. And put his handes vpon them, and blessed them. ¶

What. xix. b. Luc. xviii. c

per quid ipsum condistis? Habete in vobisipsis salem, & pacem habete inter vos inuicem.

¶ CAPVT. X.

ET cum inde surrexisset, venit in fines Iudee per regionem que est vltra Iordanem, et conuenerunt iterum turbe ad illum, et sicut consueuerat rursum docebat eos. Et accedentes Pharisei interrogabant illum: Licet ne viro vxorem repudiare? tentantes illum. At ille respondens, dixit illis. Quid vobis precepit Moses? At illi dixerunt: Moses permisit libellum repudii scribere ac dimittere. Et respondens Iesus dixit illis: Ad duritiā cordis vestri scripsit vobis preceptum istud. Verū ab initio creationis masculum & feminam fecit illos Deus. Propter hoc relinquet homo patrem suum & matrem et adherebit vxori sue, & erunt duo vna caro. Itaque non iam sunt duo, sed vna caro. Quod igitur Deus copulauit, homo non separet.

Et in domo rursum discipuli illius eadem de re interrogauerunt illum. Et dixit illis. Quicunque repudiauerit vxorem suam, & duxerit aliam, adulterium committit aduersus illā. Et si mulier repudiauerit virū suū, & nupserit alteri, adulterium committit.

Et attulerunt ad illum pueros, vt tangeret illos: discipuli vero increpabant eos q̄ adducebant. Cum vidisset autem Iesus, indignatus est, et dixit illis. Sinite pueros venire ad me, ne prohibueritis eos, talium enim est regnum Dei. Amen dico vobis: Quicunque non receperit regnum Dei tanquam puer, haudquaquam ingredietur in illum. Et complexans illos in vlnas suas, benedixit eis.

Et cum exisset in viam, procurrit quidam, et genua flexit illi, et interrogabat eum: Præceptor bone, quid faciam, vt vitam æternam possideam? Iesus autem dixit illi. Cur me dicis bonum? Nemo bonus nisi vnus nempe. Deus. Præcepta nosti? Ne committas adulteriũm. Ne occidas. Ne furtum facias. Ne falsum testimonium dicas. Ne fraudes. Honora patrem & matrem. At ille respondens, dixit illi: Præceptor hæc omnia seruaui ab adolescentia mea. Iesus autem intuitus illum, dilexit eum, & dixit illi: Vnum tibi deest: Abi, quæcunque habes, vende, & da pauperibus, & habebis thesaurum in cœlo, et veni sequere me, sublata in humeros cruce. At ille mœstitia affectus propter sermonem, discedebat mœrens, habebat enim possessiones multas.

Et cum circumspexisset Iesus, dicit discipulis suis: Quam difficulter hi qui pecunias habent, in regnum Dei intrabunt. Discipuli vero obstupuerunt super verbis illius. At Iesus rursum respondens, dicit illis: Filii quam difficile est eos, qui fiduciam habẽt in pecuniis, regnum dei ingredi. Facilius est camelum per foramen acus ingredi, q̃ diuitem in regnum dei ingredi. Illi vero supra modum admirati sunt, dicentes intra se: Et quis potest esse saluus? Intuitus autem Iesus illos, dicit: Apud homines impossibile, sed non apud deum, nam omnia possibilia sũt apud Deum.

Et cœpit Petrus dicere illi: Ecce reliquimus omnia & secuti sumus te. Respondens autem Iesus, dixit: Amen dico vobis: Nullus est qui reliquit domũ, aut fratres aut sorores, aut patrem, aut matrem, aut vxorem, aut liberos, aut agros mea causa

C

Mat.19.a. Luc.18.b. Exod.20.

A

And when he was come into the waye, there came one runnynge and kneled to him, and axed him: Good mayster, what shall I do that I maye inherite eternall lyfe? Iesus saide vnto him: Why callest thou me goode? There is no man good but one, which is god. Thou knowest the cõmaundements: breake not matrymony: kyl not: steale not, beare no false witnesse: defraude no man, honoure thy father and mother. He aunswered and sayde vnto him: mayster all these I haue obserued from my youth. Iesus beholde him, and had a fauoure to him, and saide vnto him, one thing is lacking vnto the. Go and sel al that thou haste, and giue to the poore, and thou shalt haue treasure in heauen, and come and folowe me, & take vp thy crosse. But he was discõforted with that saying, and went away mourninge, for he had great possessions.

D

And Iesus loked rounde about, & saide to his disciples: what an harde thynge is it for them that haue ryches, to entre into the kingdome of God. And his disciples were astonied at his wordes. But Iesus answered agayn and said vnto them: children howe hard is it for them that trust in riches to entre into the kyngdome of God? It is easier for a Camell to go thorowe the eye of a nedle, then for a riche man to entre into the kingdome of God. And they were astonied out of measure sayinge among them selues: who then can be saued? Iesus loked vpon them and saide: with men it is vnpossible, but nat with God: for with God al thinges are possible.

And Peter began to saye vnto him, Lo, we haue forsaken all, and haue folowed the. Iesus answered and saide: Verely I say vnto you, there is no man that forsakethe house or brethren, or systers, or father, or mother, or wyfe, eyther children, or landes for my sake

and

and the Gospels, which shall nat receyue an hundred folde nowe in this tyme houses, and
Luc. xviii. c brethren, and sisters, and mothers, and chil-
Mat. xix. d dren, and landes, with persecutions, & in the worlde to come, eternall lyfe. Many that are fyrst, shalbe last, and the last, fyrste. And they were in the way goinge vp to Jerusalē. And Jesus went before them: and they were amased, and as they followed, were afraied.

E And Jesus toke the. xii. againe, & began to tell thē what thinges shulde happen vnto hi. Beholde we go vp to Jerusalem, and the son of man shalbe deliuered vnto the hye preest & vnto the Scribes, and thei shal cōdēpne him to deathe, and shall delyuer him to the Gentyls, and they shall mocke, and scourge him, and spyt vpon him, and kyll hym. And the thyrde day he shal ryse agayne.

And then James & John the sōnes of Zebede came vnto hi, saying: mayster we wolde that thou shuldest do to vs whatsoeuer we de syre. He said vnto thē: what wolde ye I shuld
Mat. xx. c. do vnto you? They said to him, graunt vnto vs that we maye syt one on thy ryghte hande and the other on thy lefte hande in thy glorye.

F But Jesus said vnto thē. Ye wote nat what ye axe: Can ye drinke of the cup, that I shall drinke of, & be baptysed in the baptisme that I shalbe baptised in? And they said vnto hi: that we can. Jesus saide vnto them, ye shall drynke of the cup that I shal drynke of, and be baptised with the baptisme that I shalbe baptised in: but to syt on the ryght hand and on my left hande, is nat myne to gyue, but to them for whome it is prepared.

Mat. xx. c. And when the. x. harde that, they began to disdaine at James & John. But Jesu called them vnto him, and saide to them. Ye knowe that they which seme to beare rule amōg the Gentils remayne as Lordes ouer them. And they

et Euangelii, qui recipiat centuplum, nunc in tempore hoc, domos, & fratres, & sorores, et matres, & liberos, & agros cum persecutionibus: et in seculo venturo vitam eternam. Multi autem primi erunt nouissimi, & nouissimi primi. Erant autem in via ascendentes Hierosolymam, & praecedebat illos Iesus erant que pauefactis, et sequentes timebant.

Et assumpsit Iesus rursum duodecim, coepit illis dicere qui sibi euenture essent. Ecce ascendimus Hierosolymam, et filius hominis tradetur principibus sacerdotum et Scribis, & condemnabunt eum ad mortem & tradent illum gentibus: & illudent illi, & flagellabunt eum, & inspuent in illum & occident eum: et tertia die resurget.

Et accedunt ad eum Iacobus & Ioannes filii Zebedei dicentes: Praeceptor volumus vt quicquid petierimus facias nobis. Ille vero dixit eis: Quid me vultis facere vobis? Illi vero dixerunt ei: Da nobis vt vnus tibi a dextris, & alter tibi a sinistris sedeamus in gloria tua. Iesus autem dixit illis: Nescitis quid petatis: Potestis bibere poculum, quod ego bibo? & baptismate quo ego baptizor, baptizari? At illi dixerunt ei: Possumus. Iesus autem dixit illis: Poculum quidem quod ego bibo, bibetis, & baptismate quo ego baptizor, baptizabimini: cæterum sedere mihi a dextris ac sinistris, non est meum dare, sed iis continget quibus paratum est.

Et cum audissent decem, cœperunt indignari de Iacobo & Ioanne. Iesus autem cum vocasset eos ad se, dicit illis. Scitis quod qui videntur imperare gentibus, dominantur eorum: et magni eorum potestatem

et

qui magnates sunt inter eos, potestatem exercent in illos. Verum non sic erit inter vos: sed quicunque voluerit ex vobis fieri magnus inter vos erit minister vester. Et quicunque voluerit ex vobis esse primus, erit omnium seruus. Nam et filius hominis non venit vt sibi ministraretur sed & ipse ministraret, ac daret animam suam in redemptionem pro multis.

Et veniunt Hiericho, cumq egrederetur ab vrbe hierícho ac discipuli illius et turba copiosa, filius Timei, Bartimeus cæcus sedebat iuxta viam mendicans, et cum audisset q Iesus Nazarenus esset, cœpit clamare & dicere, fili Dauid Iesu miserere mei. Et increpabant illum multi, vt taceret. At ille multo magis clamabat, fili Dauid miserere mei. Et stetit Iesus, ac iussit illum vocare. Et vocant cæcum dicentes illi: Bono animo esto, surge, vocat te. Ille vero abiecto pallio suo surrexit, & venit ad Iesum. Et respondens dicit illi Iesus. Quid vis faciam tibi? Cæcus autem dixit ei: Rabboni, et visum recipiam. Iesus autem dixit illi: Abi, fides tua saluum te reddidit. Ac protinus recepit visum, et sequebatur Iesum in via.

✠ CAPVT. xi.

ET cum appropinquant Hierosolimis ad Bethphage & Bethaniam iuxta montem Oliueti, emittit duos e discipulis suis, et dicit illis. Abite in vicum qui contra vos est, et statim ingredientes in illum, inuenietis pullum alligatum, supra quem nullus hominum sedit, soluite eum & adducite. Et si quis vobis dixerit Cur facitis hoc? dicite quod dominus eo opus habet, et continuo illum mittet huc,

they that be great among them exercyse auctorytie ouer the. So shall it nat be amog you but whosoeuer of you wyll be great amonge you, shalbe your minister. And whosoeuer wylbe chiefe shalbe seruaunt vnto al. For euen the son of man came nat to be ministred vnto, but to minister, and to gyue his life for the redemption of many.

G

And they came to Hierico: and as he went out of Hierico with his disciples, and a great nombre of the people. Barthymeus the son of Thymeus which was blynde, satte by the hye wayes syde begging. And when he hard that it was Jesus of Nazareth, he began to crye, and to saye. Jesus the son of Dauid, haue mercye on me, and many rebuked hym that he shulde holde his peace. But he cried the more a greate deale: thou son of Dauyd haue mercy on me. And Jesus stode styl and cõmaunded him to be called, & thei called the blynde, saying vnto him. Be of good cõforte ryse he calleth the. And he threwe awaye hys cloke, and rose and came to Jesus, and Jesus answered and said vnto him, what wylt thou that I do vnto the. The blind said vnto him Mayster that I mighte se. Jesus sayde vnto him. Go thy waye thy fayth hath saued the. And by and by he receyued his syght and followed Jesus in the way.

Mat.xx.

✠ The.xi.Chapiter.

AND when they came nye to Hierusalem, vnto Bethphage & Bethany, besydes mount Oliuete, he sent forth two of hys disciples, and saide vnto them. Go youre wayes into the towne that is ouer agaynste you. And assone as ye enter into it, ye shall fynde a colte bound, whereon neuer man sat, louse him and bringe him. And if any man say vnto you: why do ye so. Saye that the Lorde hathe nede of him: and streyght way he

A

Mat.xxi.A Luc.xix.

he wyll sende him hyther. And they wente
Luke.xix.b. they? waye, and founde a coolte tyed by the
doze without in a place where two wayes met,
and they loosed him. And dyuers of them
that stode there, sayde vnto them: What do
ye loosynge the coolte: and he sayde vnto
them euen as Jesus had commaunded them
And they let them go. And they brought the
coolte to Jesus, and cast they? garmentes on
him and he sate vpon him. And many spred
they? garments in the waye, other cut downe
braunches of the trees, and strawed them in
the way. And they that went before, and they
that folowed cried saienge. Hosanna: blessed
be he that commeth in the name of the lorde.
Blessed be the kyngdome that cometh in the
name of him that is Lorde of our father Da
uyd: Hosanna in the hyest.

B And the Lord entred into Jerusalem, and
Mat.xxi.b. Luke.xix.g. into the temple. And when he had loked rounde
about vpon all thynges, & nowe ỹ euyn tyde
was come he went out into Bethany, with
the twelue. And on the morowe when they
were come out from Bethany, he hungred,
and spied a fygge tre a farre of hauynge lea-
ues: and went to se whether he myght fynde
any thyng theron. But when he came therto
he founde nothing but leues: for the tyme of
fygges was nat yet. And Jesus answered
and sayde to it: neuer man eate frupte of the
here after whyle the worlde standeth. And ỹ
disciples harde it.

And they came to Jerusalem. And Jesus
went in to the temple, and began to cast out
the sellers and byers in the temple, and ouer
threwe the tables of the money chaungers, &
the stoles of them that solde doues, and wold
nat suffre ỹ any man carted a vessel through
the tẽple. But he taughte sayenge vnto them
Is it nat written? my house shalbe called the
house

Abstulit vitrum, & tradens
discipulo alligatum fumi
& fumum fecit in bibio, &
solvent filium. Et respon-
derunt illi qui illic stabant, di-
cebant illis. Quid facitis
solventes pullum. At illi
dixerunt eis: quemadmodum
præceperat Jesus, & dimi-
serunt illos. Et adduxerunt
pullum ad Jesum, & injece-
runt illi vestimenta sua, sedit
que super illum. Multi vero
vestimenta sua sternebant in
viam. Alii vero frondes inci-
debant ex arboribus, & ster-
nebant in viam. Et qui præ-
cedebant, quique sequeban-
tur, clamabant dicentes, Ho-
sanna benedictus qui venit in
nomine domini. Benedictum
quod venit regnum in nomine
domini patris nostri David,
Hosanna in altissimis.

Et ingressus est Hierosoly-
mam dominus & in templum.
Et cum circumspexisset omnia
jamque tempus esset vesper-
tinum egressus est Bethaniam
cum duodecim. Et postero
die cum exissent Bethania, e-
suriit. Cumque vidisset arbo
rem fici procul habentem fo-
lia, veniebat si videlicet in-
ueniret aliquid in illa.
Et cum veniisset ad illam, ni-
hil invenit, nisi folia. Non e-
nim erat tempus ficorum. Et
respondens Jesus dixit ficui.
Ne post hac ex te in æternum
quisquam fructum edat. Et
audiebant discipuli illius, q
uisquis Hierosolymam.

Et ingressus Jesus in tem-
plum, cœpit ejicere eos qui
vendebant & emebant in tẽ-
plo, et mensas argentariorum
et sellas vendentium columbas
subvertit et non permisit
ut quisquam deportaret vas
per templum et docebat il-
los dicens: Nonne scripta
est. Domus mea, domus

pronunciada vosbiftar omnibus gentibus? vos autem fecistis eam spelunam latronum.

Et audierunt scribe Principes sacerdotum, et quærebant quomodo illum eliment perdituri. Timebant enim eum, quod tota turba admirabatur doctrinam illius. Et cum vespera iam esset, egressus est Iesus e ciuitate, et mane præterentes, viderunt ficum exaruisse radicitus. Et recordatus Petrus, dicit illi: Rabbi, ecce ficus illa, quam execratus es, exaruit. Et respondens Iesus dicit illis: Habete fidem dei.

Amen dico vobis, quod quicunque dixerit monti huic: Tollaris et mittaris in mare, et non hesitauerit in corde suo, sed crediderit fore quæ dixerit, propterea dico vobis, quæcunque orantes petitis, credite quod accipietis, et erunt vobis. Et cum steteritis orantes remittite si quid habetis aduersus aliquem, vt et pater vester qui in cœlis est, remittat vobis delicta vestra.

Et veniunt rursum Hierosolymam, et cum ambularet in templo, veniunt ad illum principes sacerdotum et scribæ & seniores, & dicunt illi: Qua autoritate hæc facis & quis tibi dedit autoritatem istam, vt ista facias? Iesus autem respondens, dixit illis: Quæram a vobis et ipse quiddam, et respondete mihi, et dicam vobis, qua autoritate hæc facio. Baptisma Ioannis, vtrum e cœlo erat, an ex hominibus? respondete mihi. Et cogitabant apud se, dicentes: Si dixerimus e cœlo, dicet. Cur igitur non credidistis illi? At si dixerimus, ex hominibus, timebant populum. Omnes enim habebant

house of prayer vnto al nacions? But ye haue made it a denne of theues.

Mat.xxi.b. Luc.xix.b.

And the Scribes of the hye preestes harde it and soughte howe to distroy him. For they feared him, because al the people merueyled at his doctryne. And when euyn is come he went out of the cytye. And in the mornyng as they passed by, they sawe the fygge tree dyed vp by the rotes. And Peter remembred and sayd vnto hi: mayster, beholde, the fygge tree which thou cursedest, is wyddred awaye. And Iesus answered and sayde vnto them: Haue confidence in God.

C

Mat.xxi.b.

✠ Verely I saye vnto you, that whosoeuer shall say vnto thys mountayne: take awaye thy selfe, and cast thy selfe into the see, & shall nat wauer in hys herte: but shal beleue those thigs which he saith shal come to passe: what soeuer he sayeth, shalbe done to hi. Therfore I saye vnto you, what so euer ye desier when ye pray, beleue that ye shal haue it, & it shall be done vnto you. And when ye stand & praye forgyue: yf ye haue any thynge agaynst any man, that your father also which is in heuen may forgyue you your trespasses.

Mat.vii.A. and.xxi.c. Luc.xi.b.

And they came agayne to Ierusalem. And as he walked in the temple, there came to hi the hye preestes & the Scribes, & the elders and sayd vnto him: by what auctoritie doest thou these thynges? and who gaue the thys auctoritie to do these thynges: Iesus answered and sayde vnto them: I wyll also aske of you a certayne thynge: and answere me, and I wyll tell you by what auctoritie I do these thynges. The baptysme of Iohn, was it frō heuen or of men, Answere me. And they thoughte in them selues sayenge: yf we shall saye from heauen: he wyll saye, why then did ye nat beleue him? but yf we shal say, of men then feare we the people. For al men coun-

Mat.xxi.d. Luc.xx.b.

D

ted

ted John, that he was a very Prophete. And they answered and saide vnto Jesu: we can not tell. And Jesus answered and saide vnto them: neyther wyll I tell you by what auctorite I do these thinges.

¶ The. xii. Chapiter.

A AND he began to speake vnto them in similitudes. A certayne man planted a vyneyarde, and compassed it with an hedge and ordeyned a wyne presse, & buylt a tower in it. And let it oute to hyre vnto husbandmen, and went into a straunge countrey. And when the tyme was come, he sente to the tenauntes a seruaunte, that he myghte receyue of the tenauntes, of the fruyt of the vineyard And they caught him and bet him, and sente him agayne emptye. And moreouer he sente vnto them an other seruaunt, and at hi they cast stones and brake his head, and sent hym agayne al to reuyled. And agayne he sente an other, and him they kylled, and many other beatynge some, and kylynge some.

Yet hadde he one son whome he loued tenderly: him also he sente at the laste vnto them sayenge, they wyl feare my son. But the tenauntes saide amongest them selues, this is the heyre: come let vs kyl him, and the inheritance shalbe ours. And they cohe him and kylled him, & caste him oute of the vineyard. What shal then the lord of the vineyard doe he wyl come and destroy the tenauntes, and let out the vineyarde to other. Haue ye nat red this scripture. The stone whiche the buylders did refuse, is made the chief stone in the corner this was done of the Lord, & is meruelous in our eyes. And they went about to take him, but they feared the people. For they perceyued that he spake that similitude against them. And they left him and went their wayes.

C And they sente vnto him certeyne of the

Pharp-

dimittebant. Venerunt ad eum, & dicunt ei: Magister, scimus quia verax es, & non curas quemquam: non enim respicis personam hominis, sed in veritate viam Dei doces. Licet dare tributum Cesari, an non dabimus? Qui ut vidit versutiam illorum, ait ad illos: Quid me tentatis? afferte mihi denarium ut videam. Illi attulerunt. Et ait eis: Cuius habet imaginem hanc & superscriptionem? Dixerunt ei: Cesaris. Respondens autem Jesus dixit eis: Reddite ergo quæ sunt Cesaris Cesari, & quæ sunt Dei Deo. Et mirabantur super eo.

Et venerunt Sadducæi ad eum, qui dicunt resurrectionem non esse, & interrogabant eum dicentes: Magister, Moyses scripsit nobis, Si cuius frater mortuus fuerit, & dimiserit uxorem, & filios non reliquerit, ut accipiat frater eius uxorem eius, & suscitet semen fratri suo. Septem fratres erant: & primus accepit uxorem, & mortuus est non relicto semine. Et secundus accepit eam, & mortuus est: nec ipse reliquit semen. Et tertius similiter. Et accepit eam similiter septem, & non reliquerunt semen. Novissima omnium defuncta est & mulier. In resurrectione ergo cum resurrexerint, cuius de illis erit uxor? Septem enim habuerunt eam uxorem. Dixit autem illis Jesus: Nonne propterea errabitis, quia nescitis scripturas, neque virtutem Dei? Cum enim a mortuis resurrexerint, neque nubent neque nubentur, sed erunt sicut angeli in cælis. De mortuis autem quod resurgant, non legistis in libro Moysi, super rubum quomodo dixerit illi Deus, dicens: Ego sum Deus Abraham, & Deus Isaac, & Deus Jacob? Non est Deus mortuorum, sed vivorum. Multum ergo erratis.

CAPVT. xii.

Et cœpit illis per parabolas loqui. Vineam plantauit homo, & circumdedit sepem, & fodit lacum, & ædificauit turrim, & locauit eam agricolis, & peregre profectus est, & misit ad agricolas cum opportunum esset seruum, vt ab agricolis acciperet de fructu vineæ. At illi arreptum filium ceciderunt ac remiserunt vacuum. Et rursum misit ad illos alium seruum, & illi coniecerunt in eum saxis commiserunt illi caput & remiserunt contumelia affectum. Et rursum alium misit, & illum occiderunt, multosque alios: hos quidem cedentes, illos vero occidentes.

Itaque cum vnum adhuc haberet filium suum dilectum misit etiam illum ad illos postremum, dicens: Reuerebuntur filium meum. Illi vero agricolæ dixerunt inter se: Hic est hæres, venite occidamus eum, & nostra erit hæreditas. Et arreptum illum occiderunt, & eiecerunt extra vineam. Quid igitur faciet dominus vineæ? veniet & perdet agricolas, & dabit vineam aliis. Nonne hanc scripturam legistis? Lapidem quem reprobauerunt ædificantes hic factus est in caput anguli? A domino factum est istud, & est mirabile in oculis nostris? Et quærebant eum comprehendere, & timuerunt turbam: cognouerunt enim quod ad ipsos parabolam dixerit. Et relicto illo, abierunt.

Accesserunt ad illum quos-

dum e Phariſeis & Herodi-
anis, vt eum caperẽt ſermo-
ne. Illi vero cum veniſſent,
dicunt ei: Præceptor, ſcimus
quod verax es, & non curas
quenquam, non enim reſpi-
cis perſonam hominum ſed
cum veritate viam dei doces.
Licet cenſum Cæſari dare, an
non? demus, an non demus?
Ille vero ſciens illorum ſi-
mulationem dixit illis: Quid
me tentatis? Afferte mihi de-
narium, vt videam. Illi ve-
ro attulerunt. Et dicit eis:
Cuius eſt imago hæc et in-
ſcriptio? Illi vero dixerunt
ei: Cæſaris. Et reſpondens
Ieſus dixit illis: Reddite
quæ ſunt Cæſaris, Cæſari: et
quæ ſunt dei, deo. Et admi-
rati ſunt de eo.

Et veniunt Sadducæi ad il-
lum, qui dicunt non eſſe re-
ſurrectionem, interrogaue-
runtque eum, dicentes: Præ-
ceptor. Moſes ſcripſit no-
bis: ſi cuius frater mortua-
tur, & relinquat vxorem, &
liberos non relinquat, vt
accipiat frater eius vxorem
illius, & ſuſcitet ſemen fra-
tri ſuo. Septem fratres fue-
runt, ac primus accepit vxo-
rem, iſque moriens non reli-
quit ſemen: & ſecundus ac-
cepit illam, ac mortuus eſt,
et nec ipſe reliquit ſemen,
et tertius ſimiliter: & acce-
perunt eam ſeptem, nec re-
liquerunt ſemen. Poſtre-
mo vero omnium mortua eſt
et vxor. In reſurrectione i-
gitur, cum reſurrexit, cuius
illorum erit vxor? Nam ſep-
tem habuerunt eam vxorem.
Et reſpondens Ieſus dixit ei-
ſis: An non propterea erratis
quod non ſcitis ſcripturas,
neque virtutem Dei? Cum
enim a mortuis reſurrexerint,
neque contrahunt matrimo-
nium, neque nuptum dantur,
ſed ſunt velut angeli qui in
cœlis ſunt. Cæterum de mor-
tuis & reſuſcitantur, non le-
giſtis in libro Moſi, q. quomodo

Phariſeis with Herodes ſeruauntes, to take him in his wordes. And aſſone as they came they ſaide vnto him: Mayſter, we knowe that thou art true, and careſt for no man, for thou conſidereſt nat the degree of men, but teacheſt the waye of God truelye: Is it lawful to paye tribute to Ceſar, or nat? Ought we to giue, or ought we nat to giue? He vnderſtode theyr ſimulacyon, and ſayde vnto them: Why tempt ye me? Bringe me a peny, that I maye ſe it. And they broughte. And he ſayde vnto them: whoſe is this ymage and ſuperſcrypcyon? And they ſaide vnto him Ceſars. And Ieſus anſwered and ſaide vnto them. Then giue to Ceſar that whiche belongeth to Ceſar: and to God that which pertayneth to God. And they maruepled at him.

Then came the Sadducis vnto hi, which ſaye: there is no reſurrection. And they axed him ſayinge. Mayſter, Moyſes wrote vnto vs: yf any mannes brother dye, and leaue his wyfe behynd him, and leaue no childzen, that then hys brother ſhulde take hys wyfe, and rayſe vppe ſede to his brother. There were ſeuen brethren, and the fyrſte toke a wyfe, and when he dyed lefte no ſede behynde hym. And the ſeconde toke her, and dyed: neyther left any ſede. And the thyrde lykewyſe. And ſeuen had her and left no ſede behynde them. Laſte of all the wyfe dyed alſo. In the reſurrection the. whē they ſhal ryſe againe: whoſe wyfe ſhal ſhe be of them? For ſeuen had her to wyfe. Ieſus anſwered and ſaide vnto thē: Are ye nat therfore deceyued and vnderſtāde nat the ſcriptures, neither the power of God? For when they ſhal ryſe againe from deathe, they neither mary, nor are maried, but are as the aungels whiche are in heauen. And touching the deade, that they ſhall ryſe agayne: haue ye nat red in the boke of Moyſes: how we

in

in the busshe God spake vnto him sayenge: I am the God of Abraham, & the God of Isaac and the God of Iacob: he is nat the God of the dead but the God of the lyuynge. Ye are therfore greatly decepued.

And there came one of the Scrybes that had harde them disputynge together and perceyued that he had answered them well, and axed him: whiche is the fyrste of all the commaundementes. Jesus answered him: the first of all the cōmaundementes is. Here Israel: The Lorde God, is one Lord, And thou shalte loue the Lorde thy God with all thy herte and with all thy soule, and with all thy mynde, and with all thy strēgth. This is the fyrste commaundemente. And the seconde is lyke vnto this: Thou shalte loue thy neyghboure as thy selfe. There is none other commaundemente greater then these.

And ỹ Scrybes sayd vnto him: wel maister thou hast sayd ỹ truth: that there is one God and ỹ there is none but he. And to loue hym with all thy herte, and with al thy mynd, and with all thy soule, and with al thy strength, & to loue a mans neyghboure as him selfe, is a greater thyng then all burnt offerynges and sacrifices. And when Jesus sawe that he answered discretlye, he sayde vnto him: Thou art nat farre frō the kyngdome of God. And no man after ỹ, durst axe him any question.

And Jesus answered and sayde, teachynge in the temple: Howe sayē the Scrybes that Christis the sone of Dauyd: for Dauyd hym selfe inspired with the holy ghost, sayde: the Lord sayd to my Lord, sytte on my ryght hand tyl I make thyne enemies thy foote stole. Thē Dauyd him selfe called him Lorde. and by what meanes is he then his sone? And muche people harde him gladlye.

And he sayde vnto them in his doctrine: beware

Et cum accessisset quidam de Scribis & audisset eos simul disputantes, videretq; quod bene respondisset eis, interrogauit illum. Quid est primum omnium preceptorum? Jesus autem respondit illi. Primum omnium preceptum est. Audi Israel, dilige dominum deum tuum ex toto corde tuo & ex tota anima tua, & ex tota mente tua, & ex totis viribus tuis. Hoc est primum preceptum. Et secundum simile huic est. Diliges proximum tuum sicut teipsum. Maius his aliud preceptum non est.

Et dixit illi scriba: Bene magister, in veritate dixisti quia vnus est deus, & non est alius preter illum: quod & qui diligere eum ex toto corde, & ex tota intelligentia, & ex tota anima, & ex totis viribus, ac diligere proximum tanquam seipsum: plus est quam vniuersa holocausta & victimae. At Jesus cum videret quod sapienter respondisset, dixit illi: Haud longe abes a regno dei. Et nemo postea audebat illum interrogare.

Et respondens Jesus dicebat docens in templo. Quomodo dicunt Scribae Christum esse filium Dauid? Ipse Dauid dixit afflatus spiritu sancto. Dixit dominus domino meo sede a dextris meis. Donec ponam inimicos tuos scabellum pedum tuorum. Ipse ergo Dauid vocat eum dominum & vnde filius eius est? Et plerusque turba audiebat eum libenter.

Et dicebat illis in doctrina

sas. Cauete a scribis qui amant stolati obambulare et amant salutationes in foris, primasque sellas in congregationibus, et primos accubitus in cenis, qui deuorant domos viduarum, & sub prætextu longas faciunt præces. Isti accipient grauiorem damnationem.

Et cum sederet Iesus ex aduerso gazophylacii, spectabat quomodo turba mitteret es in gazophylacium. Et multi diuites mittebant multa. Et venit quædam vidua pauper, misitq; minuta duo quod est, quadrans. Vocatisque ad se discipulis suis, dicit illis. Amen dico vobis, quod vidua hæc pauper plus misit, quam omnes qui miserunt in gazophylacium. Nam omnes ex eo quod ipsis supererat, miserunt: At hæc de penuria sua omnia quæcunque habebat misit, totam substantiam suam.

✠ CAPVT. xiii.

ET cum exiret e templo dicit illi quidam e discipulis illius: Præceptor, vide quales lapides, & quales substructiones. Et Iesus respondens ait illi: Vides has magnas substructiones, Non relinquetur lapis super lapidem, qui non dirutus.

Et cum sederet in monte Oliuarum e regione templi, interrogabant illum seorsum Petrus, & Iacobus, & Ioannes, et Andreas: Dic nobis, quando hæc erunt? & quod signum est, quando hæc omnia fiant consummanda? At Iesus respondens illis cœpit dicere: Videte ne quis vos fallat: Multi enim venient in nomine meo, dicentes, ego sum Christus: multosque decipient.

Cum autem audieritis bella et rumores bellorum, ne turbemini, oportet enim fieri: sed nondum finis: Insurget enim gens aduersus gentem, et regnum

ware of the Scribes, whiche loue to go in Luc.xx.
longe clothig, & loue saluacions in the market places, and the chefe seatꝭ in the synagoges and to sit in the vppermost roumes at feastes, and deuoure widowes houses, and ꝓ vnder a colour of long prayeng. These shal receiue greate damnacion.

✠ And Iesus sat ouer agaynst the treasurye Luc.xxi.
and beheld howe the people put money into the treasury. And many that were ryche, cast in muche. And there came a certayne poze wydowe, and she threwe in two Mytes, whiche make a ferthynge. And he called vnto hym hꝭ disciples and sayde vnto them. Verely I say vnto you, that thys poze wedowe hathe caste moze in, then al they whiche haue cast into ꝓ treasure. Foz they all of their superfluyte, but she of her pouertie dyd cast in all that she hadde, euyn all her lyuynge.

¶ The.xiii. Chapiter.

AND as he went out of the temple one A
of hꝭ disciples sayde vnto him: Mayster, se what stones and what buyldynges Mat.xxi
are here. And Iesus answered and sayde vnto him. Seyst thou these greate buyldynges. Ther shal nat be left one stone vpon an other that shal nat be throwed downe.

And as he sat on mount Oliuet ouer against the temple Peter & James & John and Andrewe ared him secretly: tel vs: when shal these thynges be: and what is the sygne when al these thynges shal be fulfylled, and Iesꝰ answered them, and began to say: take hede lest any man deceyue you. Foz many shal come in my name sayenge: I am Chryst and shal deceyue many.

When ye shal here of warre and tydyngꝭ B
of warre be ye nat troubled. Foz suche thingꝭ must nedes be. But the ende is nat yet. Foz there shall nacion ryse against nacion, & kyng

doms

dome agaist kigdom. And there shalbe earth quakes in al quarters, & famishment & troubles. These are the beginning of sorowes.

But take ye heade to your selues. For they shal bring you vp to the cõsels & into the synagoges, and ye shalbe beaten: ye and shalbe brought before rulers & kinges for my sake, for a testymonyall vnto thẽ. And the gospell must fyrst be puplyshed among all nacyons.

Mat.x.b But when they lede you and present you, take no thought afore hand what ye shal say neyther ymagyne: but what soeuer is gyuen you at the same tyme that spoke. For it shall nat be ye that shal speke, but the holy ghost. Ye & the brother shall delyuer the brother to death, and the Father the sonne, and the chyldren shall ryse againe theyr fathers and mothers, and shall putte them to death. And ye shalbe hated of all men for my names sake. But whosoeuer shall endure vnto the ende, the same shalbe sake.

C Moreouer when ye se the abomynacion ỹ Mat.xxiiii.b Luc xxi.b. Dani.xiy.g betokeneth desolacyon, wherof is spoken by Danyell the prophete, stande where it ought nat, let him that redeth vnderstand. Then let them ỹ be in Jury, fle to the mountayne. And let him that is on the house toppe not discẽde downe into the house, neyther entre therin, to fetch any thing out of his house. And let him that is in the feelde: nat turne backe agayne vnto the thynges that he lefte behynde hym for to take his clothes with him. Wo shalbe then to them that are with child, and to them that gyue sucke in those dayes. But praye, that your flyghte be nat in the wynter. For there shalbe in those dayes such trybulacyon as was nat from the begynnyng of creatur̃ whiche god created, vnto thys tyme, neyther shalbe. And except that the Lorde shulde shorten those dayes, no man shulde be saued.

mũ aduersus regnum. Et erunt terremotus in singulis locis, & erunt fames & turbationes, initia dolorum hæc.

Sed cauete vos vobis: Tradent enim vos in cõsiliis et in synagogis cedetis, & sub Præsidibus ac Regibus duc̃emini propter me in testimonium illis, Et apud omnes gentes oportet primũ prædicari euangelium.

Cum autem duxerint vos tradentes, ne præcogitetis q̃d dicturi sitis, neq; meditemini, sed quicquid datum fuerit vobis in illa hora, hoc loquimini. Non enim estis vos qui loquimini, sed spiritus sanctus. Tradituru est autem frater fratrem in mortem, et pater filium, et insurgent filii aduersus parentes, ac morte afficient eos. Et eritis odio habiti ab omnibus, propter nomen meum. Sed qui perseuerauerit vsq; ad finem, hic saluus erit.

Porro cum videritis abominationem desolationis de qua dictum est a Daniele propheta, stantem vbi non oportet, qui legerit, intelligat. Tunc qui fuerint in Iudea, fugiant ad montes. Qui vero fuerit in tecto, ne descendat in domum, nec ingrediatur vt quicquam tollat e domo sua. Et qui fuerit in agro, ne reuertatur ad ea quæ reliquit a tergo ad tollendum pallium suum. Væ autem prægnantibus & lactantibus in illis diebus. Sed orate, ne fiat fuga vestra hyeme. Erunt enim dies illi tales afflictio, qualis non fuit a principio rerum conditarum, quas condidit Deus, vsq; ad hoc tempus, nec fiet amplius. Et nisi dominus abbreuiasset dies, haud quaq; saluus fieret vllus ex eo.

Sed propter electos quos elegit, abbreuiauit dies.

But for the electes sake, whiche he hath chosen he hath shortened those dayes.

At tum si quis vobis dixerit: Ecce hic Christus, ecce illic: ne credatis. Exorientur pseudo Christi, & pseudo prophetæ, & edent signa et prodigia ad decipiendum, si fieri possit, etiam electos. Vos autem cauete ecce prædixi vobis omnia.

And then, if any man saye to you: Lo, here is Christe: lo, he is there: beleue nat, for false Christes shall ryse, and false Prophetes, and shal shewe myracles and wonders, to deceiue yf it were possyble, euyn the electe. But take ye hede: beholde I haue shewed you all thinges before. Mat. 24. Luc. xxi.

Cæterum in illis diebus post afflictionem illam sol obtenebrabitur, & luna non dabit splendorem suum, et stellæ cæli decident, & virtutes quæ in cœlis sunt, concutientur. Et tunc videbunt filium hominis venientem in nubibus cum potestate multa & gloria: et tunc mittet angelos suos et aggregabit electos suos a quatuor ventis a summo terræ vsq; ad summum cœli.

Moreouer in those dayes, after that trybulacyon, the sonne shall ware darke and the moone shall nat gyue her lyght, and the starres of heuen shall fall: and the power whiche are in heauen shal moue. And then shall they see the son of man comynge in the cloudes with great power and glorye. And then shall he sende his angels, and shal gather togyther his electe from the foure wyndes, and frome the one ende of the worlde to the other. Esa. xiii. Ioel. iii.

A ficu vero discite similitudinem, cum ramus eius iam tener fuerit, produxerit q; folia scitis quod prope sit æstas. Sic & vos cum hæc videritis fieri, scitote quod prope sit in foribus. Amen dico vobis, q̃ non præteribit generatio hæc, donec omnia hæc facta fuerint. Cœlum & terra præteribunt, sed verba mea non præteribunt.

Lerne a symylitude of the fygge tree. When his braunches are yet tender, & hath brought forthe leaues: ye knowe that somer is nere, so in lyke maner when ye se these thynges come to passe: vnderstande, that it is nye euyn at the dores. Verelye I saye vnto you, that this generacion shall nat passe, tyll these thynges be done. Heauen and earth shal passe: but my wordes shal nat passe.

Cæterum de die illo nec tempore nemo nouit, neq; angeli quidem qui in cœlo sunt nec ipse filius, sed solus pater.

But of the day and the houre knoweth no man: no nat the Aungels whiche are in heauen, neyther the sonne hymselfe, saue the father onely.

Cauete, vigilate, & orate, nescitis enim quando tempus sit. Sicut homo qui peregre agit, relicta domo sua dedit q; seruis suis substantiam suam, ac suum cuiq; opus et ianitori mandauit vt vigilaret. Vigilate igitur, nescitis enim quando dominus domus venturus sit, sero an media nocte, an gallicinio, an diluculo, ne si venerit repente, ob-

Take hede, watch and pray, for ye know nat when the tyme is. As a man which is gone into a strange contrey, and hath lefte his house, and gyuen auctorite to his seruauntes, and to euery man hys worke, and commaunded the porter to watche. Watche therfore, for ye knowe nat when the mayster of the house wyll come: whether at euyn, or at mydnyght: whether at the cocke crowyng, or in the dawnyng Mat. 24.

left

lesse yt he come sodenly he shulde synde you sleppynge. And that I saye vnto you, I saye vnto all men, watche.

¶ The. xiiii. Chapiter.

A

Matt. xxvi. a
Luc. xxii. a.

AFter two dayes foloweth Easter, & the dayes of swete brede. And the hye preestes and ỹ scrybes sought meanes howe they myght take hi by craft, and put him to death But they sayde. Nat in the feaste daye, leaste any busines aryse amonge the people.

Matt. xxvi. a
Joh. xii. a.

When he was in Bethanya, in the house of Symon the leper, euin as he sat at meate, there came a woman hauynge an Alabaster boxe of ointmẽt called Nardc, that was pure and costlye: and she brake the boxe and powred it on his head. And there were some that were nat content in them selues, & said: what neded this waste of oyntmente. For it myght haue bene solde for moze then thze hundzethe pence, and bene gyuen to the poze. And they grudged agaynste her.

And Jesꝰ saide, let her be in rest, why trouble ye her? she hath done a good woꝛke on me For ye shall haue pooze with you alwayes & when soeuer ye wyll ye maye do them good, but me ye shal nat haue alwayes. She hath done that she coulde: she came afoze hande to anoynt my body to his buryeng warde. Uerely I saye vnto you: where soeuer thys Gospell shalbe preached thzoughout the whole wozlde, thys also that she hath done, shalbe rehersed in remembzance of her.

B

Matt. xxvi. a
Luc. xxii. a.

And Judas Iscarioth one of the. xii. went awaye vnto the hye preestes. to betray hym vnto them. When they harde that, they were gladde, and promysed that they wolde gyue hym money. and he sought howe he myght conueniently betraye him.

And the fyrst day of swete brede: when mẽ offre the pascal lãbe, hys disciples said vnto

Hit hym:

Laudatores dormiemus. Cedrum quę dico vobis, omnibus dico, vigilate.

¶ CAPVT. xiiii.

ERat autem Pascha, et azimorum dies festi post biduum. Et quęrebant summi sacerdotes & Scribæ quomodo eum per dolum comprehensum occiderent. Dicebant autem. Non in die festo, ne tumultus fiat in populo.

Et cum esset Bethaniæ in domo Simonis leprosi accumbente eo, venit mulier habens alabastrum unguenti nardi pistici pretiosi: et confracto alabastro effudit illi in caput. Erant autem quidam qui indignabantur apud se, et dicerent: Ad quid perditio hæc unguenti facta est? potuit enim unguentum istud venire plusquam trecentis denariis, et dari pauperibus. Et fremebant in eam.

At Jesus dixit, Sinite illam, cur illi molesti estis? bonum opus operata est erga me. Semper enim pauperes habetis vobiscum, et quodcunq; volueritis, potestis illis bene facere, me vero non semper habetis: quod potuit hæc, fecit. prævenit ut ungeret meum corpus ad sepulturam. Amen dico vobis, ubicunq; prædicatum fuerit euangelium hoc in toto mundo, etiam hoc quod fecit hæc, narrabitur in memoriam illius.

Et Judas Iscariotes, unus e duodecim abiit ad summos sacerdotes, ut proderet eum illis. Quo audito, illi gavisi sunt et polliciti sunt ei pecuniam se daturos: et quærebat quomodo opportune illum traderet.

Ac primo die azimorum cum Pascha immolarent, dicunt illi discipuli

him: where wylt thou that we go and prepare that thou mayst eate the Easter lambe? And he sente forth two of his disciples, and sayde to them: Go ye into the cyty: and there shal a man mete you beareynge a pytcher of water, folowe hym. And wythersoeuer he goethe in saye ye to the good man of the house: the mayster axeth where is the geest chambre wher I shal eate the Easter lambe with my disciples And he wyl shewe you a great parlour, paued and prepayred: there make redy for vs. And his disciples wente forthe and came to the cytye, and founde as he had sayde vnto them and made redy the Easter lambe. Mat.xxvi. Luc.xxii.

C And at euyn he came with the twelue and as they sate at borde and eate, Jesus sayde: Verely I say vnto you: that one of you shall betraye me, whych eateth with me. And they begā to mourne, and to saye to him one by one, it is I? And an other sayd it is I? He answered and sayd vnto them: It is one of the. xii. I the same dyppeth with me in the platter. The son of mā goeth as it is wrytten of hym but wo be to that man, by whom the sonne of man is betrated: good were it for him yt that man had neuer bene borne. Mat.xxvi. Luc.xxii. Joh.xiii.

And as they eate, Jesꝰ toke bread, blessed and brake and gaue to them and said: Take eate, this is my body. And he toke the cuppe. 1.Cor.xi. gaue thankes, and gaue it to them, and they all dranke of it. And he sayd vnto them. This is my blode of the newe Testament which is shed for many. Verely I say vnto you: I wil drynke no more of this fruyte of ỹ vine, vntyl that day, that I drynke it newe in the kyngdome of God. And when they had sayd grace they went out to mounte Olyuete.

And Jesus sayd vnto them: all ye shalbe offēded thrugh me thys nyght. For it is wrytten: I wyll smyte the shepeherde, and ỹ shep shall Mat.xxvi. Zacha.xiii.

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ius: vbi vis vt abeamus & paremus vt edas Pascha? Et emittit duos e discipulis suis, & dicit illis: Ite in ciuitatem, & occurret vobis homo hydriam aquæ bajulans, sequimini illum, & quocunque ingressus fuerit, dicite patri familias: Magister dicit, vbi est diuersorium, vbi pascha cum discipulis meis edam? Et ille vobis ostendit triclinium magnum, stratum, paratum, illic parate nobis. Et exierunt discipuli eius, & venerunt in ciuitatem, & repererunt quemadmodum dixerat illis, paraueruntque pascha.

Et cum vespera iam esset venit cum duodecim. Et cum accumberent, ederentque, dixit Iesus. Amen dico vobis vnus ex vobis proditurus est me, qui edit mecum. At ille coeperunt esse mœsti, ac dicere illi singulatim. Num ego. Et alius Num ego? Ille vero respondens, dixit illis: Vnus e duodecim, qui intingit mecum in catinum. Filius quidem hominis vadit, sicut scriptum est de illo, sed væ homini illi per quem filius hominis proditur: Bonum erat illi si natus non fuisset homo ille.

Et edentibus illis, sumpto Iesus pane, cum gratias egisset fregit & dedit illis, ac dixit. Sumite, comedite hoc est corpus meum. Et accepto poculo, cum gratias egisset, dedit illis. Et biberunt ex eo omnes. Et dixit illis. Hic est sanguis meus noui Testamenti qui pro multis effundetur. Amen dico vobis, quia iam non bibam de fructu vitis vsq; ad diem illum cum illud bibero nouum in regno dei. Et cum hymnum dixissent exierunt in montem Oliuarum.

Et dicit illis Iesus. Omnes offendiculū patiemini propter me in nocte hac: quia scriptum est, Percutiam pastorem, & dispergentur oues. Sed

shalbe scattered. But after that I am ryssen
againe: I wyl go into Galyle before you. Pe-
ter sayd vnto hym, thoughe al men shulde be
offended, yet wolde nat I. And Jesus sayde
Luc. xxii. d. Joh. xviii. a and xvi. a vnto hym: Verely I saye vnto the, this daye
euen in this nyghte before the cocke crowe
twise thou shalt deny me thryse. And he spake
boldlyer: no, yf I shulde dye with the. I wyll
nat denye the. Lykewyse also sayde they all.

D
Mar. 26. d. Luc. xxiii. g
And they came into a place named Gethse-
many, and sayde vnto his Dyscyples: Syt ye
here whyle I go a part and pray. And he toke
with him Peter, James and Johñ, and he be-
gan to waxe abashed and to be in an agonye
and said vnto them. My soule is verye heuye
euen vnto the deth: tary here and watch. And
he wente forth a lytell and fell downe on the
grounde, and prayed: that if it were possyble,
the houre might passe from him. And he sayd
Abba father, al thynges are possible vnto the
take awaye this cup from me. Neuertheless
nat that I wyll but that thou wylte be done.

And he came and founde them slepyng, and
sayd to Peter: Simon slepest thou? Couldest
nat thou watche with me one houre? watche
ye, and pray lest ye enter into temptacion, the
spirryte is redye, but the flesshe is weake. And
agayne he went away and prayed, and spake
the same wordes. And he returned and found
them a slepe agayne: for theyr eyes were
heuye: neyther wyst they what to answere hym.
And he came the thyrde tyme, and sayde vnto
them: slepe hence forth, and take your ease, it
is ynoughe. The houre is come, beholde the
son of man shalbe delyuered into the handes
of synners. Ryse vp, let vs go. Lo he that be-
trayeth me, is at hande.

And immedyatlye whyle he yet spake, came
Mat. xxvi. d Judas one of the .xii. and with hym a greate
nõbre of people with swerdes & staues from

pellay quæ futurus sum ante
eadem vos in Galilæam. Pe-
trus autem dixit illi. Etiam
si omnes offendiculum pati
fuerint, at non ego. Et dicit
illi Iesus: Amen dico tibi,
quod hodie in nocte hac pri-
us quam bis gallus cecinerit,
ter abnegabis me. Et ille ve-
hementius dicebat. Imo si me
oportuerit commori tibi non
te abnegabo. Similiter au-
tem et omnes dicebant.

Et venit in locum, cuius no-
men Gethsemani. Et dicit
discipulis suis: Sedete hic
donec digressus orauero. Et
assumit Petrum, & Iacobum,
et Ioannem secum, coepitque
expauescere et angi. Et di-
cit illis: Dolore afficitur a-
nima mea vsque ad mortem
manete hic, et vigilate. Et
progressus paululum, pro-
stratus est in terram, et ora-
uit vt si possibile esset, trans-
iret a se hora, et dicebat Ab-
ba pater omnia possibilia
sunt tibi, auser poculum a me
hoc, Verumtamen non quid
ego velim, sed quid tu.

Et venit, et offendit eos
dormientes, dicitque Petro:
Simon dormis? non potu-
isti vnam horam vigilare?
Vigilate et orate, ne venia-
tis in tentationem. Spiritus
quidem promptus, ac caro
infirma. Et rursum digressus
orabat, et eundem dixit ser-
monem. Et reuersus offendit
illos rursum dormientes, e-
rant enim oculi eorum gra-
uati, neque sciebant quid illi
essent responderent. Et venit tertio
dicitque illis. Dormite post
hac et requiescite. Sufficit.
Venit hora, ecce traditur fi-
lius hominis in manus pecca-
torum. Surgite, eamus. Ec-
ce qui prodidit me, appro-
pinquat.

Et continuo ad huc eo lo-
quente, accedit Iudas, qui
erat vnus e duodecim, & cum
illo turba multa cum gladiis
et fustibus a summis sacerdo-

tibus et scribis.et senioribus
Vsserat autem is q̃ prodeba
bat eum cõmune signum illis
dicens: Quemcunq; osculatus
fuero, ipse est, comprehendite
illum, & abducite caute Et cũ
venisset, protinus accedit ad
illum, dicitq; ei: rabbi: rabbi
ac deosculatus est eum. Illi ve
ro iniecerunt in illum manus
suas et comprehenderunt eũ.
Vnus autem quispiam ad
stantium educto gladio percussit
seruum summi sacerdotis &
amputauit eius auriculam.

Et respondens Iesus dixit
illis: Tanq̃ ad latronẽ existis
cũ gladiis ac fustibus ad com
prehendendum me, quotidie
eram apud vos in tẽplo docẽs
et nõ cõprehendistis me: sed
sta sunt, vt impleãtur scrip
ture. Et relicto illo, oẽs fu
gerunt. Et vnus quispiã ado
lescẽtulus, sequebatur illum
circumamictus sindone super
nudum, & comprehendunt
illum: at ille reiecta sindone, nudus ef
fugit ab illis.

Et abduxerũt Iesũ ad sum
mum sacerdotem, & conueni
unt cum illo oẽs summi sacer
dotes, & seniores, et scribe.
Et Petrus eminus seq̃batur
illum donec venisset in atrium
summi sacerdotis, et erat se
dens cum ministris, et ca
lefaciebat ad lumen.

Summi vero sacerdotes & to
tum concilium querebant ad
uersus Iesum testimonium, vt
morti traderẽt eum: nec inue
niebant. Nam multi falsum te
stimonium dicebant aduersus
illũ, nec erant satis idonea te
stimonia. Et quidã assurgebãt
et falsum testimoniũ ferebant
aduersus illum, dicentes: Nos
audiuimus eũ dicentem: Ego
diruã tẽplum hoc, quod est ma
nibus factum, & in tribus die
bus aliud sine manibus factũ
extruã. Et nec sic quidẽ satis i
donea erãt testimonia illorũ.

Et surgens summus sacerdos
in mediũ interrogabat Iesum

the hye prestes and Scrybes and elders. And Luc. xxii. f. Iohn. xviii.
he that betrayed him had giuen them a gene-
ral token, sayeng: whosoeuer I do kysse, he it E
is: take hym and lede hym away warely. And
assone as he was come, he went streyght way
to hym, and sayd vnto hym: mayster, mayster,
and kysled him. And they layde theyr handes
on hym, and toke hym. And one of them that
stode by, drue out his swerde and smote a ser-
uaunt of the hie Prestes, and cut of his eare.

And Jesus aunswered and sayd vnto them
ye be come out as vnto a theke with sweardes
and with staues, for to take me. I was dayly
with you in the temple teachinge, and ye toke
me nat: but that the scryptures shulde be ful-
fylled. And they all forsoke him, and ranne a-
way. And there folowed him a certaine ponge
man clothed in lynnen vpon the bare, and the
ponge men caught hym, and he lefte his lyn-
nen and fledde from them naked.

And they led Jesus away to the hyest preest Mat. xxvi. f.
of al, and to him came al the hye preestes, and Luc. xxii. f.
the elders, and the Scribes. And Peter tolo- Iohn. xviii.
wed hym a greate waye of, euen vnto the pa-
lesse of the hye Preeste, and satte with the ser-
uauntes, and warmed hym selfe at the fyer.

And the hye Preestes and all the counsayle F
soughte for wytnes agaynst Jesu to put hym
to deathe and founde none. Yet many beare
false wytnes agaynst hym, but theyr wytnes
agreed nat togither. And there arose certaine
and brought false wytnes against hi, saieng:
We harde hym saye. I wyll destroy this tem- Iohn. ii.
ple made with handes, and within thre dayes
I wyl bylde an other made without handes.
But theyr wytnesse agreed nat togyther.

And the hiest preest stode vp amongest them:
and axed Jesus saieng: answerest ỹ nothynge
How is it that these bere wytnes against thee
And he held his peace, & answered nothyng.

Agayne

Agayne the hyeſt prieſt ared hym, & ſayd vnto hym: Arte thou Chryſte the ſone of the bleſſed And Jeſ⁹ ſayde: I am. And ye ſhall ſe the ſon of mā ſyt on the ryght hande of power & come in the cloud⁹ of heauen. Then the hyeſt prieſt rent hȳ clothes and ſayde: what nede we any further of wytneſſe: ye haue harde the blaſſephemy, what thynke ye. And they all gaue ſentence, that he was worthye of deathe. and ſome beganne to ſpytte at hym, and to couer hys face, and to beate hym with fyſtes, and to ſaye vnto hym: reade vnto vs. And the ſeruauntes bufketed him on the face.

G And as Peter was benethe in the paleſſe, there came out one of the wēches of the hyeſt prieſt, & when ſhe ſawe Peter warmyng hym ſelfe ſhe loked on hi and ſayde: waſt nat thou alſo with Jeſus of Nazareth? And he denied it ſayenge: I knowe hym nat, neyther wote I what thou ſayeſt. And he wente oute into the porch and the cocke crewe. And a damſel ſaw him, and agayne began to ſaye to them that ſtode by: this is one of them. And he denyed it againe. And anone after, they that ſtode by ſayde agayne to Peter: Surely thou arte one of them, for thou arte of Galyle, and thy ſpeache agreeth thereto. And he beganne to curſe and ſweare, ſayenge. I knowe nat this manne of whome ye ſpeake. And agayne the Cocke crewe, and Peter remembred the word that Jeſus ſayde vnto him: before the Cocke crowe twyſe, thou ſhalt denye me thryſe, and begānne to wepe.

Mat. xxvi. g. Luc. xxii. f. Joh. xviii. c.

Mat. xxvii. c Luc. xxii. f. Joh. xviii.

¶ The. xv. Chapter.

A ND anone in dawnynge ỹ hye prieſtes helde counſel with the Elders and the Scrybes, & the whole congregacyon and bound Jeſus and led him awaye, and deliuered him to Pilate. And Pilate ared him: arte thou the kynge of the Jewes. And he anſwe-

A Mat. xxvii. Luc. xxiii. a. Joh. xviii.

dens? Nos reſpondes quic quam? Quid tibi obijciunt teſtimonia? At ille tacebat nec quicq̄ reſpondebat. Rurſū ſacerdos interrogauit, et dicit illi. Tues ille Chriſtus filius benedicti? Ille ſus autem dixit. Ego ſum: & videbitis filium hominis ſedentē a dextris virtutis, & venientē in nubibus cœli. Scindens autē ſacerdos dilacerans veſtimenta ſua, dixit. Quid prętes opus habemus teſtibus? Audiſtis blaſphemiam. Quid vobis videtur? Illi vero omes condemnauerunt eū eſſe reū mortis. Et cœperunt quidam conſpuere in eū, & obtegere faciē illi⁹, & colaphis eū cedere et dicere illi. Prophetiza. Ac miniſtri alapas illi impingebant. Et cum eſſet Petrus in atrio inferius, venit vna ancillarū ſummi ſacerdotis, cūq̄ vidiſſet Petrum calefaciētē ſe, intuita illū dicit: Et tu cum Nazareno Ieſu fuiſti? At ille negauit dicens. Nō noui, nec ſcio quid dicas. Et exiuit foras in veſtibulū, & gallus cecinit. Et ancilla cum vidiſſet eū, rurſū cepit dicere his qui aſtabāt: Hic ex illis eſt. At ille rurſum negabat. Ac paulo poſt iterum qui aſtabant, dicebāt Petro: Vere ex illis es, nam & Galilæus es & loquela tua conuenit. At ille cepit execrari ac deierare. Nō noui hominē iſtū, de quo dicitis. Et ſtatim gallus cecinit. Recordatuſq̄ ē petrus verbi quod dixerat illi Ieſus: Priuſq̄ gallus cecinerit bis ahnegabis me ter, cepit flere.

¶ CAPVT

ET confeſtim diluculo cōſilio inito, ſummi ſacerdotes cum ſenioribus & ſcribis ac toto concilio, vinctū Ieſum adduxerūt, tradiderūtq̄ Pilato. Et interrogauit eū Pilatus: Tu es ille rex Iudæorū? At ille reſpon-

deus, dixit illi: Tu dicis. Et accusabant eum summi sacerdotes de multis. Pilatus autem rursus interrogauit illum dicens: Non respondes quicquam? Ecce quam multa aduersus te testantur. Iesus autem deinde nihil respondit, ita vt admiraretur Pilatus.

Cæterum in festo dimittebat illis vnum vinctum, quemcunq; postulassent. Erat autem qui dicebatur Barrabas, qui cum seditionis autoribus fuerat vinctus, qui per seditionem cedem patrauerat. Et cum exclamasset turba, cœpit flagitare vt faceret, quemadmodum semper fecerat ipsis. Pilatus autem respondit eis dicens: Vultis dimittã vobis regem illum Iudeorum? Sciebat enim, quod propter inuidiam tradidissent illum Summi sacerdotes. Sũmi vero sacerdotes cõcitauerũt turbã vt potius Barrabã dimitteret ipsis

Pilatus autem respondens rursum ait illis. Quid igitur vultis faciam ei, quem dicitis regem Iudæorum? At illi rursum clamauerunt. Crucifige istum. Pilatus autem dicebat illis. Quid enim mali fecit? At illi vehementius clamauerunt: Crucifige eum. Pilatus vero volẽs turbæ facere satis, dimisit illis Barrabam, & tradidit Iesum flagellatum vt crucifigeretur.

Milites autem abduxerunt eum intrò in atriũ, quod est prætorium, et conuocant totam cohortem, et induunt illum purpurã, et circumponunt ei cõtextã spinis coronã et cœperunt salutare illum: Aue rex Iudeorum. Et verberabant illius caput arundine, & inspuebant in illũ, et positis genibus adorabant illum.

Et cum illusissent ei, exuerunt eum purpura, & induerunt illum vestibus propriis et educunt eum vt crucifigerent

red and sayde vnto hym: thou sayest it. And the hye Preestes accused hym of many thynges. Wherefore Pylate axed hym agayne sayenge: Answerest thou nothynge? beholde howe many thinges they lay vnto thy charge Jesus yet aunswered neuer a worde, so that Pylate merueyled. Mat. xxvii. Luc. xxiii.

B

At that feast Pylate was wonte to delyuer at theyr pleasure a prysoner, whosoeuer they wolde desyre. And there was one named Barrabas, which lay bonde with them that made insurrection, and in the insurrection commytted murther. And the people called vnto hym and began to desire accordyng as he had euer done vnto them. Pylate answered them and sayd: Wyl ye that I loose vnto you the kyng of the Jues? For he knewe that the hye Preestes had delyuered him of enuye. But the hye Preestes hadde moued the people: that they shulde rather delyuer Barrabas vnto them. Mat. 27. b. Luc xxii. c. Jo. xviii. g

D

And Pylate aunswered agayne, and sayde vnto them: what wyll ye then that I do with him whom ye call the kyng of the Jues? And they cryed agayne: crucifye him. Pylate sayd vnto them: what euyl hath he done? And they cryed the more feruently: crucifie him. And so Pylate wyllinge to content the people loosed them Barrabas, and delyuered Jesus when he had scourged hym, for to be crucyfyed.

And the soudyours led hym awaye into the comen hall, and called togyther the whole multitude, and they clothed him with purple, and they platted a crowne of thornes & crowned hym withall, and began to salute hym. Hayle kynge of the Jewes. And they smote him on the heade with a reede, and spyt vpon him, and kneled downe and worshipped him.

A

C

And when they had mocked hym, they toke the purple of hi, and put his owne clothes on him, and led him out to crucify him. And thei Mat. xxvii. Luc. xxiii.

com-

compelled one that passed by, called Symon of Cyrene (whiche came out of the feelde, and was father of Alexander and Rufus) to bere his crosse. And they broughte hym to a place named Golgotha (which is by interpretacio, the place of dead mens sculles) and they gaue hym to drynke, wyne myngled with myrre, but he receyued it nat.

at. 28. x. xxvii. And when they had crucified hym they parted his garmentes, castynge lottes for them, what euery man shulde haue. And it was about the thyrde houre, and they crucified him h. xix. d. And the tytle of his cause was wrytten: The kynge of the Iewes. And they crucifyed with hym two theues, the one on the ryght hande, yy. xlii. and the other on hys lefte hande. And the Scrypture was fulfylled whiche sayeth: he was counted amonge the wycked.

And they that went by, rayled on hym: waggynge theyr heades and sayenge: A wretche, that destroyest the temple, and buyldest it in thre dayes: saue thy selfe, and come downe from the crosse. Lykewyse also mocked hym the hie preestes amonge them selues with the Scrybes and sayde: he saued other men, hym selfe he can nat saue. Let Christ the kynge of Israell nowe dyscende from the crosse, that we maye se and beleue. And they that were crucyfyed with hym, checked hym also.

D And when the syxte houre was come, darkenes arose ouer all the earth vntyll the nynthe houre. And at the nynthe houre Jesus cryed sal xxi. A with a loude voyce sayeng: Eloy, Eloy, lama zabathany, whiche is if it be interpreted, my God, my God, why hast y forsaken me. And some of them that stode by, when they harde that: sayd, beholde he calleth for Helyas. And one ran, and fylled a sponge ful of vynegre, & put it on a rede, and gaue him to drynke, sayenge: Let him alone, let vs se whether Helias wyll

rent eum. Et coegerunt praetereuntem quendã Simonem Cyrenaeum, qui veniebat de agro, patrem Alexandri et Rufi, vt tolleret crucem eius. Et ducunt eum in Golgotha locum, quod est, si interpretetis, Caluariae locus. Et dederant illi bibere myrrhatum vinum, sed ille non sumpsit.

Cumq; crucifixissent eum, partiti sunt vestimenta eius, mittentes sortem super illa, quis quid tolleret. Erat autem hora tertia, et crucifixerunt eum. Et erat inscriptio causae illius inscripta: Rex Iudaeorum. Et cum eo crucifigunt duos latrones, vnum a dextris, et alterum a sinistris eius. Et impleta est scriptura quae dicit. Et cum iniquis deputatus est.

Et qui praeteribant, conuiciabantur illi mouentes capita sua, ac dicentes: Ve, qui demoliris templum, et in tribus diebus extruis, serua teipsum, et descende de cruce. Similiter et summi sacerdotes illudentes inter se cum scribis, dicebant: Alios seruauit, seipsum seruare non potest. Christus ille rex Israell descendat nunc de cruce, vt videamus et credamus. Et qui crucifixi fuerant cum illo, probra iaciebant in eum.

Cum vero facta esset hora sexta, tenebrae ortae sunt super totam terram, vsq; ad horam nonam: Et hora nona clamauit Iesus voce magna dicens: Eloi, eloi, lamasabathani, quod est, si quis interpretetur, Deus meus, deus meus, cur me dereliqui. Et quidam adstantium, cum audissent dicunt. Ecce Heliam vocat. Accurrit autem quidam, et impleta spongia aceto, impositaq; arundini, potum dabat illi, dicens. Sinite, videamus an veniat Et

Belias ad deponendum eum
Iesus autem emissa voce
magna expirauit. Et velum
templi scissum est in duas par
tes a summo vsq; ad imum.
Cum vidisset autem Centurio
qui adstabat ex aduerso illi
quod sic emisso clamore ex
pirasset, dixit: Vere homo
hic erat filius dei. Erant au
tem et mulieres e longinquo
spectantes, inter quas erat Ma
ria Magdalene, & Maria
Iacobi parui, et Ioſe mater
& Salome: quæ etiam cum
essent in Galilea sequute fu
erant illum, et ministraue
rant ei: aliæq; complures,
quæ simul ascenderant cum
eo Hierosolimam.
Et cum iam venisset vespera,
quoniam erat parasceue, quæ
præcedit sabbatum venit Io
seph ortus ex ciuitate Ari
mathea, honestus senator,
qui et ipse erat expectans
regnum dei: & sumpto au
dacia ingressus est ad Pila
tum, petiit ab eo corpus Ie
su. Pilatus autem admiratus
est, si iam mortuus esset et ac
cersito ad se Centurione, in
terrogauit illum an iam dud
um mortuus fuisset. Et re
cognita ex Centurione, do
nauit corpus ipsi Ioseph. Et
is mercatus sindonem depo
situm eum inuoluit sindoni,
deposuitq; in monumento,
quod erat excisum e petra.
Et aduoluit lapidē ad ostiū
monumenti. At Maria
Magdalene, et Maria Ioſe
spectabant, vbi poneretur.

CAPVT. XVI.

ET cum præteriisset sab
batum, Maria Magda
lene, & Maria Iacobi,
et Salome emerunt aromata,
vt venirent et vngerent eum.
Et summo diluculo diei pri
mi sabbatorum veniunt ad
monumentū, exorto sole, di
cebāt inter sese. Quis reuol
uet nobis lapidē ab ostio mo

wyll come and take him downe.

But Jesꝰ cryed with a loude voyce, & gaue vp the goſt. And the vayle of the temple dyd rent in two peces from the tope to the bottome. And when the Centuryon which stode before him, sawe that he so cryed & gaue vp the goſt he sayde: truly this man was the son of God. There were also wome a good way of beholdyng him: among whom was Mary Magdalen, and Mary the mother of James the lytle & of Joſes, and Mary Salome: whiche also whē he was in Galyle, folowed him, and mynistred vnto him: and many other, women whiche came vp with him to Jerusalem.

And nowe when nyght was come (bycause E
it was the euenynge that goeth before the sab Mat. 27.
both) Joſeph of Aromathya a noble Coun- Luc. xxiii.
cellour, which also loked for the kingdome of John. 19.
God, came & wēt in boldly vnto Pylate, and begged the bodye of Jesu. And Pylate mer-
ueyled that he was all redy deade, and called vnto him the Centuryon, and axed of him whether he had bene any whyle deade. And when he knewe the trueth of the Centuryon, he gaue the body to Joſeph. And he bought a lynnenne clothe, and toke him downe, and wrapped hym in the lynnen clothe, and layde him in a tōbe that was hewen out of the roke and rouled a stone vnto the doze of the sepulcre. And Mary Magdalen and Mary Joſes beheldē where he was layde.

The. xvi. Chapiter.

AND when the Sabboth day was past A
Mary Magdalen & ✣ Mary Jacoby Luc. xxiii.
& Salome, bought odours that they myght John. 19.
come and anoynt him. And earlly in the moz
ning the nexte daye after the Sabboth daye they came vnto the sepulcre, when the Sone was ryſen. And they ſatde one to an other: Who shall rolle vs away the stone from the

doze

dooze of the sepulcre? And when they loked, they sawe howe the stone was rouled awaye: for it was a verye great one. And they wente into the sepulcre, and sawe a ponge man sytynge on the ryghte syde, clothed in a longe whyte garmente, and they were abassched.

B And he sayde vnto them, be nat afrayde: ye seke Jesus of Nazareth, which was crucified He is rysen, he is nat here. Beholde the place where they put hym. But go your waye and tell his dyscypples, and namely Peter: he wyll go before you into Galile: there shal ye se him as he sayde vnto you. ✠ And they wente out quickely, and fled from the sepulcre. For they trembled and were amased. Neither said they any thing to any man, for they were affraide.

✠ When Jesus was rysen the morowe after the Saboth day, he appered fyrst to Mary Magdalen, out of whom he cast seuen deuils And she wente and tolde them that were with him, as they moned and wepte. And though they harde he was a lyue, and had appered to her: yet they beleued it nat. After that, he appered vnto two of them in a straunge fygure as they walked and wente into the countrey: And they went and tolde it to the remenaunt and they beleued them neyther. ✠

C ✠ After that, he appered vnto the eleuen as they sat at meate: and cast in they? tethe they? vnbeleue and hardnesse of harte: bicause they beleued nat them whiche had seene hym after his resurrection. And he sayd vnto them: Go ye into all the worlde, and preache the gladde tydynges to all creatures, he that beleueth and is baptised, shalbe saued. But he that beleueth nat shalbe dampned.

And these thinges shal folowe them that beleue: In my name they shal cast out deuyls & shal speke with newe tonges, and shal kyl serpentes. And if they drynke any deadly thinge it shall

eum? Et cum respexis-sent vident lapidem esse revolutum, nam erat magnus valde. Et ingressi in monumentum, viderunt adolescentem sedentem a dextris amictum stola candida, et expauerunt.

At ille dicit eis: Ne expauescatis: Iesum queritis Nazarenum, qui fuit crucifixus, surrexit non est hic, ecce locus vbi posuerant illum. Sed abite dicite discipulis eius, & Petro quod ille precedit vos in Galileam: illic eum videbitis, sicut dixit vobis. Et abeuntes cito fugerunt a monumento. Habebat enim illas tremor et stupor, nec cuiq̃ quicq̃ dicebant, timebant enim.

Cum surrexisset autem Iesus mane primo die sabbati apparuit primũ Marie Magdalene, de qua ejecerat septem demonia. Illa profecta renunciauit his qui cum illo fuerant lugentibus ac flentibus. Et illi cum audissent quod viueret, ac visus esset ab illa, nõ crediderunt. Post hæc autem duobus ex ipsis ambulantibus apparuit in alia forma, euntibus rus. Et illi abierunt, ac renunciauerunt reliquis, nec his illis crediderunt.

Postea discumbentibus illis vndecim apparuit, et exprobrauit illis incredulitatem suam, et cordis duritiã quod his qui ipsum vidissent resurrexisse, non credidissent. Et dicebat eis: Ite in mundum vniuersum, et predicate euangelium omni creature. Qui crediderit, & baptizatus fuerit, salvus erit. Qui vero non crediderit condemnabitur.

Porro signa eos qui crediderint, hæc subsequentur. Per nomen meum demonia eicient, linguis loquentur nouis, serpentes tollent, et si quid letale biberint,

non nocebit eis. Super ægros manus imponent, & bene habebunt.

Itaque dominus quidem postquam locutus fuisset eis, receptus est in cœlum, et consedit a dextris dei.

Illi vero egressi prædicauerunt vbique domino cooperante, et sermonem confirmante per signa subsequentia.

it shall nat hurte them. They shall laye theyr handes on the sycke, and they shall recouer. So then when the Lorde had spoken vnto them, he was receyued into heauen, and sat hym downe on the ryght hande of God. And they went forth and preched euery where. And the lorde wrought with them, and confyrmed the worde with myracles that followed. ✠

EVANGELII SECVNDVM MARCVM. FINIS.

¶ Here endethe the Gospell of Saynt Marke the Euangelyst.

PROLOGVS.

QVONIAM cõplures aggressi sunt cõtexere narrationem earũ quæ iter nos certissime fidei sunt, rerum: sicuti tradiderunt nobis hi, qui ab initio suis oculis viderant, ac pars aliqua fuerant eorum quæ narrabant: visum est & mihi, vt cunctis ab initio exacta diligentia perquisitis, deinceps tibi scriberem optime Theophile, quo agnoscas eorum, de quibus edoctus fuerat, certitudinem.

¶ A prologe of Saynt Luke.

FORASMUCHE as manye haue taken in hande to compyle a treatyse of those thynges which are surely knowen amonge vs, euyn as they declared them vnto vs, whiche from the begynnynge sawe them theyr selues and were mynysters at the doynge: I determyned also, as sone as I had serched out dylygentlye all thynges from the begynnynge, that then I wolde wryte vnto the good Theophylus, that thou myghtyste knowe the certaynte of those thinges wherof thou arte informed.

The

The gospell after Saynt Luke the Euangelyste.

The fyrste Chapiter

EVANGELIVM SECVNDVM LVCAM.

CAPVT.PRIMVM.

A THERE was in ȳ dates of Herode the kynge of Jurye a certayne Preest named Zacharias, of ȳ course of Abia & his wyfe was of the doughters of Aaron: and her name was Elyzabeth. Bothe were perfecte before God, and walked in al the lawes and ordynaunces of the Lorde, that no man coulde fynde faulte with them. And they had no chyld, bycause that Elyzabeth was baren and both were well stryken in age.

Leui. xi. And it came to passe, as he executed the prestes office before god, as his course came accordinge to the custome of the prestes office, his lot was to burne incense. And he wente into the temple of the Lorde, and the whole multitude of the people were without in prayer while the incense was aburning. And there appered vnto hym an Jungell of the Lorde standyng on the ryght syde of the aulter of incense. And whē zacharias sawe hym, he was abashed, and feare came on him.

The Jungell said vnto him: feare not zacharye, for thy prayer is harde: And thy wyfe Elyzabeth shal bere the a son, and thou shalt call his name Johñ, and thou shalt haue ioye and gladnes, and many shall reioyce at his

FACTVM EST AVTEM DIEBVS HEROdis regis Iudee sacerdos quidā nomine Zacharias de vice Abia, & vxor illi de filiabus Aaron, & nomen eius Elizabeth. Erant autem iusti ambo coram deo incedentes in omnibus preceptis & iustificationibus domini, irreprehensibiles: & non erat illis proles, eo quod esset Elizabeth sterilis, et ambo prouecte iam essēt ætatis.

Factum est autem cum sacerdotio fungeretur Zacharias in ordine vicis sue coram deo, secundum consuetudinem sumptionis sacerdotalis, sors illi obuenit, vt odores incenderit, intrans in templum Domini: et omnis multitudo populi precabatur foris tempore thymiamatis. Apparuit autem illi angelus Domini, stans a dextris altaris, in quo thymiamata solent adoleri. Et Zacharias turbatus est eo viso, ac timor irruit super eum. Ait autem ad illum angelus.

Ne timeas zacharia, quoniam exaudita est deprecatio tua. Vxor tua Elizabeth pariet tibi filium, et vocabis nomen eius Iohannem: et erit gaudium tibi & exultatio, & multi super ortu eius gaudebunt.

Erit enim magn⁹ coram do-
mino, et vinum, siceramq;
non bibet. Et spiritu sancto
replebitur iam inde ab vte-
ro matris sue, multosq; filio-
rum Israel conuertet ad do-
minum deum ipsorum.
Et ipse præcedet ante illum
cum spiritu et virtute Hę-
lie, vt conuertat corda pa-
trum in filios. inobedientes
ad prudentiam iustorum,
vt paret domino plebem
perfectam.

Et dixit Zacharias ad an-
gelum: Quo argumento istud
cognoscam? ego enim sum
senex, et vxor mea prouecte
ętatis est. Ac respondens
angelus dixit ei. Ego sum
Gabriell, qui astiti in con-
spectu dei, missusq; sum vt
loquar ad te & hęc tibi lęta
nuntiem. Et ecce futurum
est, vt sis tacitus, nec fari pos-
sis ad eum vsq; diem, quo
hęc fiant, eo q; non credidisti
verbis meis, quę implebun-
tur in tempore suo.

Et erat populus expectans
Zachariam, et mirabantur q;
moraretur in templo. Egres-
sus autem non poterat loqui
illis. Et cognouerunt q; vi-
sionem vidisset in templo. Et
ipse innuebat illis: perman-
sitq; mutus.

Et accidit vt impleti sunt
dies officii eius abiit in do-
mum suam. Post hoc autem
dies concepit Elizabeth
vxor eius, et occultabat se
mensibus quinq;, dicens:
Sic fecit mihi dominus in di-
ebus quibus me respexit, vt
auferret probrum meum in-
ter homines.

In mense autem sexto mis-
sus est Angelus Gabriel a
deo in ciuitatem Galilee,
cui nomen Nazareth, ad vir-
ginem desponsatam viro, cui
nomen erat Ioseph, de do-
mo Dauid ac nomen virgi-
nis Marie. Et ingressus
angelus ad eam, dixit: Ave

byrthe. For he shalbe great in the syght of the lorde and shal neither drinke wine nor strong drynke. And he shalbe fylled wt the holy goost euyn in his mothers wombe: and of the chyldren of Israell shall he turne to theyr Lorde God. And he shal go before hym in the spirite and power of Helyas, to tourne the hertes of the fathers to the chyldren, and the vnbeleuers to the wisdome of the iust men to make the people redy for the Lorde. B

And Zacharyas sayde vnto the aungell: whereby shal I know this: seyng that I am olde, and my wyfe wel stryken in yeares. And the angell answered and sayd vnto hi. I am Gabryell that stande in the presence of God and am sent to speake vnto the: and to shewe the these glade tydynges. And beholde thou shalt be dõme, and nat able to speake, vntyll the tyme that these thynges be perfourmed, bycause thou beleuest nat my wordes which shalbe fulfylled in theyr season. Psalm. 33. Mala. 4. and. viii.

And the people wayted for Zacharyas & C
merueyled that he taryed in the temple. And when he came out, he could nat speake vnto thẽ. Wherby they perceyued that he had sene some vysyon in the temple. And he beckened vnto them, and remayned speacheles.

And it fortuned, assone as the tyme of his office was out, he departed home into hys owne house. And after those dales, his wife Elyzabeth conceyued, and hyd her selfe fyue moneth sayeng. Thys wise hath god delte with me in the dayes when he loked on me, to take frõ me the rebuke that I suffred among men

And in the syxe moneth the aũgel Gabryel was sent from god into a cytte of Galyle, named Nazareth, to a vyrgin spoused to a man whose name was Joseph, of the house of David, and the virgyns name was Mary. And the aũgel went in vnto her, and sayde: Hayle

full

full of grace, the lorde is with the: blessed arte thou amonge women.

When she sawe him, she was abashed at his sayeng, and cast in her mynde what maner of salutacion that shulde be. And the angel sayd vnto her fere nat Mary: for thou hast founde grace with God. Lo, thou shalte conceyue in thi wombe, and shalt bere a son, and shalt cal his name Jesus. He shalbe great, and shalbe called the son of the hiest. And the Lorde god shal giue vnto him the seat of his father Dauid, and he shal raigne ouer the house of Jacob for euer: & of his kyngedome shalbe none ende. Then sayd Mary vnto the angel. How shall this be, seyng I knowe nat a man? And the angel answered, and said to her: The holy gost shal come vnto the, and the power of the hiest shal ouershadowe the. Therfore also the D holy thinge which shalbe borne, shalbe called the son of god. And beholde thy cosyn Elyzabeth hath also conceiued a son in her age: and this is her sixte moneth thoughe she be called barren: for with god can nothyng be vnpossible. And Mary saide beholde the hande mayden of the Lorde, be it vnto me euen as thou hast sayd. ✠ And the angel departed frō her.

✠ And Mary arose in those dayes, and went into the mountaines with hast, into a cytie of Jurye, and entred into the house of Zachary, and saluted Elyzabethe. And it fortuned as Elyzabeth harde the salutacion of Mary, the babe sprang in her belly. And Elizabeth was fylled with the holye Ghost, and cryed with a C loude voyce, and sayde: Blessed arte thou amonge the women, and blessed is the fruyte of thy wombe. And whence happeneth thys to me that the Mother of my Lorde shoulde E come to me? For lo, assone as the voice of thy salutacyon sounded in myne eares, the babe sprange in my belly for ioye. And blessed arte thou

gratiosa, dominus tecum, benedicta tu inter mulieres.

Illa vero cum vidisset, turbata est super oratione eius, et cogitabat qualis esset ista salutatio. Dixit autem angelus ei: Ne timeas Maria, inuenisti enim gratiam apud deum. Ecce concipies in vtero, & paries filium, et vocabis nomen eius Iesum. Is erit magnus, & filius altissimi vocabitur, et dabit illi dominus deus sedem Dauid patris ipsius, regnabitq; super domum Iacob in aeternum, & regni eius non erit finis. Dixit autem Maria ad Angelum: Quomodo erit istud, quandoquidem virum non cognosco? Et respondens angelus, dixit ei: Spiritus sanctus superueniet in te, et virtus altissimi obumbrabit tibi. Quapropter & quod nascetur sanctum vocabitur filius dei. Atq; ecce Elizabeth cognata tua, et ipsa concepit filium in senectute sua, et hic mensis est sextus illi, quae dicebatur sterilis: quia non erit impossibile apud deū omne verbū. Dixit autē Maria: Ecce ancilla dñi, fiat mihi secundum verbum tuum. Ac discessit ab illa angelus.

Exurgens autem Maria in diebus his abiit in montana cum festinatione in ciuitatem Iudae: et intrauit in domum Zachariae, ac salutauit Elizabeth. Et factum est, vt audiuit salutationem Mariae Elizabeth, saltit infans in vtero eius. Et repleta est spiritu sancto Elizabeth, exclamauitq; voce magna, et dixit: Benedicta tu inter mulieres, & benedictus fructus ventris tui. Et vnde hoc mihi veniat mater domini mei ad me? Ecce enim vt facta est vox salutationis tuae in auribus meis, exultauit prae gaudio infans in vtero meo. Et beata

quę credidit: quoniam perficientur ea quæ dicta sunt ei a Domino.

Et ait Maria.

MAgnificat anima mea Dominum.

Et exultauit spiritus meus: in deo saluatore meo.

Quia respexit ad humilitatem ancille sue: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: & sanctum nomen eius.

Et misericordia eius ī progenies & progenies: timentibus ipsum.

Prestitit robur per brachium suum, dispersit superbos: cogitatione cordis ipsorum.

Detraxit potentes de sedibus: & exaltauit humiles.

Esurientes implevit bonis: & diuites dimisit inanes.

Suscepit Israell puerum suum: vt memor esset misericordiæ.

Sicut locutus est ad patres nostros: ipsi Abraham et semini, eius in æuum. Amen

Mansit autem Maria cum illa circiter mensibus tribus, et reuersa est in domum suam.

Elizabete vero impletum est tempus pariendi, & peperit filium. Et audierunt vicini & cognati eius, quod magnifice dominus misericordia sua vsus esset erga illam, et gratulabantur ei.

Et factum est in die octauo, venerunt ad circumcidendū puerū, et vocabant eum nomine Patris sui zachariam. Et respondens mater eius, dixit: Nequaquam. sed vocabitur Ioannes. Et dixerunt ad illā: Nemo est in cognatione tua, qui vocetur isto nomine. Innuebant autem patri eius quid vellet vocari eum. Et postulatis tabellis, scripsit thou that beleuedest: for those thynges shalde perfourned, which were tolde the frō ỹ lorde

¶ And Mary sayde.

MY soule magnyfieth the Lorde.

And my spirite reioyseth in God my Sauyoure. ✠

For he hath loked on the poore degree of hys hand mayden: beholde nowe from hence forthe shall all nacyons call me blessed.

For he that is myghtye had don to me greate thynges, and holy is his name,

And his mercy is on them that feare him throughout all generacyons.

He sheweth strengthe with his arme, he scattereth them that are proude in the ymagynacyon of theyr hartes.

He putteth downe the myghtye from their seates, and exalteth them of lowe degree.

He fylleth the hungri with good thinges and sendeth awaye the ryche emptye.

He remembreth mercye, and helpeth hys seruaunt Israell.

Euen as he promised to our fathers Abraham and to his sede for euer. So be it.

And Mary abode with her about .iii. monethes & returned agayne to her owne house

✠ Elyzabethes tyme was come ỹ she shuld be delyuered, and she brought forth a sonne.

And her neyghbours & her cosens harde tel, howe the lord had shewed great mercy vpon her, and they reioysed with her.

And it forthuned the eyght day, they came to circumcise the childe, and called his name Zacharias, after ỹ name of his father. Howe beit his mother answered, and sayde nat so but he shalbe called Iohn. And they sayde to her, There is none of thy kyn that is named with this name. And they made sygnes to his father: howe he wolde haue hym called. And he axed for wrytynge tables and wrote:

sayenge.

sayeng: his name is John. And they marueyled all. And his mouthe was opened immedyatly, and his tonge also, and he speake lawdynge God. And feare came on all them that dwelte nye vnto them. And all these sayenges were noysed abrod throughe out all the whole countrey of Jurye, and all them that harde them layde them vp in theyr hartes sayenge. What maner chylde shall this be? And the hande of the Lorde was with him.

¶ And his father Zacharyas was filled with the holy ghost, and prophesyed sayenge

BLysed be the lorde God of Israel, for he hath visited, and redemed his people. ✝ And hath rayse vp an horne of saluacyon vnto vs in the house of hys seruaunte Dauyd.

Psal. 73. Psal. 131. b. Psal. xxii. a. Psal. xxx. b. Jere. xxxi. Ezech. xxx.

Euyn as he promysed by the mouthes of hys holye Prophetes whiche were sence the worlde beganne.

That we shuld be saued from our enemyes and from the handes of all that hate vs.

To fulfyll the mercy promysed to our fathers and to remembre his holy couenaunte.

And to performe the oth whiche he sware to our father Abraham, for to gyue vs.

That we delyuered out of the handes of our enemyes, myght serue him without feare

In all the dayes of our lyfe, in such holynes & ryghtwisenes as are except before him.

And thou chylde shalt be called the pphet of the hiest: for thou shalt go before the face of the lorde to prepare his wayes.

And to gyue knowlege of saluacyon vnto his people for the remyssyon of synnes.

Throughe the tender mercy of our God, whereby the daye sprynge from an hye hathe vysyted vs.

To gyue lyght to them that sat in darkenes and in shadowe of deathe, and to guyde

ste, dicens: Ioannes est nomen eius. Et admirati sunt vniuersi. Apertum est autem os eius illico, & lingua eius et loquebatur laudans deum. Et factus est timor per omnes vicinos eorum, et per montana regione Iudee diuulgabantur omnia verba hec, et posuerunt omnes qui audierant in corde suo, dicentes: Quis putas puer hic erit? Et manus domini erat cum illo.

Et Zacharias pater eius repletus est spiritu sancto, prophetauit dicens.

LAudandus dominus Deus Israel, quia visitauit & fecit redemptionem populo suo.

Et erexit cornu salutis nobis, in domo Dauid pueri sui

Sicut locutus est per os sanctorum, qui a seculo fuerunt, prophetarum suorum.

Horc vt seruaremur ab inimicis nostris, et de manu omnium qui oderunt nos.

Vt faceret misericordiam cum patribus nostris, ac memor esset testamenti sui sancti.

Pactus est iusiurandum quod iurauit ad Abraham patrem nostrum: ac daret nobis.

Vt sine timore de manu inimicorum nostrorum liberati seruiremus illi.

In sanctitate & iustitia coram ipso: cunctis diebus vite nostre.

Et tu puer propheta altissimi vocaberis, præibis enim ante faciem domini ad parandum vias eius.

Ad dandam scientiam salutis populo ipsius, per remissionem peccatorum eorum.

Per viscera misericordie Dei nostri, quibus visitauit nos, oriens ex alto.

Illuminare his qui in tenebris et in umbra mortis

sedebat, ad dirigendos pedes nostros in viam pacis.

Puer autem crescebat et confortabatur spiritu, erat in desertis, donec veniret dies, quo ostendendus erat apud Israelitas.

¶ CAPVT. II.

FActum est autem in diebus illis. Exiit decretum a Cæsare Augusto vt censeretur totus orbis. Hæc descriptio prima facta est præside Syrie Cyrenio. Et ibant omnes vt profiterentur in suam quisq; ciuitatem. Ascendit autem et Ioseph a Galilea de ciuitate Nazareth in Iudeam, in ciuitatem Dauid, quæ vocatur Bethleem, eo quod esset de domo et familia Dauid, vt profiteretur cum Maria desponsata sibi vxore, quæ erat prægnans.

Accidit autem cum essent ibi, completi sunt dies pariendi: Et peperit filium suum primogenitum, ac fasciis eum involuit, reclinauitq; eum in præsepio, q̃non esset eis locus in diuersorio.

Et pastores erant in regione eadem vigilantes, et excubantes excubias nocte super gregem suam. Et ecce angelus domini astitit illis, et claritas domini circumfulsit illos, et timuerunt timore magno. Et dixit illis Angelus Ne timeatis. Ecce enim annuncio vobis gaudium magnum, quod futurum est toti populo: quia natus est vobis hodie saluator, qui est Christus dominus, in ciuitate Dauid Et hoc vobis signum: Inuenietis infantem fasciis involutum, positum in præsepio. Et subito facta est cũ Angelo multitudo militiæ

our fete into the waye of peace.

And the chylde grewe and waxed stronge in spiryte, and was in wyldernes tyl the daye came when he shuld shewe him selfe vnto the Israelytes.

¶ The. ii. Chapiter.

AND it chaunsed in those dayes: that there went out a commaundement from Auguste the Emperoure, that all the worlde shulde be taxed. And this taxyng was the fyrst and executed when Syrenyus was Lyefetenaunt in Syrya. And euery man went vnto hys owne cytye to be taxed. And Ioseph also ascended from Galyle: oute of a cytye called Nazareth, into Iurye: vnto the cytye of Dauyd, whiche is called Bethleem, bycause he was of the house and lynage of Dauyd, to be taxed with Mary his spouled wyfe, whiche was with chylde.

And it foztuned whyle they were there, her tyme was come that she shulde be delyuered: And she broughte forth her fyrst begoten son and wrapped him in swadlynge clothes, and layde him in a maunger, bycause there was no rowme for them within the Inne.

And there were in the same regyon shepeherdes abydynge in the feelde, and watching theyr flocke by nyght. And lo, the angel of the lord stode harde by them, And the bryghtnes of the Lorde shone rounde aboute them, and they were sore affrayde. But the aungel sayd vnto them: be nat affrayde. For beholde, I brynge you tydynge of greate ioye that shall come to all the people: for vnto vs is borne thys day in the cytye of Dauyd, a Sauioure whych is Chryste the Lorde. And take thys for a sygne: ye shall fynde the chylde swadled and layde in a maunger. And streyght waye there was with the Aungell a multytude of

heauenly

heauenly soudyours, laudynge god and sayenge: Glorye to god an hye, and peace on the earth, and vnto men retoyslynge. ✠

C And it foztuned, assone as the aungels were gone awaye frome them into heauen, ✠ the shepeherdes sayd one to an other: let vs go euen vnto Bethlem, and se this thynge that is happened which the Lozde hath shewed vnto vs. And they came with hast: and found Mary and Joseph, & the babe layd in a maunget And when they had sene it, they pubysshed abzode the sayenge which was tolde the of that childe. And al that harde it, wondzed at those thinges whiche were tolde them of the shepeherdes. But Mary kepte all those sayenges, and pondzed them in her herte. And the shepeherdes retourned, prayslynge and laudynge God foz all that they hadde harde and seene, euen as it was tolde vnto them. ✠

[illegible. xii.a.] ✠ And when the eight dai was come, that the chylde shulde be cyzcumcysed, his name was called Jesus, which was named of the angel, befoze he was concepued in the wombe. ✠

D ✠ And when the tyme of theyz purysicacyon (after the lawe of Moyses) was come, they bzought him to Jerusalem, to pzesent hym to the Lozde (as it is wzytten in the lawe of the Lozde: euery man that fyzste opened the matrixe, shalbe called holy to the lozde) & to offre (as it is sayd in the lawe of the lozde) a payze of turtle doues, oz to yonge Pydgyons.

[at. i.a. xii.xii.a. xiii. a. xiii. b. xii. c. xii.xii.]

And beholde there was a man in Jerusalem whose name was Symeon. And the same man was iuste and feared God, and longed foz the consolacyon of Israell, and the holye goste was in him. And an answere was giuen him of the holye Ghoste, that he shulde nat se death, befoze he had sene the Lozde Chryste, And he came by inspyracyon into the temple. And when the father and mother bzoughte

ecclesiis laudantium deum et dicentium: Gloria in altissimis Deo, et in terra pax hominibus bone voluntatis.

Et factum est, vt discessissent ab eis angeli in celum et homines pastores loquebantur inter se: Transeamus iam Bethleem vsq; & videamus hoc quod audiuimus accidisse, quod dominus apparuit nobis. Et venerunt festinantes. & inuenerunt Mariam & Ioseph, et infantem positum in presepio. Cum. vidissent autem, diuulgauerunt de verbo, quod dictum erat ipsis de puero hoc. Et omnes qui audierunt mirati sunt de his, que dicta erant a pastoribus ad ipsos. Porro Maria conseruabat omnia verba hec, conferens in corde suo. Et reuersi sunt pastores glorificantes ac laudantes deum super omnib⁹ quę audierãt et viderant, ita vt dictũ fuerat ipsis.

Et postquam consumati sunt dies octo, vt circumcideretur puer, vocatum est nomen eius Iesus, quod vocatum erat ab angelo priusq; in vtero concipereture.

Et postq; completi essent dies purgationis eorum secundum legem Moſi adduxerunt eum Hierosolimam, vt sisterent eum domini. Omne masculinum adaperiens vulvam, sanctum domino vocabitur et vt darẽt hostiam secundum quod dictũ est in lege domini, par turturum aut duos pullos columbarum.

Et ecce homo erat Hierosolymis, cui nomen Symeon, & homo iste iustus ac pius, expectans consolationem Israel et spiritus sanctus erat super eum. Et responsum acceperat a spiritu sancto non visurum se mortem, nisi prius videret Christum domini. Et venit per spiritum in templum. Et cũ inducerẽt puerum Iesum parentes, vt faciarent secundũ

consuetudinem legis pro eo, ipse quoque accepit eum in vlnas suas, et laudauit deum, ac dixit.

NVNC dimittis seruum tuum domine secundum verbum tuum in pace.

Quia viderunt oculi mei salutare tuum.

Quod parasti ante faciem omnium populorum.

Lumen ad reuelacionem gentium, & gloriam plebis tue Israel.

Et erit pater & mater eius mirantes super his que dicebantur de illo. Et benedixit illis Simeon, & dixit ad Mariam matrem eius: Ecce positus est hic in ruinam, & in resurrectionem multorum in Israel, et in signum cui contradicitur. Quin & tuam ipsius anima penetrabit gladius, vt retegãtur ex multis cordibus cogitaciones.

Et erat Anna prophetissa filia Phanuel de tribu Aser: hec processerat in multam etatem, & vixerat cum viro annis septem a virginitate sua.

Et hec vidua annorum ferme octogintaquatuor, que non discedebat de templo, ieuniis ac deprecationibus seruiens nocte ac die. Et hec eadem hora superueniens, vicissim confitebatur domino, et loquebatur de illo omnibus qui expectabant redemptionem Hierosolymis.

Et vt perfecerunt omnia secundum legem domini, reuersi sunt in Galileam in ciuitatem suam Nazareth. Puer autem succrescebat, corroborabatur spiritu, et implebatur sapientia, & gracia Dei erat super illum.

Et ibant parentes eius quotannis Hierosolymam, in die festo pasche. Et cum factus esset annorum duodecim, ascendentibus illis Hie-

in the chylde Jesus, to do for hym after the custome of the lawe, then toke he hym vp in his armes and sayde.

LORDE, Nowe lettest thou thy seruaunte departe in peace, accordynge to thy promyse.

For myne eyes haue seene the Sauyoure sente from the.

Whiche thou hast prepared before the face of all people.

A lyght to lyghten the Gentyls: and the glory of thy people Israell. ✠

✠ And his father and mother meruepled at those thinges which were spoken of him. And Simeon blessed them, and sayde vnto Mary his mother: beholde, this chylde shalbe the fal and resurrection of manye in Israell, and a signe which shalbe spoken against. And more ouer the swearde shall pearce thy soule, that the thoughtes of many hertes may be opened. Esa. viii. Rom. ix. 1. Pet. ii.

And there was a prophetesse, one Anna, the doughter of Phanuel of the tribe of Aser: whi E che was of a greate age, and had lyued with an husbande. vii. yeres from her virgynytye.

And she had bene a wydowe about. iiii. score and. iiii. yeres, whiche wente neuer out of the temple, but serued God with fastynge and prayer nyghte and daye. And the same came forth that same houre, and prayed the Lorde and spake of hym to al that loked for redemption in Jerusalem.

And assone as they had perfourmed al thinges accordinge to the lawe of the Lorde, they retourned into Galyle to their owne cytye Nazareth. And the chylde grewe and waxed stronge in spyryte, and was fylled with wysedome, and the grace of God was with him. ✠

And his father and mother wente to Hierusalem euery yere at the feast of Easter. ✠ And when he was .xii. yere olde, they wente vp to Mat. iii. a. Mar. i. a.

Jerusa-

F Jerusalem after the custome of the feast. And when they hadde fulfylled the dayes, as they retourned home, the chylde Jesus bode styll in Jerusalem vnknowen to hys father and mother. For they supposed he had bene in the cõpany and therfore came a dayes iourney and sought hym amonge theyr kynsfolke and acquaynta nace. And when they founde him nat they wente backe agayne to Jerusalem, and sowht hym. And it fortuned after thre dayes that they founde him in the temple, syttynge in the myddes of the doctours, both hearynge them, and posynge them. And all that harde him, merueyled at his wytte and aunsweres.

And when they sawe hym, they were astonyed. And his mother sayde vnto hym: son, why hast thou thus delte with vs? Beholde thy father, and I, haue sought the, sorowynge. And he sayde vnto them: howe is it that ye sought me? wyste ye nat that I muste goo aboute my fathers busynesse? And they vnderstode nat the sayenge that he spake vnto them. And he wente with them, and came to Nazarethe, and was obedyente to them: But his mother kepte all these thynges in her herte. And Jesus encreased in wysedome and age, and in fauoure with God and man. ✠

¶ The iii. Chapiter. ✠

A AND THE fyftene yere of the raygne of Tyberyus the Emperour, Pontyus Pylate beynge lyefetenaunt of Jury, and Herode beynge Tetrach of Galyle, and his brother Philyp Tetrarche in Jurea, and in the regyon of Traconites, and Lisanias the Tetrarch of Abyline, when Anna and Cayphas were the hye Prestes, the worde of God came vnto Johñ the son of Zacharyas in the wyldernes. And he came into all the costes about Jordan, preachyng the baptime of repentance for the remissyon of synnes, as it is wrytten in

Mat. iii. a. Mar. i. a.

rolymam. secundum consuetudinem diei festi, consummatisq; diebus cum redirent illi remansit puer Iesus Hierosolymis, & non cognouerunt parentes eius. Existimantes illum esse in comitatu, venerunt iter diei, & requirebant eum inter cognatos, & inter notos. Et cum non inuenissent eum reuersi sunt Hierosolymam, quærentes eum. Et accidit post triduum, inuenerunt illum in templo sedentem in medio doctorum, audientem illos, & interrogantem eos. Stupebant autem omnes qui eum audiebant super prudentia & responsis eius.

Et vidētes eum, admirati sunt: Et dixit mater eius ad illum: Fili, cur fecisti nobis sic? Ecce pater tuus & ego, dolentes quærebamus te. Et ait ad illos: Quid est quod quærebatis me? an nesciebatis, quia in his, quæ patris mei sunt, oportet me esse? Et illi non intellexerunt sermonem quem locutus est ipsis. Et descendit cum eis, & venit Nazareth, erantq; subditus illis. Mater autem eius conseruabat omnia verba hæc in corde suo. Et Iesus proficiebat sapientia, & ætate & gratia apud deum atq; homines.

CAPVT. iii.

Anno autem decimo quinto Imperii Tiberii Cæsaris, Pontio Pilato Præside Iudeæ, Tetrarcha vero Galilææ Herode, Philippo autem fratre eius Tetrarcha Ituræe & Trachonitidis regionis, et Lysanie Abilenes Tetrarcha, sub pontificibus Anna & Caipha, factum est verbum Domini super Iohannem Zacharæ filium in deserto. Et venit in omnem regionem Iordanis, prædicans baptismum pœnitentiæ in remissionem peccatorum: sicut scriptum est in libro

sermonum Esaye prophetæ, dicentis. Vox clamantis in deserto, parate viam Domini rectas facite semitas eius. Omnis vallis implebitur, & omnis mons & collis reddetur humilis. Et fient quæ obliqua sunt, directa: & aspera vertentur in vias planas, & videbit omnis caro salutare Dei,

Dicebat ergo ad turbas quæ exibant vt baptizarẽtur ab ipso: Progenies viperarum, quis submonstrauit vobis, vt fugeretis a ventura ira? facite ergo fructus dignos pœnitentiæ, & ne cœpetis dicere intra vos ipsos. Patrem habemus Abraham: Dico enim vobis, potens est Deus de lapidibus istis suscitare filios ipsi Abrahæ. Iam vero & securis ad radicem arborum posita est. Omnis ergo arbor non faciens fructus bonum, excidítur, & in ignem coniicitur.

Et interrogabant eum turbæ dicentes: Quid ergo faciemus. Respondens aũt. dixit illis. Qui habet duas tunicas, impartiat nõ habẽti, & qui habet escas simíliter faciat.

Venerunt autem & publicani vt baptizarentur, & dixerunt ad illum: Magister, quid faciemus? At ille dixit ad eos Nequid amplius, q̃ quod cõstitutum est vobis. exigatis.

Interrogabant autem eum & milites, dicentes. Et nos quid faciemus: Et ait illis: neminem concutiatis, neque quemquam calumniemini, & contenti estote stipendiis vestris,

Expectante autem populo, & cogitantibus omnibus in cordibus suis de Iohanne, num ipse esset ille Christus: Respondit Iohannes, dicens vniuersis: Ego quidem aqua baptizo vos, sed venit fortior me, cuius non sum dignus soluere corrigiam calciamentorum, ipse vos baptizabit Spiritu sancto &

the boke of the sayenges of Esayas the Prophete whiche sayethe. The voyce of a cryer in wyldernes, prepare the way of the lord, make his pathes streyght. Euery valley shalbe fylled, and euery mountaine & hil shalbe brought lowe. And croked things shalbe made streight and the rough wayes shalbe made smoth and all flesshe shall se the Sauyour sent of god. ✠ Esay. xl. & Iohn. i. a.

Then sayde he to the people that were come to be baptysed of hym: O generacyon of vypers, who hath taughte you to flye from the wrath to come? Bryng forthe due fruytes of repentaunce, and begyn nat to saye in youre selues, we haue Abraham to our father. For I saye vnto you god is able of these stones to rayse vp chyldren vnto Abraham. Nowe also is the axe laide vnto the rote of ỹ trees, so that euery tre which bryngeth nat forth good fruit shalbe hewed downe, and caste into the fyre. B Mat. iii. a.

And the people axed hym sayenge. What shall we do then? He answered and sayde vnto them: He that hath two cotes, let hym parte with hym that hathe none, and he that hathe meate, let hym do lykewyse. C

Then came there Publicans to be baptised, and sayde vnto hym: Mayster, what shall we do? And he sayde vnto them, requyre no more then that whiche is appoynted vnto you.

The soudiours lykewise demaunded of him sayenge: and what shall we do? And he sayde to them: Do violence to no man: neyther trouble any man wrongfully: but be content with your wages.

As the people were in a doubte, and all men dysputed in their hertes of Iohan, whether he were verye Chryste. Iohn answered and said to them al: I baptise you with water, but a stronger then I commethe after me: whose shue latchet I am nat worthye to vnloose: he wyll baptyse you with the holye Ghoste, and Mat. iii. a. Mar. i. a. Iohn. i. c.

with

with fyre whiche hath his fanne in his hande and wyll purge his flooze, and wyll gather the coꝛne into hys barne, but the chaffe wyll he bourne with fyre that neuer ſhalbe quenched. And many other thynges in his exoꝛtacyon, pꝛeached he vnto the people.

D Then Herode the Tetrarche (when he was rebuked of him foꝛ Herodias his bꝛother Philyppes wyfe, and foꝛ all the euylles whiche Herode hadde done) added this aboue al, and layde Johñ in pꝛyſon.

Mat. iii. a. Mar. i. b.

And it foꝛtuned as all the people receyued baptyſme (and when Jeſus was baptyſed and dyd pꝛaye) that heauen was opened and the holy Ghoſt came downe in a bodely ſhape lyke a doue vpon him, and a voyce came from heauen, ſayenge: Thou are my deare ſonne in the do I delyte

E And Jeſus hym ſelfe was aboute thyꝛtye yere of age when he beganne, beynge as men ſuppoſed the ſon of Joſeph,

Which was the ſon of Hely,
Which was the ſon of Matha,
Which was the ſon of Leuy,
Which was the ſon of Melchi,
Which was the ſon of Janna,
Which was the ſon of Joſeph,
Which was the ſon of Matatthias,
Which was the ſon of Amos,
Which was the ſon of Nahum,
Which was the ſon of Elly,
Which was the ſon of Nagge,
Which was the ſon of Maath,
Which was the ſon of Mathathias,
Which was the ſon of Semei,
Which was the ſon of Joſeph,
Which was the ſon of Juda,
Which was the ſon of Johanna,
Which was the ſon of Rheſa,

ſgui, cuius ventilabrum in manu ipſius, & purgabit aream ſuam, et congregabit triticum in horreum ſuum, paleas autem comburet igni inextinguibili. Multa quidem et alia exhortans euangelizabat populo.

Herodes autem Tetrarcha, cum corriperetur ab illo de Herodiade uxore fratris ſui, & de omnibus malis quæ faciebat Herodes, adiecit et hoc ſuper omnia, et inclauſit Johannem in carcerem.

Factum eſt autem cum baptizaretur omnis populus, & Ieſu baptizato et orante, apertum eſt cœlum, ac deſcendit ſpiritus ſanctus corporali ſpecie quaſi columba in ipſum, et vox de cœlo facta eſt, quæ diceret, Tues filius meus ille dilectus, in te complacitum eſt mihi.

Et ipſe Ieſus incipiebat eſſe ferme annorum triginta vt putabatur filius Ioſeph.

Qui fuit filius Heli,
Qui fuit Mathat,
Qui fuit Leui,
Qui fuit Melchi,
Qui fuit Ianne,
Qui fuit Ioſeph,
Qui fuit Matatthie,
Qui fuit Amos,
Qui fuit Naum,
Qui fuit Heſli,
Qui fuit Nagge,
Qui fuit Maath,
Qui fuit Matathie,
Qui fuit Semei,
Qui fuit Ioſeph,
Qui fuit Iuda,
Qui fuit Ioanna,
Qui fuit Rheſa,

Qui fuit Zorobabel, Whiche was the son of Zorobabell,
Qui fuit Salathiel, Whiche was the son of Salathyel,
Qui fuit neri, Whiche was the son of Nery,
Qui fuit Melchi, Whiche was the son of Melchi,
Qui fuit Addi, Whiche was the son of Addy,
Qui fuit Cosam, Whiche was the son of Cosam,
Qui fuit Helmadan, Whiche was the son of Helmadamp,
Qui fuit Her, Whiche was the son of Her,
Qui fuit Ieso, Whiche was the son of Jeso,
Qui fuit heliezer, Whiche was the son of Helyeser,
Qui fuit Ioram, Whiche was the son of Jozam,
Qui fuit Mattha, Whiche was the son of Mattha,
Qui fuit Leui, Whiche was the son of Leuy,
Qui fuit Simeon, Whiche was the son of Symeon,
Qui fuit Iuda, Whiche was the son of Juda,
Qui fuit Iosep, Whiche was the son of Joseph,
Qui fuit Ionam, Whiche was the son of Jonam,
Qui fuit Heliachim, Whiche was the son of Heliachim
Qui fuit Melcam, Whiche was the son of Melca,
Qui fuit Menam, Whiche was the son of Menam,
Qui fuit Mathata, Whiche was the son of Mathathan,
Qui fuit Nathan, Whiche was the son of Nathan,
Qui fuit Dauid, Whiche was the son of Dauyd,
Qui fuit Ieſſe, Whiche was the son of Jeſſe,
Qui fuit Obed, Whiche was the son of Obed,
Qui fuit booz, Whiche was the son of Boos,
Qui fuit Salmon, Whiche was the son of Salmon,
Qui fuit Naaſſon. Whiche was the son of Naason,
Qui fuit Aminadab, Whiche was the son of Aminadab,
Qui fuit Aram, Whiche was the son of Aram,
Qui fuit Esrom, Whiche was the son of Esrom,
Qui fuit Phares. Whiche was the son of Phares,
Qui fuit Iude, Whiche was the son of Juda,
Qui fuit Iacob, Whiche was the son of Jacob,
Qui fuit Isaac, Whiche was the son of Isaac,
Qui fuit Abrahe, Whiche was the son of Abraham,
Qui fuit Tharre, Whiche was the son of Thara,
Qui fuit Nachor. Whiche was the son of Nachor,
Qui fuit Saruch, Whiche was the son of Saruch,
Qui fuit Ragau, Whiche was the son of Ragau,

Which

Whiche was the son of Phalec,
Whiche was the son of Heber,
Whiche was the son of Sala,
Whiche was the son of Cainam,
Whiche was the son of Arphaxat,
Whiche was the son of Sem,
Whiche was the son of Noe,
Whiche was the son of Lamech,
Whiche was the son of Mathusalem,
Whiche was the son of Enoch,
Whiche was the son of Jareth,
Whiche was the son of Malalehel,
Whiche was the son of Cainan,
Whiche was the son of Enos,
Whiche was the son of Seth,
Whiche was the son of Adam,
Whiche was the son of God.

Qui fuit Phalec,
Qui fuit Heber,
Qui fuit Sale,
Qui fuit Cainam,
Qui fuit Arphaxat,
Qui fuit Sem,
Qui fuit Noe,
Qui fuit Lamech,
Qui fuit Mathusala,
Qui fuit Enoch,
Qui fuit Iaret,
Qui fuit Malalehel,
Qui fuit Cainan,
Qui fuit Enos,
Qui fuit Seth,
Qui fuit Adam,
Qui fuit Dei.

¶ The. iiii. Chappter

✠ CAPVT. iiii.

A IESVS THAN full of the holy ghoste: retourned frome Jozdan and was carped of the spiryte into wyldernes, and was koztye daies tempted of the deuil. And in those daies eate he nothynge. And when they were ended he afterwarde hongred. And the deuyll sayde vnto hym: yf thou be the sonne of God, commaunde thys stone that it be bzeade. And Jesus aunswered hym sayenge: It is wzytten, man shall nat lyue by bzeade onelye, but of euery wozde of God.

And the deuyll toke hym vppe into an hye mountaine, and shewed him al the kingdome of the wozlde euen in the twinclyng of an eye. And the deuyll sayd vnto hym: all this power wyll I gyue the euery whyt and the glozye of them koz that is delyuered to me and to whosoeuer I wyl, I gyue it. If thou therkoze wylt wozshyp me, they shalbe all thyne. Jesus answered hym and said: hence from me Sathan koz it is wzytten: Thou shalte honoure the Lozde thy God and hym onely serue.

IESVS autem plenus spiritu sancto, regressus est a Iordane, & actus est per spiritum in desertum, ac diebus quadraginta tentabatur a diabolo, nihilq; comedit in diebus illis: & consummatis illis deinde esurijt. Dixit autem illi Diabolus: Si filius es Dei, dic lapidi huic, vt panis fiat. Et respondit ad illū Iesus, dicens: Scriptū est, nō pane solo viuet homo, sed omni verbo Dei.

Et subduxit illum Diabolus in mōtem excelsum, & ostendit illi omnia regna orbis terræ in puncto temporis, et ait illi Diabolus: Tibi dabo potestatem hanc vniuersam, et gloriam illorum, quia mihi tradita sunt, & cuicunq; volo do illam, tu ergo si adoraueris prouolutus coram me, erit tua omnia. Et respondens Iesus, dixit illi. Abi post me Satana. Scriptum est enim adorabis dominum deum tuum, & illum solum coles.

Et duxit illum Hierosolymam, statuitq; eum super pinnam templi,, & dixit illi. Si filius Dei es, mitte teipsum hinc deorsum, Scriptum est enim, q angelis suis mandauit de te, vt seruent te, & in manibus tollent te, ne offendas ad lapidem pedem tuum. Et respondens Iesus ait illi. Dictum est. Non tentabis dominum Deum tuum. Et cōsummata omni tentatione, diabolus recessit ab illo vsq; ad tempus.

Et reuersus est Iesus virtute spiritus in Galileam. Et fama exiit per vniuersam regionem de illo. Et ipse docerat in synagogis eorum & glorificabatur ab omnibus.

Et venit Nazaret, vbi erat nutritus, & intrauit secundum consuetudinem suam die sabbatorum in synagogam, & surrexit vt legeret. Et traditus est illi liber: Esaie prophetæ, et vt explicuit librum inuenit locum vbi scriptum erat. Spiritus Domini super me, propterea quod vnxit me, ad euangelizandum pauperibus misit me vt sanem contritos corde, vt prædicem captiuis remissionem, & cæcis visum, vt emittam confractos per remissionem, vt prædicem annum domini acceptum.

Et complicato libro reddidit ministro, ac resedit, Et omnium in Synagoga oculi erant defixi in eum. Cœpit autem dicere ad illos. Hodie impleta est hæc scriptura in auribus vestris. Et omnes testimonium illi dabant, et mirabantur super gratia sermonum, qui procedebant ex ore ipsius, dicebantq; : Nonne hic est filius Ioseph?

Et ait illis : Omnino dicetis mihi hanc similitudinem

And he caried him to Jerusalem, and set him on a pinacle of the temple, and sayd vnto him If thou be the son of god, cast thy selfe downe from hence. For it is wrytten. He shall gyue his Angels charche ouer the to kepe the, and with they; handes they shall stay the vp, that thou dashe nat thy fote agaynste a stone. Jesus answered and sayde vnto him, it is sayde: Thou shalte nat tempte thy Lorde thy God. Assone as the deuyll had ended all his temptacyons, he departed from hym for a season. B

Pſa.xc.a.

Deu.vi.c.

✠ And Jesus retourned by the power of the spiryte into Galyle, and there went a fame of hym thzoughcout all the regyon and rounde aboute. And he taughte in theyr synagoges, and was commended of all men.

Mat.iiii.h. Mar.i.b. Iohn.iiii.f.

And he came to Nazarethe where he was norysshed: and as his custome was went into the synagoge on the Sabboth dayes and stode vp for to rede. And there was delyuered vnto hym the boke of the Prophete Esayas. And when he hadde opened the boke, he founde the place where it was wrytten: The spyrite of the Lorde vppon me, bycause he had annoynted me: to preache the Gospell to the pore he hath sente me, and to heale the broken hertes, to preache delyueraunce to the captyue, and syght to the blynde, and freelye to set at lybertye them that are brused, and to preache the acceptable yere of the Lorde.

Mat.iiii. Mar.vi.a. Iohn.iiii.f.

G

Eſa.lxi.a

And he closed the boke, and gaue it agayne to the mynyster, and sat downe. And the eyes of all that were in the Synagoge: were fastened on him. And he beganne to say vnto them This daye is thys scrypture fulfylled in your eares. And all bare hym wytnes, and wondred at the gracious wordes whiche proceded out of his mouthe. ✠ And sayde: Is nat this Josephe son.

D

And he sayde vnto them: Ye may very well saye

saye vnto me this prouerbe: Physycyon, heale thy selfe. ✠ Whatsoeuer we haue harde done in Capernaum, do the same here lykewyse in thyne owne countreye. And he sayde: Verelye I saye vnto you no Prophete is accepted in hys owne countreye

Johā. iiii. c.

But I tell you of a truthe, many wydowes were in Israell in the dayes of Helyas, when heauen was shit thre yeres and sixe monethes when great kaimyshemente was throughoute all the lande, and vnto none of them was Helyas sent, saue vnto Sarepta beside Sidon vnto a woman whiche was a widowe. And many Lepers were in Israell in the tyme of Helyseus the Prophete, and yet none of them was healed, sauynge Naaman of Syrya.

3. Re. xvii. Iacob. v. d.

4. Re. v. d.

And as manye as were in the Synagoge when they harde that, were fylled with wrathe and rose vp and thrust hym oute of the cytye and ledde hym euyn vnto the edge of the hyll where on theyr cytye was buylte, to caste hym downe headlynge. But he wente hys waye euyn thrughe the myddes of them. ✠ ✠ And came into Capernaum a cytye of Galyle, and there taughte them on the Sabbothe dayes. And they were astonyed at hys doctryne, for his preachynge was with power.

E

Mat. iiii. d. Mar. i. c.

And in the synagoge there was a man which had a spirite of an vnclene deuyl, & cryed with a loude voyce sayeng, let me alone, what hast thou to do with vs, thou Jesus of Nazarethe Arte thou come to destroye vs? I knowe the what thou arte, euen the holye of God. And Jesus rebuked hym sayenge: holde thy peace and come out of hym. And the deuyll threwe hym in the myddes of them, and came oute of hym, and hurte hym nat. And feare came on them all, and they spake amonge them selues sayeng, what maner a thynge is this? for with auctorzyte and power he commaundethe the

Mat. viii. d. Mar. i. c.

dinem, Medice, cura teipsum. Quecunque audiuimus facta in Capernaum, fac & hic in patria tua. Amen autem. Amen dico vobis. Nemo propheta acceptus est in patria sua.

Sed in veritate dico vobis multe vidue erant in diebus Helie, in Israel quando clausum est celum annis tribus, & mensibus sex, cum facta esset fames magna per omnem terram, & ad nullam illarum missus est Helias nisi in Sarephta Sidonis ad mulierem viduam Et multi leprosi erant in Israel sub Heliseo propheta, & nemo eorum mundatus est, nisi Naaman Syrus.

Et repleti sunt omnes, in synagoga ira, hec audientes Et insurrexerunt, eieceruntq illum e ciuitate, & duxerunt illum vsq ad supercilium mōtis, super quem ciuitas illorum erat edificata, vt precipitarent eum, ipse autem transiens per medium illorum ibat. Et descendit Capernaum ciuitatem Galilee, ibiq docebat illos sabbatis Et stupebant super doctrina eius, quia cum potestate coniunctus erat sermo ipsius.

Et in synagoga erat homo habens spiritum demonis immundum, & exclamauit voce magna, dicens. Eia quid tibi nobis cum est Iesu Nazarene? Veniste ad perdendum nos? Scio te qui sis, sanctus ille dei Et increpauit illum Jesus, dicens: Obmutesce & exi ab eo Et cum proiecisset illum Demonium in medium, exiit ab illo, neque illi nocuit. Et factus est pauor super omnes & colloquebantur inter se, dicentes: Quis sermo hic est quia cum auctoritate ac potestate imperat

immundis spiritibus, & exeunt. Et diuulgabatur fama de illo in omnem locum vndique finitime regionis.

Cum surrexisset autem Iesus de synagoga, introiuit in domum Simonis: Socrus autem Simonis tenebatur febri magna, & rogauerunt illum pro ea, & adstans supra illam, increpauit febrem, & febris dimisit illam. statimq; surgens, ministrabat illis.

Cum autem sol occideret, omnes qui habebant infirmos morbis variis, ducebant illos ad eum, at ille singulis manus imponens, sanabat eos. Exibant autem & dæmonia a multis, clamantia ac dicentia: Tu es Christus ille filius Dei. Et increpans non sinebat ea loqui quod sciebant ipsum esse Christum.

Facto autem die egressus ibat in desertum locum, & turbæ querebant eum, & venerunt vsq; ad ipsum, & detinebant illum, ne discederet ab eis. Quibus ille ait: & aliis ciuitatibus oportet me euangelizare regnum dei, nam in hoc missus sum. Et prædicabat in Synagogis Galileæ.

CAPVT. v.

FActum est autem, cum turba immineret ei, vt audiret verbum Dei, & ipse stabat iuxta stagnum Genezareth, & vidit duas naues stantes ad stagnum, piscatores autem descenderant ex illis, & abluebant retia. Ingressus autem in vnam nauim, quæ erat Simonis, rogauit eum, vt a terra adduceret pusillum & sedens docebat de naui turbas.

Vt cessauit autē loqui dixit ad Simonem: Duc in altum, & laxate retia vestra in capturā. Et

the foule spirytes, and they came out. And the F
fame of him spred abrode throughout al places of the countrey rounde aboute. ✠

✠ And he arose vp and came oute of the synagoge, and entred into Simons house. And Mat. viii. Mar. i. c.
Symons mother in lawe was taken with a great feuer, and they made intercessiō to hym for her. And he stode ouer her, and rebuked the feuer: and it lefte her. And immediatly she arose and mynystred vnto them.

When the sonne was downe, all they that G
had sicke takē with diuers deseases, brought them vnto hym, and he layde hys handes on euery one of them, and healed thē. And deuils also came out of many of them cryenge and sayenge: thou arte Christe the son of God. And he rebuked them, and suffered them nat to speake, for they knewe that he was Christ.

As sone as it was daye, he departed and Mar. i. d.
went awaye into a deserte place, and the people sought hym, and came to hym, and kepte him that he shuld nat depart from them. And he sayde vnto them: I muste to other Cytyes also preache the kyngedome of God: ✠ For therfore am I sent. And he preached in the synagoge of Galyle.

The. v. Chappter. ✠

IT CAME to passe as the people preased A
vpon hym, to heare the worde of God that Mat. iiii. c.
he stode by the lake of Genezareth, and sawe Mar. i. d.
two shyppes stande by the lake syde, but the fyshermen were gone oute of them, and were washynge theyr nettes. And he entred into one of the shyppes whiche pertayned to Symon, and prayed hym, that he wolde thruste out a lytell from the lande. And he sat downe and taught the people out of the shyppe.

When he had lefte speakinge he sayde vnto Simō. Launch out into the depe and let slip your nettes to make a draunght. And Simō

aunswere

answere and sayde to him: Mayster, we haue laboured all nyght, and haue take nothyng: Neuerthelater at thy wozde I wyll loose fozth the nette. And when they hadde so done, they incloſed agreate multytude of fyshes. And theyz nette bzake, bnt they made sygnes to theyz felowes which were in the other shyp that they shulde come and helpe them. And they came, and fylled bothe the shyppes that they suncke agayne.

When Symō Peter sawe that, he fel downe at Jesus knees sayeng: lozde go from me foz I am a synful man. Foz he was vtterly astonyed, and all ỹ were with him at the dzaught of fysshe which they toke: and so was also James and John the sonnes of Zebede whiche were perteners with Symon. And Jesꝰ sayd to Symon, feare nat, from hence fozth thou B shalt catche men. And they bzought ỹ shyppꝭ to lande and fozsoke all, and folowed him.

Mat. viii. a. Mar. i. b. And it fortuned as he was in a certayne cytye, be holde, there was a man ful of lepzosy, & when he had spyed Jesus, he fel on his face, and besought him sayeng: Lozde yf thou wilt thou canste make me clene. And he stretched fozth the hand, & touched him, sayenge: I wyl be thou cleane. And inmediatly the Lepzosy departed frō him. And he warned him, that he shulde tell no man: but that he shulde goo and shewe him selfe to the preste, and offer foz his clensynge, accozdynge as Moyses com- Leui. xiii. a. maundemente was, foz awytnes vnto them.

But so much the mozе went there a fame abzode of him, and moche people came togyther to heare, & to be healed of hi, of theyz infirmyties. And he kept him selfe apart in the wyldernesse, and gaue him selfe to prayer.

C ✠ And it hapened on a certayne daye, that he taught: and there sate the Pharyseis and Mat. ix. a. Mar. ii. a. doctours of lawe, which were come out of all

the

respondens Simon, dixit illi: Preceptor, per totam noctem laborantes, nihil cepimus, tamen tuo iussu laxabo retia. Et cum hoc fecissent, concluserunt piscium multitudinem copiosam. Rumpebatur autem retia eorum. Et annuerunt sociis, qui erant in altera naui, vt venirent et adiuuarent ipsos; et venerunt atque impleuerunt ambas naues, ita vt mergerentur.

Quod cum videret Simon Petrus, accidit ad genua Iesu dicens: discede a me domine, quia homo peccator sum. Stupor enim circumdederat eum, et omnes qui cum illo fuerant, super captu piscium quem coeperant: similiter autem Iacobum et Ioannem filios Zebedei qui erant socii Simoni. Et ait ad Simonem Iesus: Ne metuas, post hac homines capies. Et subductis in terram nauibus relictis omnibus, secuti sunt eum. Et accidit eum esset in quadam ciuitate, & ecce vir plenus lepra, cumque vidisset Iesum, prostratus in faciem rogauit eum, dicens: Domine si vis, potes me mundare. Et protensa manu tetigit eum, dicens: Volo, mundus esto. Et confestim lepra discessit ab illo. Et ipse precepit illi ne cuiquam diceret: sed vade (inquit) ostende teipsum sacerdoti, et offer pro emundacione tua, quemadmodum precepit Moses in testimonium illis.

Perambulabat autem magis rumor de illo, et conuenie bant turbe multe, vt audirent et curarentur ab ipso ab infirmitatibus suis. Ipse autem secedebat in secessu in desertis, et orabat.

Et factum est quodam die, et ipse docebat, erantq; pharisei sedentes, et legis doctores, qui venerant et erant

castello Galilee et Iudee et Hierusalem, et virtus domini aderat ad sanandum eos. Et ecce viri portantes in lecto hominem, qui erat paralyticus, et quærebant eum inferre, & ponere ante illum. Et non inuenientes qua parte illum inferrent præ turba, ascenderunt super tectum, ac per regulas dimiserunt eum cum lectulo in medio ante Iesum: Quorũ fidem vt vidit, dixit illi: Homo remittantur tibi peccata tua. Et ceperunt cogitare Scribe et Pharisei dicentes: Quis est is, qui loquitur blasphemias? Quis potest remittere peccata nisi solus deus.

Vt cognouit autem Iesus cogitationes eorum, respondens dixit ad illos: Quid cogitatis in cordib⁹ vestris? Vtrum est facilius dicere, remittantur tibi peccata: an dicere, surge & ambula? Vt autem sciatis q filius hominis habet potestatem in terra remittendi peccata, ait paralitico: Tibi dico surge, tolle lectum tuum, & vade in domum tuam. Isq; confestim surgens coram illis, tollebat in quo incubuerat abiitq; in domum suam, glorificans deum et stupor corripuit omnes, et glorificabant deum, et repleti sunt timore, dicentes Vidimus incredibilia hodie.

Et post hæc exiit, ac vidit publicanum, nomine Leui, sedentem ad telonium, et ait illi: Sequere me. Atq; is relictis omnibus surgens sequutus est eum. Et fecit ei conuiuium magnum Leui in domo sua, et erat turba multa publicanorum et aliorum, qui cum illis accumbebant. Et murmurrabant Scribæ et Pharisei aduersus discipulos eius dicentes: Quare cum publicanis et peccatoribus

the townes of Galyle, Iurye, and Ierusalem. And the power of the Lorde was to heale them. And, beholde, men brought a man lyenge in his bedde, whiche was taken with a Palsye, and soughte meanes howe to bringe hym in, and to laye hym before hym: And when they could nat fynde by what way they myghte bringe hym in, bycause of the prease, they wente vpon the top of the house, and let him downe throughe the tylynge, bed and al in the myddes before Jesus. When he sawe theyr fayth, he saide vnto hym, man, thy synnes are forgyuen the. And the Scrybes & the Pharisees began to thinke, saieng: What felowe is this whiche speakethe blasphemye? Who can forgyue synnes but God onelye? When Jesus perceiued their thoughtes, he answered and sayde to them: what thynke ye in your hertes? Whether is easyer to say, thy synnes are forgyuen the, or to saye: ryse and walke? but that ye may knowe that the son of man hath power to forgiue synnes on earth, he sayde vnto the sycke of the palsye: I say to the: aryse, take vp thy bedde, and go home to thy house. And immedyatly he rose vp before them, and toke vp his bed wheron he lay and departed to his owne house prayesynge God. And they were all amased and they lauded God, and were fylled with feare saienge: We haue sene straunge thynges to daye. F

And after that he went forth and sawe a publycane named Leuy, sitting at the receyte of custome, and sayde to him: folowe me. And he lefte all, rose vp, and folowed hym. And that saine Leuy made hym a great feest at home in his owne house. And there was a great company of publicans and other that sat at meat with him. And the Scribes & Pharisees murmured against his dysciples saieng: Why eat ye and drynke ye with Publycans and synners?

Mat. ix. b. Mar. ii. b.

ners. Jesus answered and said to them: They that are whole nede nat of the physytyon: but they ỹ are sycke. I came nat to call the ryghtwyse, but synners to repentaunce.

G Then they sayde vnto hym: Why do the dyscyples of John faste often and praye, and the dyscyples of the Phariseis also: and thine eate and drynke? And he said vnto them: Can ye make the chyldren of the weddynge faste, as longe as the brydegrome is presente with them? The dayes wyl come, when the brydegrome shalbe taken awaye from them, then shall they fast in those dayes.

Then spake he vnto them a symylitude. No man putteth a pece of a newe garment, ito an olde vesture: for yf he do, then breaketh he the newe. and the pece that was taken out of the newe agreeth nat with the olde. Also, no man powreth newe wyne into olde vessels. For yf he do, the newe wyne breaketh the vessels and runneth out it selfe, and the vessels perysshe. But newe wine muste be powred in to newe vessels, and both are preserued. Also, no man that drynketh olde wyne, straycht waye can awaye with newe. for he sayethe, the olde is plesaunter.

☞ The.vi Chapiter.

A IT happened on an after Sabbothe, that he wente thrōghe the corne feelde, and that his Dyscyples pluched the eares of corne, and eate, and rubbed them in their handes.

And certayne of the Pharyseys sayde vnto them: Why do ye that whiche is nat lawfull to do on the Saboth dayes. And Jesus answered them and sayde. Haue ye nat red what Dauyd dyd when he him selfe was an hongred and they whiche were with him, howe he wente into the house of God, and toke and eate loues of holowed breade, and gaue also to them whiche were with him, whiche was nat

editis et bibitis? et respondens Jesus, dixit ad illos: Non egent qui sani sunt medico, sed qui male habent. Non veni vocare iustos, sed peccatores ad penitentiam.

At illi dixerunt ad eum: Quare discipuli Ioannis ieiunant frequenter, et obsecrationes faciunt, similiter et pharisæorum, tui vero edunt et bibunt? Quibus ipse ait: Num potestis facere vt filii thalami, dum cum illis est sponsus, ieiunent? Venient autem dies vt cum ablatus fuerit ab illis sponsus, tunc ieiunabunt in illis diebus.

Dicebat autem et similitudinem ad illos: Nemo immissuram ab nouo vestimenti, immittit in vestimentum vetus, alioquin et nouum rumpit, et veteri non conuenit immissura ex nouo. Et nemo mittit vinum nouum in vtres veteres, alioquin rumpet vinum nouum, vtres, et ipsum effundetur, et vtres peribunt sed vinum nouum in vtres nouos mittendum est, et vtraque conseruantur. Et nemo qui biberit vetus, statim vult nouum, dicit enim vetus melius est.

¶ CAPVT. VI.

ACCidit autem, vt in sabbato secundo primo transiret per sata, et vellebant discipuli eius spicas et edebant conterentes manibus. Quidam autem pharisæorum dicebant illis: Quid facitis quod non licet facere in sabbatis? Et respondens Iesus ad eos dixit: Nec hoc quidem legistis quod fecit David, cum esuriret ipse, et qui cum illo erat, quomodo intrauit in domum dei, et panes propositionis sumpsit, edit et dedit et his qui secum erat,

quos non licet edere, nisi tantum sacerdotibus? Et dicebat illis: Dominus est filius hominis etiam sabbati.

Factum est autem et in alio sabbato, vt intraret in synagogam, ac docoret. Et erat ibi homo, & manus eius dextera erat arida. Observabant autem scribe et pharisei, an in sabbato sanaturus esset, vt inuenirent vnde accusarent eum. Ipse vero sciebat cogitationes eorum, et ait homini qui habebat manum aridam: Surge, & sta in medio. Ille vero surgens stetit. Ait igitur ad illos Iesus: Interrogabo vos: vtrum licet sabbatis benefacere? an malefacere? animam seruare an perdere? Et circũspectis omnibus illis, dixit homini: Extende manum tuam. Ille autem fecit, et restituta est manus eius sicut altera. Ipse autem repleti sunt amentia, & colloquebantur inter sese, quidnam facerent Iesu.

Factum est autem in illis diebus, exiit in montem ad orandum, eratq; pernoctans in deprecatione dei. Et cum dies factus esset, vocauit discipulos suos, et elegit duodecim ex ipsis quos et Apostolos nominauit, Simonem quem nominauit Petrum, et Andream fratrem eius, Iacobum et Ioannem, Philippum & Bartholomeum, Matheum et Thomam, Iacobum Alphæi filium et Simonem qui vocatur Zelotes: et Iudam Iacobi, & Iudam Iscariotem, qui fuit proditor.

Et descendens cum illis stetit in loco campestri, turbaq; discipulorũ eius, & multitudo copiosa plebis ex omni Iudea et Hierusalẽ, et a maritima Tyro et Sidone, qui venerant vt audirẽt eũ, et sanarentur a morbis suis, & qui vexabãtur a spiritibus immundis,

that lawfull to eate, but for the preestes only? And he sayde vnto them: The son of man is Lorde of the Sabboth daye.

B

✠ And it fortuned in another Sabboth also that he entred into the Synagoge & taught. And there was a man whose ryght hand was dryed vp. And the Scrybes & Phariseis watched him, to se whether he wolde heale on the Sabboth day, ỹ they might fynde an accusation agaynst hi. But he knewe theyr thoughtes, and sayde to the man which had the wyddred hande: Ryse vp, and stande forthe in the myddest. And he arose & stepped forth. Then sayde Jesus vnto them: I wyll axe you aquestiõ: Whether is it lawful on ỹ Saboth dais to do good, or to do euyll: to saue lyfe, or for to destroy it? And he beheld them al in compasse, and sayd to the man: Stretche forth thy hande. And he did so, and his hand was restored, and made as hole as the other. And they were filled full of madnes, & comuned one wt an other, what they myght do to Jesus. ✠

And it fortuned in those dayes that he wẽt out into a mountayne for to pray, and contynued all nyght in prayer to God. And assone as it was daye, he called his discyples, and of them he chose, xii. which also he called Apostles: Symon whom he named Peter, and Andrew his brother. James and John. Philip & Bertelmew. Mathew & Thomas. James the son of Alpheus & Simon called Zelotes and Judas James son, & Judas Iscaryoth which same was the traytour.

C

✠ And he came downe with them and stode in the playne feelde with the company of his discyple, & a greate multytude of people oute of all parties of Jury & Jerusalem and from the see coaste of Tyre & Sydon, whiche came to heare him, and to be healed of theyr diseases, and they also that were vexed with foule

spyrytes

spyrytes, and they were healed. And all the people pleased to touche hym, for there wente vertue out of hym, and healed them all,

D Mat. v. e. And he lyfte vp his eyes vpon the dyscyples, and sayde: Blessed be ye poze: for yours is the kyngedome of God. Blessed are ye that honger nowe: for ye shalbe satysfyed. Blessed are ye that wepe now: for ye shal laughe. Blessed are ye when men hate you, and thrust you out of theyr company, and raple, and abhorre your name as an euyll thyng, for the sonne of mans sake. Reioyse ye then, and be glade: for beholde, your rewarde is great in heauen. ¶ After this maner theyr fathers entreated the Prophetes.

Mat. vi. a. Cant. xxv. But wo be to you that are ryche: for ye haue therin your consolacyon. Wo be to you that are ful: for ye shal hongre. Wo be to you that nowe laughe: for ye shal wayle and wepe. Wo be to you when all men prayse you: for so dyd theyr fathers to the false prophetes.

E Mat. v. g. But I saye vnto you whiche heare: Loue your enemyes. Do good to them whiche hate you. Blesse them that curse you. And pray for them whiche wrongefully trouble you. And vnto hym that smyteth the on the one cheke, offer also the other. And hym that taketh away thy gowne, forbyd nat to take thy coote also. Gyue to euery mã that axeth of the. And of hym that taketh awaye thy gooddes, axe them nat agayne. And as ye wolde that men shulde do to you: so do ye to them lykewyse.

If ye loue them that loue you, what thanke are ye worthye of? For the verye synners loue theyr louers. And yf ye do for them whiche do for you, what thanke are ye worthye of? For the verye synners doo euyn the same. If ye lend to them of whom ye haue hope to receiue what thanke shall ye haue. For the verye synners lende to synners to receyue as muche a-

Mat. bil. d. Leu. xiii. c. Mat. v. g.

sanabantur. Et omnis turba quærebat eum tangere, quia virtus ab illo exibat, & sanabat omnes.

Et ipse attollens oculos suos in discipulos, dicebat. Beati pauperes: quia vestrum est regnum dei. Beati qui esuritis nunc, quia saturabimini. Beati qui fletis nunc, quia ridebitis. Beati eritis cum vos oderint homines, & spreuerint vos, & exprobrauerint, & eiecerint nomen vestrum, tanquam malum propter filium hominis. Gaudete in illo die & exultate, ecce enim merces vestra multa est in cœlis. Secundum hæc enim faciebat prophetis patres eorum.

Verumtamen ve vobis diuitibus, quia habetis consolationem vestram. Ve vobis qui saturati estis, quia esuritis. Ve vobis qui ridetis nunc, quia lugebitis & flebitis. Ve vobis cum vos laudauerint omnes homines: Secundum hæc enim faciebant pseudoprophetis patres eorum.

Sed vobis dico qui auditis. Diligite inimicos vestros benefacite his qui vos oderunt. Benedicite maledicentibus vobis, & orate pro calumniantibus vos. Percutienti te in maxillam, præbe et alteram & ab eo qui aufert tibi pallium, etiam tunicam noli prohibere. Omni autem exigenti abs te, tribue, et ab eo qui aufert quæ tua sunt, ne repetas. Et prout vultis vt faciant vobis homines, vos quoque facite illis similiter.

Et si diligitis eos qui vos diligunt, quæ vobis est gratia? Nam et peccatores eos a quibus diliguntur, diligunt. Et si benefeceritis his qui vobis benefaciunt, quæ vobis est gratia? Si quidem & peccatores hoc faciunt. Et si mutuũ dederitis his, a quibus speratis vos receptaros, quæ gratia est vobis. Nam et peccatores peccatoribus dant

mutuũ recipi eut paria. Quin imo diligite inimicos vestros et benefacite, et mutuũ date, nihil inde sperantes, et erit merces vestra multa, et eritis filii altissimi, quia ipse benig nus est ergo ingratos ac malos

Estote ergo misericordes sicut et pater vester misericors est. Nolite iudicare, et non iudicabimini. Nolite condemnare, et non condemnabimini. Remittite, et remittetur vobis. Date et dabitur vobis. Mensuram bonam et confertam, et concussam, atq; exundantem dabunt in sinum vestrum. Eadem quippe mensura qua metimini, metietur alii vobis.

Dicebat autem illis similitudinem: Numquid potest cecus cecum ducere? nonne ambo in foueam cadunt? Non est discipulus supra magistrum suum, perfectus autem omnis erit, sicut magister ipsius. Quid autem vides festucam in oculo fratris tui, trabem autem quæ in oculo proprio est, non animaduertis? Aut quomodo potes dicere fratri tuo frater, sine, eiiciam festucam quæ in oculo tuo est, ipse in oculo tuo trabem non vides? hypocrita eiice primum trabem ex oculo tuo, et tunc perspicies, vt eiicias festucam quæ est in oculo fratris tui.

Non est enim arbor bona, quæ facit fructum malum, neq; arbor mala faciens fructum bonum. Vnaquæq; enim arbor ex fructu suo cognoscitur. Neq; enim e spinis colligunt ficus, neq; e rubo vindemiant uuam. Bonus homo ex bono thesauro cordis sui profert bonum, et malus homo ex malo thesauro cordis sui, profert malum. Ex abundantia enim cordis loquitur os eius.

Quid autem vocatis me domine, domine, et non facitis quæ dico? Quisquis venit ad me, et audit sermones meos, et facit eos, ostendã vobis

gayne. Wherefore loue ye youre enemyes, do good and lende, lokinge for nothyng agayne, and your rewarde shalbe greate, and ye shall be the chyldren of the hyest: for he is kynde to the vnkynde and to the euyll.

✠ Be ye therfore mercyfull, as your father is mercyfull. Iudge nat, and ye shall nat be iudged. Condempne nat, and ye shall nat be condempned. Forgyue, and ye shalbe forgyuen. Gyue and it shalbe gyuen vnto you. good measure prested downe, shaken together and runnynge ouer shall men gyue into youre bosoms. For with what measure ye mete, with the same shall men mete to you agayne.

And he put forth a similitude vnto them: can the blinde lede the blinde? do they nat both fall into the dyche? The dyscyple is nat aboue his mayster. Euery man shalbe perfecte euen as his mayster is. Why seest thou a mote in thy brothers eye, and considerest nat the beme that is in thyne owne eye? Eyther howe canst thou saye to thy brother: Brother, let me pull out the moote that is in thyne eye: when thou perceiuest nat the beme that is in thyne owne eye? Ypocryte cast out the beame out of thyne owne eye first, & then shalt thou se perfectly to pull out the moote out of thy brothers eye. ✠

It is nat a good tree that bryngeth forth euyl fruite: neither is that an euil tree that bryngeth forth good frupte. For euery tree is knowen by his frupte. Neither of thornes gather men figges, nor of bushes gather they grapes. A good man out of the good treasure of his herte bryngeth forth that which is good. And an euyl man out of the euyll treasure of his herte bryngeth forth that which is euyll. For of the abundance of the hert his mouth speaketh.

Why call ye me Mayster Mayster, and do nat as I byd you? Whosoeuer cometh to me, and heareth my sayenges, and dothe the same

I wyll

I wyll shewe you to whome he is lyke. He is lyke a man which bylte an house, and dygged depe, and layde the foundacyon on a rocke: When the waters arose, the flud bette vpon that house and coulde nat moue it for it was grounded vpon a rocke. But he that heareth and doth nat, is like a man that without foundacyon bylte an house vpon the earth, against whiche the fludde dyd beate, and it fell by and by, and the falle of that house was greate.

A

¶ The. vii. Chapyter.

Mat. viii. a

WHEN he had ended al his sayengs in the audience of the people, he entred into Capernaum. And a certayne Centurions seruaunte was sycke and redy to dye, whom he made much of. And whē he harde of Jesu, he sent vnto him the Elders of the Jewes, besechynge hym that he wolde come and heale his seruaunt. And they came to Jesus and besought him instantly sayeng: He is worthye that thou shuldest do this for him. For he loueth our nacion, and hath bylte vs a synagoge. And Jesus wente with them.

B

And when he was nat farre from the house the Centurion sente frendes to hym sayenge vnto hym: Lorde troubie nat thy selfe, for I am nat worthye that thou shuldest entre vnder my roofe. Wherefore I thought nat my selfe worthye to come vnto the: but saye the worde and my seruaunt shalbe whole. For I lykewyse am a man vnder power, and haue vnder me soudyours, and I say vnto one, go and he goethe. And to an other, come, and he cometh. And to my seruaunt, do this: and he doeth it. When Jesus harde this, he marueyled at him, and turned him about and sayd to the people ꝑ folowed hi: I say to you, I haue nat found so great faith, no, nat i Israel. And they that were sēt, turned backe home agayn, and founde the seruaunt that was sicke, whole.

eũ similis est. Similis est homini edificanti domũ, qui fodit in altum, & posuit fundamentum super petram. Facta autem inundatione fusa, illisum est flumen domui illi, & non potuit eam commouere. Fundata enim erat super petram. Qui autem audiuit et fecit, similis est homini qui edificauit domum suam super terram absq; fundamento, in quam illisus est fluuius, & continuo cecidit, & facta est ruina domus illius magna.

¶ CAPVT. vii.

CVm autem consummasset omnia verba sua, audiente populo, intrauit Capernaum. Centurionis autem cuiusdam seruus male habens, egrotabat animam, qui illi erat charus. Cum audisset autem de Iesu, misit ad eum seniores Iudeorum, rogans eum vt veniret & seruaret seruum suum. At illi cum venissēt ad Iesum, rogabant eum studiose, dicentes. Dignus est vt hoc illi prestes. diligit enim gentem nostram & synagogā ipse edificauit nobis, Iesus autem ibat cum illis.

Et cum iam non longe abesset a domo, misit ad eum Centurio amicos, dicens ei. Domine noli vexari. Non enim sum dignus, vt sub tectum meum intres. Quapropter nec meipsum sum dignum arbitratus, vt venirem ad te, sed dic verbo, & sanabitur puer meus. Nam & ego homo sum sub potestate constitutus, habens sub me milites, & dico huic vade, & vadit, & alteri veni, & venit, & seruo meo, fac hoc, & facit. Audiens autem hæc Iesus miratus est eum, & conuersus, secutui se turbæ, dixit. Dico vobis, Nec in Israel quidem tantam fidem inueni. Et reuersi qui missi fuerant in domum, inuenerunt seruum qui langueat sanum.

Et factum est deinceps, ibat in ciuitatem quæ vocatur Naim, & ibant cum eo discipuli eius multi,, turbaq; copiosa. Cum autem appropinquaret porte ciuitatis ecce defunctus efferebatur filius vnicus matri sue,, & hæc vidua erat, & turba ciuitatis multa cum illa. Quem cum vidisset dominus misericordia motus super eam, dixit illi: Noli flere. Et accessit, tetigitque loculum. Porro qui portabant substiterunt: Et ait. Adolescens tibi dico, surge. Et resedit qui erat mortuus, & cœpit loqui & dedit illum matri sue. Accepit autem omnes timor, & glorificabant deum, dicentes Propheta magnus surrexit inter nos, & Deus visitauit plebem suam. Et exiit hic rumor in vniuersam Iudeam de eo, & omnem finitimam regionem.

Et nunciauerunt Iohanni discipuli ipsius de his omnibus, Et conuocauit duos de discipulis suis Iohannes. misitq; ad Iesum, dicens: Tues qui venturus es, an alium expectamus. Cum autem venissent ad eum viri, dixerunt: Iohannes Baptista misit nos ad te, dicens. Tues ille qui venturus erat, an alium expectamus? In eadem autem hora multos curauit a morbis, ac plagis, & spiritibus malis, & cæcis multis donauit visum. Et respondens, dixit illis: Euntes renunciate Iohanni, quæ vidistis & audistis q' cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperibus annunciatur euangelium & beatus est quicunq; non fuerit offensus per me.

Et cum discessissent nuncii Iohannis,, cœpit de Ioanne dicere ad turba. Quid existis in desertum vt videretis? arundinem vento agitari?

✠ And it foꝛtuned after that, that he wente into a citie called Naim, and many of his disciples went with him and much people. Whē he came ny to the gate of the cyti, behold there was a dead man caried out which was the only son of his mother, and she was a wydower and muche people of the cytye was with her. And when the Lorde sawe her, he had compassion on her, and saide vnto her, wepe nat. And he went and touched the coffyn, and they that bare him, stode stil. And he said: Yongman, I C saye vnto the, aryse. And the dead sat vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all. And they glorifyed god sayeng: a great Pro- Deut. xi. a.
phete is rysen amonge vs, and god hath visited his people. ✠ And this rumour of hym went forth throughout al Jury, and throughout all the regions whiche lye rounde about.

And the disciples of Johñ shewed him of all these thinges. And Johñ called vnto him two of his disciples, and sent them to Jesus saieg Arte thou he that shall come? oꝛ shall we loke foꝛ an other? When the men were come vnto him, the sayd: Johñ baptyst sent vs to the, sayenge: Arte thou he that shulde come, oꝛ shall we wayte foꝛ an other? And at that same tyme he cured many of theyꝛ infyrmytyes and plages, and of euyl spirites, and vnto many that were blynde he gaue syght. And Jesus answered and sayd vnto them: Go your wayes and shewe Johñ what thynges ye haue sene and harde: howe that the blynd se, the halte go, the lepers are clensed, the deafe heare, the dead arise, to the poꝛe is the glad tidinges preached, and happye is he that is nat offended by me.

When the messengers of Johñ were depar- D
ted, he began to speake to the people of Johñ. What went ye out into the wyldernesse foꝛ to se? went ye to se a rede shaken with the winde.

But

But what went ye out for to se a man clothed in softe raiment? Beholde they which are gorgeously apparrelled, and liue delicatly, are in kinges courtes. But what went ye forth to se a Prophete? Ye I say vnto you, and more then a Prophete. Thys is he of whome it is wrytten: Beholde I sende my messenger before thy face, to prepayre thy waye before the. For I say vnto you: a greater Prophete then Iohn, among womens childzen is there none Neuertheless one that is lesse in the kynge. dome of God, is greater then he. ✠

Esa. iii. a

And all the people that harde, and the Publycans, iustyfyed god, and were baptised with the baptyme of Iohn. But the Phariseis and Scrybes despysed the counsel of god agaynst them selues, and were nat Baptysed of hym.

And the Lorde sayd: wherunto shal I lyken the men of this generacyon, and what thynge are they lyke? They are lyke vnto childzen syttynge in the market place: and cryenge one to an other, and sayeng: We haue pyped vnto you: and ye haue nat daunsed: We haue murned to you, and ye haue nat wepte For Iohn Baptyst came neither eatyng bread nor drynkynge wyne, and ye saye: He hath the deuyll. The son of man is come and eateth and drynketh, and ye saye: Beholde a man whiche is a glutton, and a drynker of wyne, a freende of Publycans and synners. Yet hys wysedome iustyfyeth of all her childzen.

E ✠ And one of the Phariseis desyred hym that he wolde eate with him. And he went into the phariseis house, and sat downe to meate. And beholde a woman in that cytye whiche was a sinner, assone as she knewe that Iesus sat at meate in the Pharyseis house, she brought an Alabaster boxe of oyntment, and she stode at his fete behynde hym weppynge, and began to wesshe hys fete with teares, and dyd wype

Sed quid existis visuri? hominem mollibus vestimentis indutum? Ecce qui vestitu splendido vestiuntur, & in deliciis agunt, in aulis regum sunt. Sed quid existis ad videndum Prophetam? Vtiq; dico vobis & plusq; prophetam. Hic est de quo scriptum est: Ecce mitto angelum meum ante faciem tuam, qui preparabit viam tuam ante te. Dico autem vobis: Maior inter natos mulierum Propheta Iohanne Baptista nemo est, at tamen qui minor est in regno dei, maior est illo.

Et omnis populus audiens & publicani iustificauerunt deum, baptizati baptismo Iohannis. Pharisei autem, & legisperiti cōsilium dei spreuerunt aduersus semetipsos, nō baptizati ab eo. Ait autem dominus: Cui ergo similes dicam homines generationis huius, & cui similes sunt? Similes sunt pueris sedentibus in foro, & gesticulantibus inter se, ac dicentibus: Cantauimus vobis tibiis, & non saltastis, cecinimus vobis lugubria, & non plorastis. Venit enim Iohannes Baptista, neq; edens panem, neq; bibens vinum & dicitis: Demonium habet. Venit filius hominis edens ac bibens, & dicitis. Ecce homo edax & vini potor amicus publicanorum ac peccatorum. Et iustificata est sapientia a filiis suis omnibus.

Rogabant autem illum quidam e phariseis. vt caperet cibum cum ipso. Et ingressus domum pharisei, accubuit. Et ecce mulier qui fuerat in ciuitate peccatrix, vt cognouit q̄ Iesus accubuisset in domo pharisei, & tulit alabastrum vnguenti stansq; a pedes eius a tergo, flens, lachrymis coepit rigare pedes eius. & capillis capitis sui tergebat,

& deosculabatur pedes eius & vnguento vngebat.

Videns autem Pharisæus qui vocauerat eum, ait intra se, dicens. Hic si esset propheta, sciret vtiq; quæ & qualis est mulier, quæ tangit ipsum, quia peccatrix est. Et respondens Iesus dixit ad illum. Simon habeo quiddam quod tibi dicam. At ille dicit: Magister dic. Duo debitores erant cuidam creditori, vnus debebat denarios quingentos, & alter quinquaginta. Cum autem illi non essent soluendo, condonauit vtrisq;, horum igitur dic vter eum plus diliget? Respondens Simon dixit. Existimo quod is cui plꝰ condonauit. At ille dixit ei, recte iudicasti.

Et conuersus ad mulierem, dixit Simoni. Vides hanc mulierem? intraui in domum tuam, aquam pedibus meis non dedisti. hæc autem lachrymis rigauit pedes meos, & capillis capitis sui detersit. Osculum mihi non dedisti, hæc autem ex quo intraui, non cessauit deosculari pedes meos. Oleo caput meum nō vnxisti, hæc autem vnguento vnxit pedes meos, propter quod dico tibi. Remittantur peccata eius multa, quoniam dilexit multum. Cui autem minus remittitur, is minus diligit. Dixit autem ad illam. Remittūtur tibi peccata. Et ceperunt qui simul accumbebant, dicere intra se. Quis est hic, qui etiam peccata remittit? Dixit autem ad mulierem, Fides tua te saluam fecit, vade cum pace.

☞ CAPVT. viii.

ET factum est deinceps & ipse iter faciebat per singulas ciuitates & castella, prædicans & annuncians regnum Dei, et

them with the heares of her head: and kyssed his fete. and annoynted them with oyntment.

When the Pharyseye whiche badde hym, sawe that, he spake within him selfe sayenge. If this man were a Prophete, he wold surely haue knowen who and what maner woman this is which touched him, for she is a sinner. And Jesus answered and sayd vnto him: Symon I haue some what to saye vnto the. And he said. Maister say on. There was a certain leuder, whiche had two detters, the one ought fyue hundreth pence, and the other fyfty. whē they hadde nothynge to pay, he forgaue them both. Whiche of them tell me, wyll loue hym most? Symon answered and sayd: I suppose that he to whom he forgaue most. And he said vnto hym: Thou hast truely iudged.

And he tourned to the woman, and sayde vnto Symon: Seyste thou this woman? I entred into thy house, and thou gauest me no water to my fete: but she hath washed my fete with teares, and wyped them with the heares of her heade: Thou gauest me no kysse: but she, sence the tyme I came in, hath nat ceased to kysse my fete. Myne heade with oyle thou dydest nat annoynte, but she hath annoynted my fete with oyntment. Wherfore I say vnto the: many synnes are forgyuen her, for she loued muche. To whome lesse is forgyuen the same dothe lesse loue.

And he sayde vnto her: thy synnes are forgyuen the. And they that satte at meate with hym: beganne to saye within them selues: Who is thys whiche forgyueth synnes also? And he sayde to the woman: Thy fayethe hath saued the: Go in peace. ☞

☞ The. viii. Chapiter.

AND it fortuned after that, that he hym selfe went throughout cities and townes preachynge, and shewynge the kyngedome of God,

God, and the twelue with hym. And also certayne women, whiche were healed of euyll spirytes and infyrmytyes: Mary called Magdalen, out of whom went seuen deuyls, and Joanna the wyfe of Chusa, Herodes stewarde, and Susanna and many other: whiche ministred vnto them of theyr substance. ✠ Whē muche people were gathered togyther and were come to him oute of all cytyes, he spake by a similitude. A sower went forthe to sowe his sede, and as he sowed some fell by the way syde, and it was troden vnder fete, and the fowles of the ayre deuoured it vp. And some fell on stone, and assone as it was spronge vp it wydered away: bycause it lacked moystnes And some fell amonge thornes, and the thornes spronge vp with it, and choked it. And some fell on good grounde, and sprange vp, and bare fruyt and hundreth fold. And as he sayde these thynges he cryed: He that hathe eares to heare, let him heare.

And his disciples axed him sayinge: what maner similitude is this? And he sayde, vnto you it is gyuen to knowe the secretes of the kingdome of God: but to other in similitudes that when they se they shulde nat se: and when they heare they shulde nat vnderstande.

The similitude is this. The sede is the worde of God. Those that are besyde the way are they that heare, and afterwarde commeth the deuyll and taketh away the worde out of theyr hertes, least they shuld beleue and be saued. They on the stones are they which when they heare, receyue the worde with ioye, But these haue no rotes, whiche for a while beleue and in the tyme of temptacion go away. And that which fel among thornes, are they which heare, and go forthe, and are choked with cares and with riches, and volupteous lyuynge, and bryngeth forth no fruyte. That in

duodecim cum illo, & mulieres aliquæ, quæ erant curatæ a spiritibus malis, & infirmitatibus. Maria quæ vocatur Magdalene, de qua septem dæmonia exierant, & Johanna vxor Chuzæ procuratoris Herodis, & Susanna, & aliæ multæ quæ ministrabant ei de facultatibus suis. Cum autem turba plurima conuenirent, & de singulis ciuitatibus properarent ad eum, dixit per similitudinem. Exiit qui seminat semere semen suum, & inter seminandum aliud cecidit circa viam, & conculcatum est et volucres cœli comederunt illud. Et aliud cecidit super petram, & enatum aruit, quia non habebat humorem. Et aliud cecidit inter spinas, & simul enatæ spinæ suffocauerunt illud. Et aliud cecidit in terram bonam, & enatum fecit fructum centuplum. Hæc dicens, clamabat: qui habet aures ad audiendum audiat.

Interrogabant autem eum discipuli eius dicentes, quæ esset ista parabola. At ille dixit: Vobis datum est nosse mysteria regna dei, cæteris autem per parabolas, vt videntes non videant, & audientes non intelligant. Est autem hæc parabola.

Semen est sermo dei, qui autem iuxta viam, hi sunt qui audiunt. deinde venit Diabolus, & tollit sermonem de corde eorum, ne credentes saluentur. Nam qui super petram, hi sunt, qui cum audierint, cum gaudio suscipiunt sermonem: & hi radices non habent, qui ad tempus credunt, & in tempore tentationis recedunt. Quod autem in spinas cecidit, hi sunt qui audierunt, & a solicitudinibus, & diuitiis, ac voluptatibus vitæ euntes suffocantur, nec referunt fructum. Quod autem in

bonam terram, hi sunt qui in corde honesto ac bono audientes sermonem, retinent, & fructum afferunt per patiẽtiã

Nemo vero cum lucernam accenderit, operit eam vase, aut subter lectum ponit, sed super candelabrum ponit, vt intrantes videant lumen. Nõ est enim occultum, quod non manifestum sit futurum, nec absconditum quod non sit cognoscendum, & in propatulum venturum. Videte ergo quomodo audiatis, Quisquis eñ habet, dabitur illi, & quicũq; nonhabet, etiã qđ putat se habere, auferet ab illo.

Venerunt autem ad illum mater & fratres eius, & non poterant adire eũ pre turba, & nunciatum est illi, dicturnq; Mater tua & fratres tui stant foris, volentes te videre: Qui respondens, dixit ad eos: Mater mea & fratres mei hi sunt qui sermonem dei audiunt ac faciunt illum.

Factum est autem quodam die, & ipse ascendit in nauim ac discipuli eius, & ait ad illos. Traiiciamus in vlteriorẽ ripam stagni, ac soluerunt Cæterum nauigantibus illis, obdormiuit & ingruit procella venti in stagnum, & complebantur, ac periclitabantur Accedentes autem suscitauerunt eum dicentes: præceptor præceptor, perimus. At ille experrectus, increpauit ventum ac tempestatem aquæ. & cessauerunt, factaq; est trãquillitas. Dixit autem illis. Vbi est fides vestra? Timentes autem mirati sunt inter se, dicentes: Quis putas hic est? quia ventis quoq; & aquæ imperat & obediunt ei? Et nauigauerunt ad regionem Gadarenorum, quæ est contra Galilæam.

Et cum de naui egressus esset ad terram occurrit illi vir quidam ex ciuitate, qui habebat dæmonium tam temporibus multis; & vestimento nõ

the good groũde, are they which with a good and pure herte, heare the worde and kepe it, and bringe forth fruyte with pacyence. ✠

No man lyghteth a candle & couereth it vnder a vessel, neither putteth it vnder the table but setteth it on a candelstycke, that they that entre in, may se the lyghte. Nothinge is in secrete that shall nat come abrode: Neither anything hyd, that shal nat be knowen, and come to lyght. Take hede therefore what ye heare. For whosoeuer hath, to him shalbe giuen: and whosoeuer hathe nat, from hym shalbe taken euin ỹ same which he supposeth that he hath. Mat.v.b. Mar.iiii.c. Mat.x.f. C Mat.xiii.c. and.xxv.c. Mar.iiii.c. Mat.xii.b. Mar.iii.b.

Then came to hym his mother and his brethren, and coulde nat come at hym for preasse. And they tolde him sayeng. Thy mother and thy brethren stande without and wolde se the. He aunswered and sayde vnto them: My mother and my brethren are these, whiche heare the worde of God and do it. Mat.xii.c. Mar.iii.c

✠ And it chounsed on a certayne daye that he went into a ship and his disciples also: and he saide vnto thẽ: Let vs go ouer vnto the other syde of the lake. And they launched forthe. And as they sayled, he fell a slepe, and there arose a storme of wynde in the lake, & they were fylled with water and were in ieoperdye. And they wente to hym and awoke hym sayenge: Mayster, Mayster, we are lost. Then he arose and rebuked the winde and the tempest of water, and they seased, and it waxed calme. And he said vnto them. Where is your faith? They feared and wondred sayenge one to an other: What felowe is thys? For he commaundethe bothe the wyndes and water, and they obaye hym? ✠ And they sayled to the regyon of the Gaderenytes, whiche is ouer against Galile. D Mat.viii. Mar.v.a

And as he wente out to lande, there met him a certayne man out of the cytye, whiche had a deuyll longe tyme, and ware no clothes, neyther

ther abode in any house: but among graues. When he sawe Jesus, he cried, and fel downe before him, and with a loud voice said: What haue I to do with the Jesus the sonne of the god most hiest? I beseche the torment me nat. Then he cõmaunded the foule spirite to come out of the man. For ofte tymes he caught him and he was bounde with chaynes, and kepte with fetters: & he brake the bondes, and was caryed of the feende, into wyldernesse.

And Jesus axed hym sayenge: What is thy name? And he sayd Legion, bicause many deuyls were entred into him. And thei besought hym, that he wolde nat commaunde them to go out into the depe. And there was there by an heerde of many swyne, kedynge on an hyll, and they besought hym, that he wolde suffre them to enter into them. And he suffered them

E Then wente the deuyls out of the man, and entred into the swyne: And the heerde toke theyr course and ran headlynge into the lake, and were choked. When the heerde men sawe what hadde chaunsed, they fledde and tolde it in the Cytye and in the vyllages.

And they came out to se what was done and came to Jesus, and founde the man, oute of whom the deuyls were departed, syttynge at the fete of Jesus, clothed and in hys ryghte mynd, and they were affraid. They also which saw it, tolde them bi what menes he, that was possessed of the deuyll was healed. And al the whole multytude of the countrey of the Gadarenytes, besought hym that he wolde departe from them: for they were taken with great feare. And he gat hym into the shyp, and retourned backe again. Then the man out of whom the deuyls were departed besoughte him that he myghte be with him. But Jesus sente hym awaye sayenge. Go home agayne into thyne owne house, and shewe what greate thynges

D god

induebatur, neq; in domo manebat: sed in monumentis. Is vt vidit Iesum & exclamasset, procidit ante illum, et magna voce dixit. Quid mihi rei tecum est Iesu fili dei altissimi? Obsecro te ne me torqueas. Præcipiebat enim spiritui immundo, vt exiret ab homine. Frequenter enim corripuerat illum & vinciebatur catenis & cõpedibus custodiebatur, & ruptis vinculis agebatur a dæmonio in deserta.

Interrogauit autem illum Iesus, dicens: Quod tibi nomen est? At ille dixit: Legio, quia intrauerunt dæmonia multa in eum. Et rogauerunt illum ne imperaret illis, vt in abyssum irẽt. Erat autem ibi grex porcorum multorum pascentium in monte, & rogabãt eũ, vt permitteret ipsis in illos ingredi. Et permisit illis. Exierunt ergo dæmonia ab homine, & intrauerunt in porcos & impetu abiit grex per præceps in stagnum & suffocatus est. Porro vt viderunt quod acciderat ii qui pascebant, fugerunt, rumorem; nunciauerunt in ciuitatem ac villas.

Exierunt autem, vt viderent quod factum erat, & venerunt ad Iesum, & inuenerũt hominem sedentem a quo dæmonia exierant, vestitum ac sana mente, ad pedes Iesu, & timuerunt. Nunciauerunt autem illis etiam qui viderant quomodo sanus factus esset is qui agitabatur a dæmonio. Et rogauerunt illum omnis multitudo Gadarenorum, vt discederet ab ipsis, quia magno timore tenebantur. Ipse autem conscensa naui reuersus est. Rogauerat enim illum vir a quo dæmonia exierant, vt cum eo esset, sed abiegauit eum Iesus, dicens: Redi in domum tuam, et narra quanta tibi fecerit Deus. Et abiit per totam

ciuitatem prædicans quæcunq; sibi fecisset Iesus.

Factum est autem, cum rediret Iesus, excepit illum turba. nam omnes expectabant eum. Et ecce venit vir cui nomen Iairus. & ipse princeps Synagogæ erat, acciditq; ad pedes Iesu rogans eum, vt introiret in domum suam. quoniam vnica filia erat ei fere annorum duodecim, & hæc moriebatur. Verum inter eundē turbæ coartabant eum.

Et mulier quæ erat obnoxia profluuio sanguinis ab annis duodecim quæ in medicos impenderat omnem substantiam nec ab vllo potuerat curari, accessit retro & tetigit fimbriam vestimenti eius, & confestim stetit fluxus sanguinis eius. Et ait Iesus. Quis est qui me tetigit? Negantibus autem omnibus dixit Petrus, & qui cum illo erant. Præceptor, turbæ te constringunt & affligunt, & dicis. Quis me tetigit? Et dixit Iesus. Tetigit me aliquis. Nam ego noui virtutes a me exisse. Videns autem mulier, quod non latuisset, tremens venit ac procidit ante pedes eius, & ob quā causam tetigisset eum, indicauit ei coram toto populo, & quemadmodum confestim sanata fuisset. At ipse dixit ei.

Confide filia, fides tua te seruauit vade cum pace. Adhuc illo loquente, venit quidam a domo principis synagogæ, dicens ei. Mortua est filia tua, noli vexare magistrum Iesus autem audito hoc verbo respondit patri puellæ. Noli timere, crede tantum, & salua erit. Et cum venisset in domum, non permisit intrare secum quenquam nisi Petrum Iacobum & Iohannem & patrem ac matrem puellæ. Flebant autem oēs &

God hath done to the. And he went his waye, and preached throughout all the cytye what great thynges Iesus had done vnto hym.

And it fortuned when Iesus was come a- Mat. ix. a
gaine that the people receyued hym. For they Mar. v. b.
all wayted for hym. And beholde there came a man named Iarus (and he was a ruler of the synagage) and he fel downe at Iesus fete, and besought hym that he wold come into his house, for he had but a doughter only vpon a twelue yere of age, and she lay adyenge. And F
as he wente the people thronged hym.

And a woman hauynge an yssue of bloude twelue yeres (which had spent al her substāce amonge Philitions, neither coulde be holpen of any) came behynde hym, and touched the hemme of his garment, and immediatly her issue of blode stanched. And Iesus saide: Who is it that touched me? When euery man denyed Peter and they that were with hym, sayde: Maister, the people throuste the and vexe the, and sayeste thou who touched me? And Iesus said Some bod touched me. For I perceyue that vertu is gone out of me. Whē the womā sawe that she was nat hid, she came tremblig, and fel at his fete and tolde hym before all the people for what cause she had touched hym, & howe she was healed immedyatlye. And he sayd vnto her: doughter be of good comforte. Thy fayth hath made the whole go in peace.

Whyle he yet spake, there came one from the G
rulers of the synagoges house, which saide to him: thy doughter is dead, desease nat the master. When Iesus harde that, he answered the father, sayeng: Fere nat, beleue onely, and she shalbe made hole. And when he came to the house: he suffered no man to goo in with him. saue Peter, James. and Iohn, and the father and the mother of the mayden. Euerye bodye wept and sorowed for her. And he sayde: wepe

nat

nat: for she is nat deade, but slepeth. And they laught him to scorne. For thei knewe that she was deade. And he thruste them all oute, and caught her by the hand, & cried saieng: Maide aryse. And her spirites came agayne, and she rose streyghte waye. And he commaunded to gyue her meat. And the father and the mother of her were astonyed. But he warned thē that they shulde tel no man what was done.

❧ The. ix. Chapiter.

THEN CALLED he the twelue togyther and gaue them power and auctoryte ouer all Deuyls, and that they myghte heale deseases. And he sente them to preache the kyngedome of God, and to cure the sycke. And he sayde vnto them: Take nothynge to lucker you by the way: neyther staffe, nor scrip neyther breade, neyther money, neyther haue two cotes. And what soeuer house ye entre into there abide and thence depart. And whosoeuer wyll nat receyue you, when ye go oute of that cytye, shake of the very dust from your fete. for a testymonye agaynst them. And they went out, and went throughe the townes preachyng the gospel: and helyng euery where. ¶ And Herode the Tetrarche harde of al that was done bi him, and doubted, bicause that it was sayde of some, ¶ Johñ was rysen agayne from death: & of some, that Helias had appered. and of some, that one of the olde prophets was rysen agayne. And Herode sayde: Johñ haue I beheded: who then is this of whom I here suche thynges? And he desyred to se hym.

And the Apostles retourned, and tolde hym what greate thynges they had done. And he toke them and went a side into a solitary place ny to a citie called Bethsaida. And the people knewe of it, and folowed hym. And he receyued them, & spake vnto them of the kingdome of God, and healed them that had nede to be healed

plangebant filam. At ille dixit: Nolite flere, non est mortua puella, sed dormit. Et deridebant eum, scientes quia mortua esset. Ipse autem eiectis foras oībus apprehensa manu eius clamauit, dicens: Puella surge. Et reuersus est spiritus eius, & surrexit continuo. Acciussit illi dare cibum. Et stupuerunt parentes eius. At ille præcepit eis, ne cui dicerent quod factū erat.

¶ CAPVT. ix.

COnuocatis autem Iesus duodecim dedit illis potestatem & autoritatem super omnia dæmonia, & vt morbos sanarent. Et misit illos vt prædicarent regnum dei, & sanarent infirmos. Et ait ad illos: Ne quid tuleritis in viam, neq; virgam neq; peram, neq; panem, neq; pecuniam, neq; binas tunicas habeatis. Et in quamcunq; domum intraueritis, illic manete, atq; illinc exeatis. Et quicunq; non receperit vos, exeuntes de ciuitate illa, etiam puluerem e pedibus vestris excutite. in testimonium aduersus illos. Egressi autem circumibant per castella euangelizantes & curantes vbiq;.

Audiuit autem Herodes Tetrarcha omnia quæ fiebant ab eo, & dubitabat, eo q; diceretur a quibusdam, q; Iohannes surrexisset a mortuis, a quibusdam vero q; Helias apparuisset, ab aliis autem q; propheta quispiam ex antiquis surrexisset. Et ait Herodes: Iohannē ego decollaui, quis est autem ille de quo ego talia audio, et quærebat videre eū.

Et reuersi apostoli, narrauerunt illi quæcunq; fecerant, assumptis illis secessit seorsum in locum desertum ciuitatis quæ vocatur Bethsaida. Quod cum cognouissent turbæ secutæ sunt illum: et excepit eos, & loquebatur illis de regno dei et eos, qui curatione indigebant,

sanabat. Dies autem cœpe-
rat declinare: & accedentes
duodecim, dixerunt illi: Di-
mitte turbas, vt euntes in ca-
stella villasq; vicinas diuer-
tant & inueniant escas: quia
hic in loco deserto sumus.
Ait autem ad illos: Vos da-
te illis quod edant. At illi di
xerũt Nõ sunt nobis plures,
q̃ quinq; panes, & duo pis-
ces, nisi nos eamus et emamus
in omnem hunc populũ escas
Erant autem fere viri quĩqui
es mille. Ait aũt ad discipu-
los suos: Facite illos discum
bere ĩ singulo quoq; discubi
tu quinquagenes, atq; ita fece
runt, & fecerũt oẽs discũbere
Acceptis aũt quinq; panibus
& duobus piscibus, sublatis
in cœlũ oculis bñdixit illis, &
fregit, distribuitq; discipulis
vt apponerẽt turbæ. Et come
derũt oẽs, & saturati sũt. Et
sublatũ est quod superfuit il
lis fragmẽtorũ cophini. xii.

Et factum est eum solus es-
set orans, erant cum illo & di
scipuli interrogauitq; illos,
dicens: Quem me dicunt esse
turbæ? At illi respondentes
& dixerũt. Iohãnem Baptistã
alii aũt Heliam, alii vero q̃
propheta quispiã de ãtiquis
surrexit. Dixit aũt illis: Vos
autem quẽ me esse dicitis? Re
spondens Simon Petrus, di-
xit, Christum dei. At ille com
minatus illis, Præcepit ne cui
dicerent hoc, dicẽs. Oportet
filium hominis multa pati, &
reprobari a senioribꝰ & prĩ
cipibus sacerdotũ & scribis
& occidi, & ẽtia die resurgere

Dicebat aũt ad oẽs, Si quis
vult post me venire, abneget
semetipsum, & tollat crucem
suam quotidie, & sequatur
me. Qui enim voluerit ani-
mam suam saluam facere, per
det illam. Qui vero perdide-
rit aĩam suã propt̃ me, is salu
ũ faciet illã. Quis eñ profi-
cit hõ, si lucret̃ vniuersũ mun
dum, se aũt ipsũ pdat, aut, fa
ctura sui ipsius faciat? Nam

healed. And when the daye began to weare a-
way, then came the twelue and said vnto him
sende the people away, that they may go into
the townes and vyllages rounde aboute and
lodge, and get meat, for we are here in a place
of wyldernes. But he sayde vnto them. Gyue
ye them to eate. And they sayde: We haue no
more but fyue loues and two fysshes, excepte
we shulde go and bye meat for al this people.
And they were aboute a fyue thousande men
And he sayde to hys dyscyples: Cause them to
syt downe by fyftyes in a company. And they
dyd so, and made them all syt downe. And he
toke the fiue loues and two fishes, and loked
vp to heuen: and blyssed them, and brake, and
gaue to the dyscyples, to set before the people.
And they eate, and were all satysfyed. And
there was taken vp of that remained of them
twelue baskettes full of broken meate.

And it fortuned as he was alone prayenge: C
his disciples were with him, and he axed them
sayeng: Who say the people that I am? They
aunswered and sayde: Johñ Baptyst. Some
say Helias. And some say, one of the olde pro-
phetes is rysen agayne. He sayde vnto them:
who saye ye that I am? Peter aunswered and
saide: thou arte the Christ of god. And he war
ned and commaunded them that they shulde
tel no man that thyng sayeng: that the son of mã
must suffre many thinges, and be reproued of
the elders, and of the hie prestes and Scribes
and be slaine, and the thirde daye rise againe.

And he sayde to them all, if any man wyll
come after me, let him deny him self, and take
vp his crosse daylye, and folowe me. Whoso-
euer wyll saue his lyfe, shall lose it. And who-
soeuer shall lose his lyfe for my sake, the same
shall saue it. For what auauntageth it a man
to wyn the whole worlde yf he loose hym selfe
or runne in domage of hym selfe? For who-
soeuer

soeuer is a shamed of me, and of my sayenges of him shall the son of man be ashamed, when he cometh in his owne glozye, and in the glozye of hys father, and of the holy aungels.

And I tell you of a surety: There be some of them that stande here, whiche shall nat tast of death, tyll they se the kyngedome of God.

D And it folowed aboute an eyghte dayes after those sayenges, that he toke Peter, James and Johñ, and wente vp into a mountayne to pzay. And as he pzayed the fasshyon of his countenaunce was chaunged, and hys garment was whyte and shone. And beholde two men talked with him. and they were Moyses and Helyas, whiche appeared glozyously and spake of his departyng, which he shulde ende at Jerusalem. Peter and they that were with hym, were heuye with slepe. And when they awoke, they sawe hys glozye, and two menne standynge with hym.

And it chaunsed as they departed from him Peter said vnto Jesus: Maister it is good be ynge here foz vs: Let vs make thze tabernacles, one foz the, and one foz Moyses, and one foz Helias: and wist nat what he sayd. Whyle he thus spake, there came a cloude and shadowed them, and they feared when they were come vnder ꝑ cloude. And there came a voice out of the cloude sayenge: This is my deare son heare hym. And as sone as the voyce was past, Jesus was founde alone. And they kept it close: and tolde no man in those dayes any of those thynges whiche they had sene.

E And it chaunsed on the nexte daye as they came downe from the hyll, muche people met hym. And beholde a man of the company cryed out sayenge: Maister, I beseche the beholde my son, foz he is all that I haue: and lo, a spyryte taketh hym and sodenly he cryeth, and he teareth hym that he foometh agayne, and with much

Nam quis mihi confundetur hunc & meos pudebit, huius & filium hominis pudebit, cum venerit in maiestate sua & patris sanctorum angelorum.

Dico autem vobis vere: sunt quidam hic stantes, qui non gustabunt mortem, donec videant regnum dei.

Factum est autem post hec verba fere diebus octo, & assumpsit Petrum, & Johannem & Iacobum, & ascendit in montem, vt oraret. Et facta est dum oraret, species vultus eius, alia, & vestitus eius candidus ac refulgens. Et ecce duo viri loquebantur cum illo, qui erant Moses & Helias qui visi in maiestate dicebant excessum eius quem cõpletus erat Hierosolymis. Petrus vero, & qui cum illo erãt grauati erant somno. Expergecti autem viderunt maiestatem eius, & duos viros qui stabant cum illo.

Et factum est cum discederent ab illo, ait Petrus ad Iesum: Præceptor, bonum est nos hic esse, & faciamus tria tabernacula, vnum tibi, & vnum Mosi, & vnum Helie nesciens quid diceret. Hec autem illo loquente, facta est nubes, & obumbrauit eos: timuerunt autem intrantibus illis in nubem. Et vox facta est de nube, dicens. Hic est filius meus dilectus, ipsum audite. Et cum fieret vox, inuentus est Iesus solus, & ipsi tacuerunt, & nemini dixerunt in illis diebus.

Factum est autem in sequenti die descendentibus illis de monte, occurrit illi turba multa. Et ecce vir de turba exclamauit, dicens: Magister, obsecro te, respice ad filium meum: quia vnicus est mihi, & ecce spiritus apprehendit eum. & subito clamat, & discerpit eũ cum spuma &

vix discedit ab eo dilanians eum, & rogaui discipulos tuos, vt eicerent illum, & non potuerunt. Respondens autem Iesus dixit: O natio infidelis & peruersa vsququo ero apud vos & patiar vos? Adduc filium tuum. Cum adhuc aũt accederet, lanisauit illum dæmonium, & dissipauit. Increpauit autem Iesus spiritum immundum, & sanauit puerum, & reddidit illum patri suo. Stupebant autem omnes super magnificentia Dei.

Sed omnibus mirantibus super omnibus quæ faciebat dixit ad discipulos suos: Ponite vos in auribus vestris sermones istos, Filius enim hominis, futurum est, vt tradatur in manus hominum. At illi ignorabãt verbum istud, & erat absconditum ab illis, vt nõ intelligerent illud. Et timebãt eũ interrogare de hoc verbo.

Intrauit autem cogitatio inter eos, quis eorum maior esset. At Iesus videns cogitationem cordis illorum, apprehendit puerum, & statuit illũ iuxta se & ait illis. Quicunq; receperit puerum hunc in nomine meo, me recipit. Et quicunq; me receperit, recipit eũ qui me misit, nã qui minor est inter oẽs vos, hic erit magn⁹

Respondens autem Iohannes, dixit: Præceptor vidim⁹ quẽdam sub nomine tuo eiicientem dæmonia, & prohibuimus eũq; nõ sequit nobiscũ Et ait ad illum Iesus: Nolite prohibere. Qui enim non est aduersum nos, pro nobis est,

Factum est aũt, dum cõplerentur dies assumptionis eius & ipse faciẽ suam obfirmauerat, vt iret Hierosolymam & misit nuncios ante conspectũ suum & euntes intrauerunt in ciuitatem Samaritanorũ, vt pararent illi, Et non receperunt eum, quia facies eius erat euntis Hierosolymam.

muche payne departethe from hym, when he hath rent him, and I besought thy dysceples to caste hym out, and they coulde nat. Jesus answered and sayde: O generacyon without fayth, and croked: howe longe shal I be with you? and shall suffre you? bynge thy son hyther. And he yet was a commynge, the feende rent hym and tare hym. And Jesus rebuked the vnclene spiryte, and healed the chylde and delyuered hym to his father. And they were all amased at the myghtye power of God.

Whyle they wondred euery one at all thynges which he dyd, he said vnto his dysceples: Lette these sayenges synke downe into youre eares. The tyme wyll come, when the son of man shalbe delyuered into the handes of men But they wist nat what that worde ment, and it was hyd from them, that they vnderstode it nat. And they feared to axe hym of that saing.

Then there arose disputacion amonge them who shulde be the greatest. When Jesus perceyued the thoughtes of theyr hertes, he toke a chylde and set him harde by hym, and sayde vnto them, Whosoeuer receyueth this chylde in my name, receyuethe me. And whosoeuer receyuethe me, receyuethe hym that sente me. For he that is leaste amonge you all, the same shalbe great.

And Iohn answered and sayd: Master we sawe one casting out deuyls in thy name, and we forbad hym, because he folowed nat with vs. And Jesus sayde to hym: forbydde ye him nat. For he that is nat against vs: is with vs

And it folowed when the tyme was come, that he shulde be receyued vp, then he set hys face to go to Hierusalem, and sent messengers before hym. And they wente and entred into a cotye of the Samaritaynes, to make redy for hym. But they wolde nat receiue him, because hys face was as thoughe he wolde go to Jerusalem

rusalem. When hys dyscyples James and Johñ sawe that, they sayd: Lorde, wylte thou that we commaunde, that fyer come downe from heauen and consume them, euyn as Helyas dyde? Jesus tourned about, and rebuked them sayenge: ye wote nat what maner spirite ye are of. The son of man is nat come to destroy mens lyues, but to saue them. And they wente to an other towne.

G ❧ And it channced as he wente in the waye: a certayne man sayde to hym: I wyll folowe
at. viii. c the whether soeuer thou go. Jesus saide vnto him: foxes haue holes, and byrdes of the ayre haue nestes, but the son of man hath nat wher on to laye his heade,

And he sayde to an other: folowe me. And the same sayde: Lorde suffre me fyrste to goo and bury my father. Jesus sayde vnto hym. Lette the deade bury theyr deade: but go thou and preache the Kyngedome of God.

And an other sayde: I wyll folowe the Lord but let me fyrst go byd thē fare wel, which are at home at my house. Jesus said vnto hi: No man ẏ putteth his hande to the plowe, and loked backe is apte to the kingdome of God. ❡

❧ The. x. Chapyter.

A AFTER these thinges, the lorde appointed other seuentye also: and sente them,
at. xi. d. two and two before him into euery cytye and place whether he hym selfe wolde come. And he sayde vnto them, the harueste is greate, but the labourers are fewe. Praye therefore the Lorde of the harueste, to sende forth labourers into his harueste. Go your wayes: beholde, I sende you forthe as lambes amonge wolues. Beare no wallet neyther scryppe, nor shoes, and salute no man by the way. Into whatsoeuer house ye enter, fyrst saye Peace be to this house. And if the son of peace be there, youre peace shal rest vpon him: if nat, it shal tourne to

Cum vidissent autem discipuli eius, Iacobus et Iohannes dixerunt: Domine, vis dicimus vt ignis descendat de cœlo et consumat illos, quemadmodum et Helias fecit? Conuersus autem Iesus, increpauit illos dicens: Nescitis cuius spiritus estis vos. Filius vero hominis non venit animas hominum perdere sed saluare. Et abierunt in aliud castellum.

Factum est autem ambulantibus illis in via, dixit quidā ad illum, sequar te quocunq; ieris. Dixit illi Iesus. Vulpes cauernas habent, et volucres cœli nidos, filius autem hominis non habet vbi caput suum reclinet.

Alt autem ad alterum, sequere me. Ille autem dixit. Domine permitte mihi, vt prius abeam, ac sepeliā patrē meū. Dixit autem ei Iesus. Sine vt mortui sepeliant mortuos suos, tu vero vade, annuncia regnum dei.

Et alius. Sequar te domine, sed permitte mihi prius vt dicam vale his qui sunt domi meę. Ait ad illum Iesus. Nemo qui manu sua admota aratro respexerit a tergo, aptus est regno Dei.

CAPVT. x.

Post hæc autem designauit dominus et alios septuaginta, misitq; illos binos ante faciē suā in omnem ciuitatem et locum quo erant ipse venturus, dicebat ergo illis, Messis quidem multa, sed operarii pauci. Rogate ergo dominum messis, vt extrudat operarios in messem suā, ite, ecce ego mitto vos sicut agnos inter lupos. Nolite portare saeculum, neq; peram, neq; calciamenta, et neminem per viam salutaueritis. In quācunque domum introieritis, primum dicite. Pax huic domui, et si ibi fuerit filius pacis, requiescet super illum pax vestra, sumimus,

ad vos reuertetur, in eadem autem domo manete, edentes & bibentes, quæ dantur ab illis. Dignus enim operarius mercede sua.

Nolite transire de domo in domum. Et in quamcunq; ciuitatem intraueritis & susceperint vos, edite quæ apponuntur vobis, & sanate infirmos qui in illa sunt, & dicite illis. Appropinquauit in vos regnum dei. In quamcunq; autem ciuitatem intraueritis, & non susceperint vos, exeuntes in plateas eius, dicite. Etiam pulverem, qui adhesit nobis de ciuitate vestra extergimus in vos, tamen hoc scitote q; appropinquauit in vos regnum dei. Dico vobis, quod Sodomis in die illo, remissius erit, quam illi ciuitati.

Ve tibi Chorozain, ve tibi Bethsaida, quia si in Tyro & Sidone factæ fuissent virtutes, quæ factæ sunt in vobis, olim in cilicio & cinere sedentes, scelerum suarum egissent pœnitentiam, verūtamē Tyro & Sidoni remissius erit in iudicio, q̄ vobis. Et tu Capernaum quæ vsq; ad cœlum elata es, vsq; ad infernum deprimeris. Qui vos audit, me audit, & qui vos spernit me spernit. qui autem me spernit spernit eum qui misit me.

Reuersi sunt autem septuaginta cum gaudio dicentes, Domine etiam dæmonia subiiciuntur nobis per nomen tuum. Ait autem illis. Videbam Satanam sicut fulgur de cœlo cadentem. Ecce do vobis potestatem calcandi super serpētes & scorpiones, & super omnem virtutem inimici & nihil vobis nocebit. Verumtamen in hoc nolite gaudere q̄ spiritus vobis subiiciuntur, sed gaudete quod nomina vestra scripta sunt in cœlis.

In eadem hora exultauit spiritu Iesus, & dixit. Confiteor tibi pater Domine

to you agayne. And in the same house tarye styll eatyng and drynkyng such as they haue. For the labourer is worthy of his rewarde. ✠ 1. Tim.

Go nat from house to house, and into what soeuer cytye ye entre, if they receyue you, eate suche thinges as are set before you, and heale the sycke that are there, and saye to them: the kingdome of god is come nye vnto you. But into whatsoeuer cytte ye shall entre, if they receiue you nat, go your wayes out into the stretes of the same, and saye: euyn the verye dust which cleueth on vs of your cytte, we wype of agaynst you. Natwithstandynge marke this that the kingdom of god was come nye vpon you. Ye and I saye to you: that it shalbe easyer in that day for Sodome then for that cytye.

Wo be to the Chorazin, wo be to the Bethsayda. For yf the myracles had bene done in Tyre and Sydon, whiche haue bene done in you, they hadde a greate while a go repented: syttynge in heere and ashes. Neuertheless it shalbe easyer for Tyre and Sidon at the iudgement, then for you. And thou Capernaum which art exhalted to heauen, shalte be thrust downe to hel. ✠ He that heareth you, hereth me: and he that despiseth you, despiseth me: and he that despyseth me, despyseth him that sent me. Mat. 10. Joha. 13.

And the seuentye tourned agayne with ioye sayenge. Lorde euen the very deuyls are subdued to vs throughe thy name. And he sayde to them: I sawe Sathan, as it had bene lightenynge, fall downe from heauen. Beholde I gyue vnto you power to treade on serpentes and scorpyons, and ouer all maner power of the enemy, and nothynge shall hurte you. Neuertheless, in this reioyse nat that the spyrytes are vnder your power: but reioyse bicause your names are wrytten in heauen.

That same tyme reioysed Jesus in ꝑ spirite and sayd: I confesse vnto the father, Lorde of heauen

heauen & earth, that thou hast hyd these thinges from the wise and prudent & hast opened thē to the babes. Euen so father, for so pleased it the. All thigs are gyuen me of my father And no man knoweth who the son is, but the father: neither who the father is, saue the son and he to whome the son wyll shewe him.

C And he turned to his disciples & said secretly. Happy are the eyes, whiche se that ye se. For I tell you that manye prophetes & kyngs haue desyred to se those thynges whiche ye se, and haue nat sene them, & to heare those thynges which ye heare and haue nat harde them

And beholde a certayne lawyer stoode vp and tempted him sayeng: Master what shal I do to inherite eternall lyfe? He sayde vnto him: What is wrytten in the lawe? howe redest thou. And he answered and sayde: Loue the Lord God with all thy herte. and with all thy soule, and with all thy strength, and with all thy mynde, and thy neighbour as thy selfe And he sayde vnto him: thou haste answered ryght. Thys do and thou shalt lyue. He wyllynge to iustifye him selfe, sayde, vnto Jesus: Who is then my neyghboure?

D Jesus aunswered and said: A certayne man descēded from Jerusalem in Hiericho, & fell into the hādes of theues, which robbed him of his raymēt, & wouūded him, & departed leuing him halfe deade. And by chaunce there came a certayne preest that same waye, and whē he saw hi he passed by. And lyke wyse a Leuyte, when he was come nye to the place, went and loked on him, and passed by Then a certayne Samaryta, as he iurneyed, came nye vnto him, and went to, and bouūd vp his wouūdes, & poured in oyle and wine, and put him on his owne beast, and brought hi to a comen Inne and made prouysyon for hi. And the morowe when he departed, he toke out two pence and

cœli et terræ, quod abscondisti hæc a sapientibus & prudentibus, et reuelasti ea parvulis. Etiam pater, quoniam sic placitum est coram te. Omnia mihi tradita sunt a patre meo, et nemo scit quis sit filius, nisi pater. et quis sit pater. nisi filius, et cui voluerit filius apperire.

Et conuersus ad discipulos seorsum, dixit: Beati oculi qui vident quæ vos videtis. Dico enim vobis, quod multi prophetæ & reges voluerunt videre quæ vos videtis, et non viderunt: et audire, quæ vos auditis, et non audierunt.

Et ecce quidam legisperitus surrexit, tentans illum, & dicens Magister quid faciendo vitam æternam possidebo? At ille dixit ad eū: In lege quid scriptum est? quomodo legis Ille respondens dixit: Diliges dominum deum tuum ex toto corde tuo, et ex tota anima tua, et ex totis viribus tuis, et ex tota mente tua. Et proximum tuum sicut te ipsū. Dixitque illi. Recte respondisti: hoc fac, et viues. Ille autem volens iustificare seipsum dixit ad Iesum. Et quis est meus proximus?

Respondens autem Iesus dixit: homo quidam descendebat ab Hierosolymis in Hiericō. et incidit in latrones, qui etiam despoliauerunt eum vestibus, ac vulneribus impositis, abierunt, semimortuo relicto. Accidit autem vt sacerdos quidam descenderet eadem via, visoque illo præteriit. Similiter et leuita, cum iuxta locum, cum accessisset & vidisset eum præterijt. Samaritanus autem quidam iter faciens, venit ad eum: et viso eo misericordia motus est, et accedens obligauit vulnera eius et infundens oleum ac vinum et imponens illum in suum iumentum, duxit in diuersorium et curam eius egit. Et postero die egres-

die egrediens depromptos duos denarios dedit hospiti et ait ei: Curam illius habe et quodcunq; prætereà insumpseris, ego cum rediero reddam tibi. Quis ergo horum trium videtur tibi proximus fuisse illi, qui incidit in latrones? At ille dixit: Qui exercuit misericordiam in illum. Ait igitur illi Iesus: vade, et tu fac similiter.

Factum est autem cum irent, vt ipse intraret in quoddam oppidulum, ac mulier quedã Martha nomine excepit illum in domum suam & huic erat soror nomine Maria, quæ etiam assidens ad pedes Iesu, audiebat sermonem illius. Martha autem distrahebatur circa frequens ministerium. quæ stetit, & ait: Domine non est tibi cura, quod soror mea reliquit me vt sola ministrem? dic ergo illi vt me adiuuet. Et respondens dixit illi Iesus. Martha Martha, solicita es et turbaris circa multa. At qui vnum est necessarium Maria bonam partem delegit, quæ non auferetur ab ea.

✠CAPVT. xi.

ET factum est cum oraret quodam in loco, vt cessauit dixit quidam ex discipulis eius ad eum: Dñe, doce nos orare, sicut & Ioannes docuit discipulos suos. Et ait illis. Cum oratis, dicite Pater noster qui es in cœlis, sanctificetur nomen tuum: adueniat regnum tuum, fiat voluntas tua, quemadmodum in cœlo sic et iam in terra. Panẽ nostrum quotidianum da nobis hodie: et remitte nobis peccata nostra, siquidem & nos remittimus omni debenti nobis. Et ne nos inducas in tentationem, sed libera nos a malo.

Et ait ad illos: Quis vestrum habet amicum, et ibit ad illum media nocte, et dicet illi Amice da mihi tres panes, quoniam amicus meus

gaue them to the host, & sayd vnto him: Take cure of him, and whatsoeuer thou spendest more, when I come agayne, I will recompence the. Whiche nowe of these thre thinkest thou was neighbour vnto hym that fell into the theues handes? And he sayde: he that shewed mercy on him. Then sayde Iesus vnto him: Go and do thou lykewyse. ✠

✠ It fortuned as they went, that he entred into a certayne towne. And a certayne womã named Martha receyued him into her house And this woman had a syster called Mary, whiche sat at Iesus fete, and harde his preachynge. And Martha was combred aboute much seruyng, and stode and sayd: Mayster, doest thou nat care, that my sister hath left me to ministre alone. Byd her therefore, that she helpe me. And Iesus answered and sayde to her: Martha Martha, thou carest, and arte troubled aboute many thinges: verely one is nedefull. Mary hath chosen her ỹ good parte which shall nat be taken awaye from her. ✠

The.xi. Chapiter.

AND it fortuned as he was prayenge in a certayne place: when he ceased, one of his disciples sayde vnto him: Mayster teache vs to praye, as John taughte his disciples. And he sayde vnto them: When ye pray saye. Our Father whiche arte in heauen, halowed be thy name. Thy kingdome come thy will be fulfylled euen in earthe as it is in heauen. Oure dayly breade geue vs euermore. And forgeue vs oure synnes. For euen we forgeue euery man that trespasseth vs. And leade vs nat into temptacyon. But delyuer vs from euyll. A Mat.vi.

And he sayde vnto them: ✠ Yf any of you shuld haue a freende, and shulde go to him at mydnyght, & say vnto him: freende lende me iii. loues for a frend of myne is come out of B

the way to me, & I haue nothyng to set before him, & he within shulde answere and say, trouble me nat, the doze is nowe shyt, and my seruaūtes are with me in the chābze. I can nat ryse and gyue the to the. I saye vnto you. though he wolde nat a ryse & giue him. Bycause he is his freende: yet bycause of his impoztunytie he wolde ryse, & gyue him as many as he neded.

Mat. 7. a. and. xxi. c. Mar. xi. c. Iohn. xiiii. and. xvi. c. Iacob. i. b. Mat. vii. b. Mat. ix. d. and. xii. b. Mar. iii. c.

And I say vnto you, axe, & it shalbe giuen you. Seke, and ye shal fynde. Knocke, and it shalbe opened to you. For euery one ỹ axeth, receyueth: and he that seketh, fyndeth: and to him that knocketh, shall it be opened. Yf the son shal axe bread of any of you that is a father wyll gyue him a stone? Or yf he axe fysshe wyll he for a fysshe gyue him a serpent? Or yf he axe an egge, wyll he offre him a scorpyon? Yf ye then whiche are euyl, canne gyue good gyftes vnto youre chyldren, howe much more shal the father of heauen gyue an holy spirite to them that desyre it of him? ✠

C ✠ And he was a castyng out a deuyl, which was domme. And it folowed when the deuyll was gone out, the domme spake, and the people wondred. But some of them sayde: he casteth oute deuyls by the power of Belzebub the chyefe of the deuyls. And other tempted him seekynge of hi a signe from heauen. But he knewe theyr thoughte, and sayde vnto the: Euery kingdome deuyded within it self shal be desolate: and one house shall fall vpon another: So yf Sathan be deuyde within hym selfe, howe shall his kyngdome endure? Bycause he say that I cast out deuyls by the power of Belzebub. Yf I by the power of Belzebub caste oute deuyls: by whome do youre chyldren cast them out. Therefore shall they be your iudges. But yf I with the fynger of God cast out deuyls, no doubte the kingdome of God is come vpon you.

venit de vis ad me. et non habeo quod apponam illi. Et ille intus respondens dicat. Noli mihi molestus esse, iam ostium clausum est, et pueri mei mecum sunt in cubili, non possum surgere et dare tibi. Dico vobis, etiam si non dabit illi surgens, eo, quod amicus eius sit propter impudentiam tamen eius surget, ac dabit illi quotquot habet opus.

Et ego dico vobis, petite et dabitur vobis querite etiam et inuenietis, pulsate et aperietur vobis. Omnis enim qui petit accipit, & qui querit inuenit: et pulsanti aperietur. Qui autem ex vobis patrem a quo si filius petierit panem, num lapidem dabit illi? Aut si piscem, num pro pisce serpentem dabit illi? Aut si petierit ouum, num porriget illi scorpium? Si ergo vos, cum sitis mali, nostis bona dona dare filiis vestris: quanto magis pater vester coelestis dabit spiritum sanctum petentibus se.

Et erat eiiciens demonium et illud erat mutum: cumq; eiecisset demonium loquutus est mutus, et admirate sunt turbe Quidā autem ex eis dixerunt. Per Belzebul principem demoniorum eiicit demonia. Et alii tentantes signum de coelo querebant ab eo. Ipse autem cum sciret cogitationes eorum dixit eis. Omne regnum aduersus seipsum diuisum desolatur, et domus super domum cadit. Quod si Satanas quoq; aduersus seipsum diuisus est. quomodo stabit regnum eius quia dicitis per Beelzebul eiicere me demonia. Quod si ego Beelzebul presidio eiicio demonia, filii vestri cuius presidio eiiciunt? Ideo ipsi iudices vestri erunt. Porro si digito dei eicio demonia, profecto peruenit ad vos regnum dei.

Cum fortis armatus custodit atrium suum, in pace sunt ea quæ possidet, Vbi vero fortior eo superueniens vicerit tum, vniuersa arma eius auffert, in quibus confidebat, et spolia eius distribuit. Qui non est mecum, contra me est: et qui non colligit mecum dispergit.

Cum immundus spiritus exierit ab homine ambulat per loca arentia, quærens requiem & non inueniens, dicit: Reuertar in domum meam vnde exiui: Et cum venerit, inuenit eam scopis mundatam, atque ornatam: tunc vadit et assumit septē alios spiritus secū nocentiores ipso, et ingressi habitant ibi, & fiunt extrema hominis illius peiora primis.

Factum est autem cum hæc diceret, extollens vocem quædam mulier de turba, dixit illi. Beatus venter qui te portauit, et vbera quæ luxisti. At ille dixit: Quinimo, beati qui audiunt sermonem dei, & custodiunt illum.

Turbis autem condensantibus se, cœpit dicere: Natio hæc mala est, signum quærit, et signum non dabitur ei, nisi signum Ionæ Prophetæ. Nam sicut fuit Ionas signum Niniuitis, ita erit & filius hominis nationi isti. Regina Austri surget in iudicio cum viris nationis huius, et condemnabit illos: quia venit a finibus terræ, vt audiret sapientiam Salomonis, & ecce plusquam Salomon hic in loco. Viri Niniuitæ surgent iudicio cum natione hac, et condemnabunt illam, quia ad pœnitentiam adducti sunt prædicatione Ionæ: et ecce plusquam Ionas hic in loco.

Nemo lucernam accendit, & in abscondito ponit, neque

When a strong man armed watcheth his house: that he possesseth is in peace. But whē a stronger then he cometh vpō him and ouercommeth him: he taketh from him hys harneis wherein he trusted and deuyded his goodes. He that is nat with me is agaynst me. And he that gathereth nat with me, scattereth. D

When the vnclene spyryte is gone out of a man, he walketh through waterlesse places, sekynge rest. And when he fyndeth none, he sayethe, I wyll retourne agayne to my house whence I came out. And whem he cometh, he fideth it swepte and garnyshed. Then goethe he and takethe to hym seuen other spyrytes worse then hym selfe: And they entre in, and dwell there. And the ende of ỹ man, is worse then the begynnynge.

And it fortuned as he spake those thynges, a certayne woman of the cōpany lyfte vp her voyce, and sayde vnto him: Happy is ỹ wōbe that bare the, and the tappes whiche gaue the sucke. But he sayde. Ye, happye are they that heare the worde of God and kepe it. ✣

When the people were gathered thicke together, he began to say. This is an euyll nation: they seke a signe, and there shal no signe be gyuen them, but the sygne of Jonas the Prophet. For as Jonas was a sygne to the Nynuiites, so shall the son of man be to thys nation. The quene of the southe shall ryse at iudgement with the men of thys generation, and condempne them: for she came from the ende of the worlde, to heare the wisedome of Salomon. And beholde a greater then Salomon is here. The men of Niniue shall ryse at the iudgement with this generacyon, and shall condempne them: for they repented at the preachig of Jonas, And beholde a greater then Jonas is heare. E

✣ No man lyghteth a candell, and putteth it in

Mat.v.b. Mar.iiii.c. ſtin a pryuy place, nether vnder a buſhel: but on a candelſticke, that they that come in may ſe the lyght. The light of thy body is the eye.

Mat.vi.c. Therefore when thy eye is ſyngle: then is all thy body full of lyght. But if thyne eye be eupl: then ſhal al thy body be ful of darkenes Take hede therfore that the lyght whiche is in the, be not darkenes. For if all thy bodie ſhalbe lyght, hauinge no parte darke: then ſhall all be full of lyght, eupn as when a candell doth lyght the with his bryghtenes. ℣

And as he ſpake, a certayde Pharyſey beſought hym to dyne with hym, and he wente in and ſat down to meat. When the Phariſey ſawe that, he merueyled that he had nat fyrſt waſhed before dyner. And the Lorde ſayde to hi. Now do ye Phariſeis, make clene the outſyde of the cup, & the platter, but your inward parties are full of rauening, and wickednes,

Mat.xxiii.c. Ye fooles, dyd not he that made that whiche is without: make that whiche is within alſo

Neuertheles gyue almeſe of that ye haue, and beholde all is cleane to you.

E But wo be to you Phariſeis: for ye tythe the mynte & rewe, and all maner herbes, and paſſe ouer iudgemente and the loue of God. Theſe ought ye to haue done, and yet nat to haue left the other vndone.

Wo be to you Pharyſeis: for ye loue the vppermoſt ſeates in the ſinagoges, and gretynges in the marketes.

Wo be to you ſcrybes & pharyſeis ypocryte, for ye are as graues which appeare nat, & the men y walke ouer the, are nat ware of them. Then answered one of the lawyers, and ſaide to him: Maiſter, thus ſaeing, thou puttest vs to rebuke alſo. Then he ſayde: Wo be to you alſo ye lawyers, for ye lade men with burthes greuous to be borne, & ye your ſelues touche nat the pacbes with one of your fyngers.

ſabbati modium, ſed ſuper candelabrum; vt qui ingrediuntur, lumen videant. Lucerna corporis eſt oculus.

Cum igitur oculus tuus fuerit ſimplex, totum quoq; corpus tuum lucidum erit. Quod ſi malus fuerit, etiam corpus tuū tenebroſum erit. Vide ergo ne lumen quod in te eſt, tenebre ſint. Si ergo corpus tuum totum lucidum fuerit, non habens aliquam partem tenebroſam: ſic erit lucidū totum, vt cū lucerna fulgore illuminet te.

Et cum loqueretur, rogauit illum quidam Phariſeus ut prandaret apud ſe. Ieſus autem ingreſſus, recubuit. Phariſeus aūt cum vidiſſet, admiratus eſt quod nō prius lauiſſet ante prandium. Et ait Dominus ad illum: Nunc uos phariſæi, exteriora poculi, cathinq; mundatis, & quod intus eſt ueſtri, plenum eſt rapina & malitia. Stulti, nōne qui fecit quod foris eſt etiā id quod intus eſt, fecit? Veruntamen quod ſupereſt, date Eleemoſynam, & ecce, omnia munda ſunt vobis.

Sed ve vobis Phariſæis, quia decimatis mentham & rutam, & quoduis olus, & preterijs iudicium & charitatem dei. Imo hæc oportuit facere, & illa non omittere.

Ve uobis phariſeis, quia diligitis primas cathedras in ſynagogis, & ſalutationes in foro.

Ve uobis ſcribe & phariſæi hypocritæ, qui eſtis vt monumenta quæ non apparent, & homines ambulantes ſuper ea neſciunt.

Reſpondens autem quidam ex legiſperitis, ait illi: Magiſter, hæc dicens, etiam nos afficis contumelia. At ille ait: Et vobis legiſperitis, væ, quia oneratis homines oneribus, & portare non poſſunt, & ipſi vno digito veſtro non attingitis ſarcinas.

Ve vobis quia ædificatis monumenta prophetarum, patres autē vestri occiderunt illos profecto testamini, quod comprobatis facta patrū vestrorū, quoniā illi quidem eos occiderūt, vos autē ædificatis eorū sepulchra.

Propterea & sapientia dei dixit: Mittam ad illos prophetas & apostolos, et ex illis occident, et persequētur vt requiratur sanguis omniū prophetarum qui effunditur a constitutione mundi, a natione ista, a sanguine Abell vsq; ad sanguinem Zacharie qui perijt inter altare & edē profecto dico vobis requiretur ab hac natione.

Ve vobis legisperitis, quia tulistis clauem scientie ipsi non introijstis: et eos qui introibant, vetuistis.

Cum autem hæc ad illos diceret, cœperunt legisperiti et pharisæi grauiter insistere et captiose interrogare eum de multis, insidiantes ei & quærentes aliquid venari ex ore eius, quo accusarent eum.

CAPVT. XII.

CVM autem cōuenisset innumera turba multitudo, adeo, vt se inuicem conculcarent, cœpit dicere ad discipulos suos: Primum cauete vobis ipsis a fermento phariseorū, quod est hypocrisis. Nihil enim opertum est quod non reuelabitur: neq; absconditum, quod non scietur. Quoniam quæ in tenebris dixistis, in lumine audientur: & quod in aurem loquuti estis in conclauibus, prædicabitur in tectis.

Dico autem vobis amicis meis: Ne terreamini ab his qui occidunt corpus, & post hæc non habēt quod amplius faciant. Ostendam autem vobis quem timeatis. Timete

Wo be to you: ye buylde the sepulchres of the Prophetes, and your fathers kylled them. truly, ye beare wytnesse, that ye allowe the dedes of your fathers: for they kylled them, ye buylde theyr sepulchres.

Therfore sayde the wysdome of God, I will sende them Prophetes & Apostles, & of them they shall slee and persecute, that the blode of all Prophetes, whiche was shed from the begynnynge of the worlde, maye be required of th' generacyon, from the blood of Abel vnto ỹ blode of Zachary, whiche perysshed betwne the aulter and the temple. Uerely I say vnto you, it shalbe required of this nacyon. Gen. iiii.b. 2. Pa. xxiiii

Wo be to you lawyers: for ye haue taken awaye the key of knowledge, ye entred nat in your selues, and them that came in ye forbad. E

When he thus spake vnto them, the lawyers, and the Pharyses began to waxe busye aboute hym, and to stoppe his mouthe with many questyons, layenge wayte for him, and sekinge to catch some thinge of his mouthe, wherby they myght accuse him.

The. xii. Chapiter.

ASTHERE gathered togyther an innumerable multytude of people (in so much that they trode one of another) he began to saye vnto his dyscypples. Fyrste of all beware of the leuen of the Pharyseis which is Ypocrysy. For there is nothynge couered that shal nat be vncouered: neyther hid that shal nat be knowen. For what soeuer ye haue spoken in darkenes: that same shalbe harde in lyght. And that which ye haue spoken in the eare, euyn in secrete places, shalbe preached euyn on the toppe of houses. A Mat. xvii Mar. viii Mat. x.c. Mat. xiii.c.

I saye vnto you my freendes: Be nat afrayde of them that kyll the bodye, and after that, haue no moze that they can do. But I wyll shewe you, whome ye shall feare. Feare hym

hym whiche after he hath kylled, hath power to cast into hel. Ye I say vnto you, him feare: Are nat fyue sparowes bought for two farthynges? And yet nat one of them forgotten of God. Also euyn the verye heares of your heades are nombred. Feare nat therefore. Ye are more of value then many sparowes.

B I saye vnto you: Whosoeuer confesseth me before men, euen him shal the son of man confesse also before the Aungels of God. And he that denyeth me before me: shalbe denyed before the aungels of God. And whosoeuer speketh a worde against the son of man, it shalbe forgiuen him. But vnto him that blaspheneth the holy gost, it shal nat be forgiuen. Whē they bryng you vp vnto the synagoges, and vnto the rulers and officers, take no thought how or what thynge ye shall answere, or what ye shal speake. For the holy gost shal teache you in the same houre, what ye ought to saye.

C ✠ One of the company sayd vnto him: Master byd my brother deuyde the inherytaunce with me. And he sayde vnto hym: Man, who made me a iudge or deuider ouer you? Wherfore he said vnto them: take hede, and beware of couetousnes. For no mans lyfe standethe in the aboundaunce of these thynges whiche he supposethe. And put forthe a symylytude vnto them sayenge.

The grounde of a certaine rich mā brought forth fruytes plentuously, and he thought in him selfe sayeng: what shall I do, bycause I haue no rowme whereto bestowe my fruytes? And he sayd: This wyll I do. I wyll destroy my barnes, and wyl buylde greater, & therein wyll I gather al my fruytes, and my goodes and I wyll saye vnto my soule: Soule thou hast muche goodes layde vp in store for many yeres, take thine ease, eate, drynke, & be merry. But God sayde vnto hym. Thou foole, this

Mat. x. d. Mar. iii. d.

Mat. xii. b. Mar. iii. d.

Deut. xi. c.

eum qui postquam occiderit, habet potestatem conijcere in gehennā, ita dico vobis, hunc timete. Nunquid passercule vendūtur assibus duobus? Et vnus ex illis non est in oblione coram Deo, quin et pili capitis vestri omnes numerati sunt. Nolite ergo timere, multis passeribus, pluris estis.

Dico aūt vobis, omnis quicunq confessus fuerit me coram hoībus, et filius hois cōfitebitur illū coram angelis dei. Qui aūt negauerit me coram hoīb⁹, negabit coram angelis dei. Et q̄q̄s loquit verbū in filiū hois, remittetur illi, ei vero q̄ in spiritū sanctū cōfutū dixerit, nō remittetur. Cū aūt aduexerint vos ad synagogas et ad magistratus ac potestates. Nolite solliciti esse, qualiter, aut q̄d respōdeatis, aut quid dicatis. Spiritus enim sanctus docebit vos in eadē hora, quid oporteat vos dicere.

Ait aūt ei quidam de turba: Magister, dic fratri meo, vt diuidat mecum hereditatem. At ille dixit ei: homo, q̄s me constituit iudicem aut diuisorē sup vos? Dixit⁹ ad illos: videte et cauete ab auaritia, quia non in abundantia cuiusquam vita eius est ex his q̄ possidet. Dixit aūt similitudinem ad illos dicens:

Hominis cuiusdam diuitis vberes fructus ager attulit, et cogitabat intra se, dicens: Quid faciam quod non habeam quo congregem fructus meos? Et dixit: hoc faciam: destruam horrea mea et maiora extruam, et illuc congregabo omnia quae vera sunt mihi bona mea, et dicā anime meę: Anima habes multa bona reposita in annos multos, requiesce, comede, bibe, gaude. Dixit aūt illis deus: stulte, hac

nocte animam tuã repetunt abs te. Quæ vero parasti, cui sedent? Sic qui thesaurizat sibi, nec est ergo Deum dives.

Dixitq; ad discipulos suos: Ideo dico vobis nolite solliciti esse animæ vestræ quid edatis, neq; corpori quid induamini. Anima plus est quam esca, & corpus plus quam indumentum. Considerate corvos quia non seminant, neq; metunt: quibus non est penarium, neq; horreum, & deus pascit illos. Quanto magis vos præstatis volucribus?

Quis autem vestrum solicitudine sua potest adicere ad staturam suam cubitum vnum? Si ergo ne id quidem quod minimum est potestis quid de cæteris solliciti estis? Considerate lilia quomodo crescunt, non laborant neq; nent. dico autem vobis, nec Solomon in omni gloria sua vestiebatur sicut vnum ex istis.

Si autem gramen, quod hodie est in agro, et cras in clibanum mittitur, deus sic vestit quanto magis vos vestiet, o parum fidentes? Et vos nolite quærere quid esuritis, aut quid bibituri, & nolite in sublime tolli. Hæc enim omnia gentes mundi querunt, pater autem vester scit, quod istis indigeatis.

Quin potius querite regnũ Dei, & hæc omnia adiicientur vobis.

Nolite timere pusillus grex quia complacitum est patri vestro dare vobis regnum. Vendite quæ possidetis, & date elimosinam. Parate vobis saculos, qui non veterascunt, thesaurum non deficientem in cœlis, quo fur non accedit, neq; tinea corrumpit. Vbi enim thesaurus vester est, ibi et cor vestrũ erit.

Sint lumbi vestri præcincti,

night wyl they fetche away thy soule agayne from the. Then whose shall these thynges be which thou hast prouyded? So is it with hym that gathereth riches, and is nat riche in god.

And he spake vnto his disciples: Therefore I saye vnto you: Take no thought for your lyfe, what ye shall eate, neyther for your bodye, what ye shall put on. The lyfe is more then meate, and the boope is more then rayment. Consyder the Rauens, for they neyther sowe nor repe, whiche neyther haue store houses nor barnes, and yet god feedeth them. Howe muche are ye better then the foules. D

Which of you with takynge thought can adde to his stature one cubyte? If ye then be nat able to do that thynge which is least: why take ye thought for the remenaunte? Consyder the Lilies howe they growe. They labour nat, they spynne not, and yet I say vnto you: that Salomon in all his royaltye, was not clothed lyke vnto one of these.

If the grasse whiche is to day in the feelde, and to morowe shalbe caste into the furnace, God so clothe: howe much more wyl he clothe you. O ye endued with lytell fayth! And aske nat what ye shall eate, or what ye shal drynke neyther clymme ye vppe an hye: for all suche thynges the hethen people of the worlde seke for. Your father knoweth that ye haue nede of suche thynges. Wherfore seke ye after the kyngdome of God, and al these thynges shal be mynystred vnto you.

Feare nat lytle flocke, for it is your fathers pleasure, to gyue you a kyngdome. Sell that ye haue, and gyue almesse. And make you bagges whiche waxe nat olde, and treasure that fayleth nat in heauen, where no theefe cometh, neyther mothe corrupteth. For where your treasure is, there wyl your hertes be also. E

Let your loynes be gyrte about, and your lyghtes

lyghtes brennynge, and ye youre selues lyke vnto men that wayte for theyr mayster, when he will returne from a weddynge: that assoone as cometh and knocketh, they may open vnto him. Happy are those seruauntes, whiche the Lorde when he cometh, shall fynde wakynge. Verelye I saye vnto you, he will gyrde hym selfe aboute, and make them sytte downe to meat, and walke by, and minister vnto them.

And yf he come in the seconde watche, ye yf he come in the thyrde watche, and shall fynde them so, happye are those seruauntes.

This vnderstande, that yf the good man of the house knewe what houre the theefe wolde come, he wolde surelye watche, and nat suffre his house to be broken vp. Be ye prepayred therefore: for the son of man will come at an houre when ye thynke nat.

Then Peter sayde vnto hym: Mayster, tellest thou this symplytude vnto vs, or vnto al men? And the Lorde sayde: Yf there be any faythfull seruaunt and wyse, whom his lorde shall make ruler ouer his housholde, to gyue them their dutye of meate at due season: happye is that seruaunt, whom his maister when he cometh, shall fynde so doynge. Of a truth I saye vnto you: that he will make hym ruler ouer all that he hath: But and yf the euyll seruaunt shall saye in his herte: My mayster will deferre his comming, and shal begyn to smyte the seruauntes, and maydens, and to eate and drynke, and to be droken: the Lorde of that seruaunt will come in a daye when he thynketh nat: and at an houre when he is nat ware, and will deuyde hym, and will gyue hym his rewarde with the vnbeleuers.

The seruaunte that knewe his maysters will, and prepayred nat hym selfe, neyther dyd accordynge to his will, shalbe beaten with many stryppes. But he that knewe nat, and yet

& lucerne ardentes, & vos similes hominibus exspectantibus dominum suum, quando reuertatur a nuptiis: vt cum venerit & pulsauerit, confestim aperiant ei. Beati serui illi, quos cum venerit Dominus inuenerit vigilantes: Amen dico vobis quod præcinget se, & faciet illos discumbere, & transiens, ministrabit illis.

Et si venerit in secunda vigilia, & in tertia vigilia venerit, & ita inuenerit, beati sunt serui illi.

Hoc autem scitote quod si sciret pater familias, qua hora fur venturus esset, vigilasset vtique, nec passus fuisset perfodi domum suam. Estote igitur & vos parati, quia qua hora non putatis, filius hominis veniet.

Ait autem ei Petrus: Domine, ad nos dicis istam parabolã, an etiam ad omnes? Dixit autem Dominus: Quis putas est fidelis dispensator prudens, quem constituet Dominus super familiam suam, vt det illis in tempore demensum cibum? Beatus ille seruus, quem cum venerit Dominus inuenerit ita facientem: vere dico vobis, quod omnibus quæ possidet, præficiet illum. Quod si dixerit seruus ille in corde suo, differt Dominus meus venire, & cœperit percutere seruos & ancillas, & edere, & bibere, & inebriari, veniet Dominus serui illius in die qua non sperat, & hora qua nescit, & diuidet eum, partemque eius cum infidelibus ponet.

Ille autem seruus qui cognouit voluntatem Domini sui, & non præparauit, nec fecit secundum voluntatem eius, plagis vapulabit multis: qui autem non cognouit, &

fecit digna plagis, vapulabit paucis. Porro cuicunq; multum datum est, multum quæretur ab eo, et cui commendauerunt multum, plus petent ab eo.

yet dyd commyt thynges worthy of strypes, shalbe beaten with fewe strypes. For vnto whom muche is gyuen, of hym shalbe muche requyred: And to whom men muche commyte the more of hym wyll they axe.

Ignem veni mittere in terram, et quid volo, si iam accensus est? Sed baptismo habeo baptizari, et quomodo coartor, donec perficiatur? Putatis, q̃ pacem venerim missurus in terram? Non, dico vobis, imo separationem. Erunt enim ex hoc quinq; in domo vna diuisi, tres aduersus duos, et duo contra tres: diuidetur pater aduersus filium, et filius aduersus patrem: mater aduersus filium, et filia aduersus matrem: socrus aduersus nurum suam, et nurus aduersus socrum suam.

I am come to sende fyer on earth, and what is my desyre: but that it were al redy kyndled? Notwithstandynge I must be baptysed with a baptysme, and howe am I payned tyll it be ended? Suppose ye that I am come to sende peace on earth? I tell you nay, but rather debate. For from henceforth there shalbe fyue in one house deuided, thre agaynst two, and two agaynste thre. The father shalbe deuyded agaynst the sonne, and the son agaynst the father. The mother agaynst the doughter, and the doughter agaynste the mother. The mother elawe agaynst the doughter elawe, & the doughter elawe agaynste the mother elawe.

Dicebat autem et ad turbas: Cum videritis nubem orientem ab occasu, statim dicitis: imber venit, et ita fit: et cum Austrum flantem, dicitis, quod æstus erit, et fit. Hypocritæ, faciem cœli et terræ nostis probare, hoc autem tempus qui fit vt non probetis? Cur autem et ex vobisipsis nõ iudicatis quod iustum est?

Then sayde he to the people: when ye se a cloude ryse out of the West, streyght waye ye say: We shal haue a shower, and so it is. And when ye se the South winde blowe, ye say: we shall haue heate, and it cometh to passe. Ypocrytes, ye can skyl of the fashion of the earth, and of the skye, but what is the cause that ye can nat skyl of this tyme? Ye and why iudge ye nat of your selues what is ryght.

Cum enim vadis cum aduersario tuo ad magistratum in via, da operam vt liberis ab illo, ne forte pertrahat te ad iudicem, et iudex tradat te exactori, et exactor coniicit te in carcerem. Dico tibi non exibis inde, donec vltimũ etiã minutũ reddas.

While thou goest with thyne aduersari to the ruler, as thou arte in the way, giue dylygence that thou mayst be delyuered from hym, least he bryng the to the iudge, and the iudge delyuer the to the iayler, and the iayler cast the into pryson. I tell the, thou departest nat thence tyll thou haue made good the vtmost myte.

CAPVT. XIII.

C The. xiii. Chappter.

Aderant autẽ quidam eodẽ in tẽpore nunciantes illi de Galileis, quorum sanguinẽ Pilatus miscuerat cum sacrificiis ipsorũ. Et respõdens Iesus

THERE WERE presẽt at the same season, that shewed hym of the Galylæans, whose blode Pylate mengled with theyr owne sacrifyce. And Iesus answered and

sayde

sayde vnto them: Suppose ye that these Galileans were greater synners then all the other Galileās, because they suffred suche punishement? I tell you naye: but except ye repent ye shall al in lyke wyse perishe. Or those eyghtene vpon which the towre in Syloe fell, and slewe them, thynke ye that they were synners aboue all men that dwel in Jerusalem? I tell you naye. But except ye repente, ye shall all lyke wyse perysshe.

B He put forthe this symylytude: A certayne man hadde a fygge tree planted in his veneyarde, and he came and soughte frute theron and founde none. Then sayd he to the dreſſer of his veneyarde: Beholde this thre yeare haue I come and soughte frute in this fygge tree, and fynde none: cut it downe: why cōbreth it the grounde. And he answered and sayde vnto him: Lorde, let it alone this yeare also, tyll I dygge round about it, and dōge it, to se whether it wyll beare frute, and yf it beare nat then, after that, cut it downe.

And he taught in one of they? Synagoges on ỹ Sabboth dayes. And beholde ther was a woman whiche had a spyryte of infyrmytie. xviii. yeares, and was bowed togyther, and coulde nat lyfte vp her selfe at all. When Jesus sawe her, he called her to hym, and sayde C to her, woman thou arte delyuered from thy dysease. And he layde his handes on her, and immediatly she was made streyght, and glorifyed God. And the ruler of the Synagoge aunswered with indignacyon (because that Jes? had healed on the Sabboth day) & sayd to the people. There are syxe dayes in whiche me ought to worke: in them come and be healed, and nat on the Sabboth daye.

Then answered him the Lorde, and sayde Ypocrite, doth nat euery one of you on ỹ Sabboth day, loose his Oxe or his Asse from the stall

dixit illis: Putasne Galilæi illi pre omnibus Galilæis peccatores fuerit, qui talia passi sunt? Non, dico vobis: sed nisi resipueritis similiter peribitis. Aut illi decem et octo, supra quos cecidit turris in Siloe, & occidit eos, putatis quod debitores fuerint ultra omnes homines habitantes Hierosolymis? Non dico vobis, sed nisi resipueritis, omnes similiter peribitis.

Dicebat et hanc similitudinem. Arborem ficī habebat quidam plantatam in vinea sua, et venit quærens fructum in illa, et non inuenit: dixit autem ad cultorem vineæ. Ecce anni tres sunt, ex quo venio quærens fructum in ficu hac, et non inuenio: succide illam, ad quid etiam terram occupat? At ille respondens, dicit illi: Domine, dimitte illam & hoc anno donec fodiam circum illam et mittam stercus, et si quidem fecerit fructum: sin minus, in posterum succides eam.

Docebat autem in vna synagogarum sabbatis, et ecce mulier quæ habebat spiritū infirmitatis annis decem et octo: et erat contracta nec omnino poterat erigere caput: quam cum videret Iesus, vocauit eam ad se, et ait illi: Mulier liberata es ab infirmitate tua. Et imposuit illi manus, et confestim erecta est, et glorificabat deum. Respondens autem princeps synagogæ, indignans quod sabbato curasset Iesus, dicebat turbæ. Sex dies sunt. In quibus oportet operari. in his ergo venite vt curemini et non in die sabbati.

Respondens autem ad illum dominus dixit. Hypocrita, vnusquisque vestrum sabbato nonne soluit bouem suum, aut Asinum a

pus sepi, & dolis aquatum? Hanc autem filiam Abrahæ quam alligauit Satanas, ecce decē & octo annis, nō oportuit solui a vinculo isto die sabbati? Et cum hæc diceret, erubescebant omnes adversarii eius: & omnis populus gaudebat super vniversis, quæ cum gloria fiebant ab eo.

Dicebat ergo: Cui simile est regnum dei, & cui simile faciā illud? Simile est grano sinapis, q̄ acceptum homo misit in hortum suum, & creuit, & euasit in arborem magnam, & volucres cœli nidulabantur in ramis eius.

Et iterum dixit: Cui similē faciam regnum dei? Simile est fermento, quod acceptum mulier, abscondit in farinæ sata tria, donec fermentetur totum. Et ibat per ciuitates & castella docens, & iter faciens Hierosolyma.

Ait autē illi quidam: Domine, an pauci sunt, qui salutem consequuntur? Ille vero dixit ad illos: Contendite intrare per angustam portam, q̄ia multi dico vobis, quærunt intrare, & non poterunt. Cum autē surrexerit pater familias & clauserit ostium, & ceperitis foris stare, & pulsare ostium, dicentes: Domine, domine, aperi nobis. Et respondens dicit vobis: Nescio vos unde sitis. Tunc incipietis dicere. Edimus coram te, & bibimus, & in plateis nostris docuisti. Et dicet, dico vobis: Nescio vos unde sitis. Discedite a me omnes qui patratis iniquitatem. Ibi erit fletus & stridor dentium cum videritis Abraham, & Isaac, & Iacob, & omnes Prophetas in regno Dei, vos autem expelli foras. Et venient ab oriente & occidente, & aquilone, & austro, shall, and lede him to the water? And ought nat his doughter of Abraham, whome Satan than hathe bounde lo. xviii. yeres, be loosed from this bonde on the Sabboth daye? And when he thus sayd, all his aduersaryes were ashamed, and all the people reioyced on all the excellent dedes, that were done by hym.

Then sayde he what is the kyngdom of God lyke? or where shall I compare it? It is lyke a grayne of mustard sede, whiche a man toke and showed in his garden: and it geewe and waxed a great tre, and the foules of the ayre made nestes in the braunches of it.

And agayne he sayd, wherunto shal I lyke the kingdome of God? it is lyke leuen, which a woman toke & hyd in thre bushels of floure tyll all was throwe leuended. And he wente throwe all maner of cytyes and townes teachinge, and turneyeng towardes Jerusalem.

Then sayde one vnto him: Lorde, are there fewe that shall be saued? And he sayde vnto them: stryue with your selues to entre in at the strayte gate: For many I saye vnto you, wyll seke to entre in, & shall nat be able, whē the good man of the house is risen vp, & hath shytte to the dore, ye shall begyne to stand without, and to knocke at the dore sayenge Lorde, lord open vnto vs: and he shal answer and saye vnto you: I knowe you nat whence ye are. Then shall ye begyn to say: We haue eaten, in thy presence & dronke, and thou hast taught in our streates. And he shal say: I tel you I know you nat whence you are: depart from me al ye workers of iniquyte. There shalbe weppinge and gnashynge of tethe, whē ye shall se Abraham and Isaac and Jacob, and all the Prophetes in the kyngedome of god and your selues thrust out at dores. And they shal come frō the East and from the west and from the Northe and from the Southe

and

and shall sit downe in the kyngdome of God. And beholde they are last, which shalbe fyrst: And they are fyrst which shalbe laste.

The same day there came a certayne of the Pharyseis and sayd vnto him. Get the out of the waye and departe hence: For Herode wyll kyl the: And he sayde to them: Go ye and tell that foxe, behold I cast out deuyls, and heale the people to day & to morowe, and the thyrde daye I make an ende. Neuertheles I muste walke to day and to morowe, and the day folowyng: For it can nat be, that a prophete perysshe any other where, saue at Jerusalem.

O Jerusalem, Jerusalem whiche kyllest Prophetes, and stonest them that are sente to the: howe often wolde I haue gathered thy chyldren togyther, as the hēne gathereth her nest vnder her winges, but ye wolde nat. Behold youre habytacion shalbe left vnto you desolate. For I tell you, ye shal nat se me vntyl ỹ the tyme come that ye shall saye, blyssed is he that cometh in the name of the Lorde.

The.xiiii. Chapiter.

AND it chaunsed that he went in to the house of one of the chyefe Pharyseis to eate breade on the Sabbothe daye, and they watched him. And beholde there was a man before hym, which hadde the dropsye.

And Jesus answered and speake vnto the, lawyers and Pharyseis, sayeng: Is it lawfull to heale on the Sabboth daye? And they helde their peace. And he toke him and healed him, and let him go, and aunswered them sayenge: whiche of you shall haue an asse or an oxe fallen into a pit, and wyl nat streyghte waye pull hym oute on the Sabbothe daye? And they coulde nat aunswere him agayne to that.

He put

et quiescent in regno dei. Et ecce sunt nouissimi qui erunt primi, et sunt primi qui erunt nouissimi.

Eodem die accesserunt quidam Pharisæorum, dicentes illi: Exi, et vade hinc quia Herodes vult te occidere. Et ait illis. Ite et dicite vulpi illi: Ecce ejicio dæmonia et sanitates perficio hodie et cras, & tertia die consummor. Verumtamen oportet me hodie et cras et perendie ambulare, quia fieri non potest, vt propheta pereat alibi quam Hierusalem.

Hierusalem Hierusalem quæ occidis Prophetas et lapidas eos qui missi sunt ad te: quoties volui congregare filios tuos, quemadmodum auis nidum suum subpennat, et noluisti? Ecce relinquitur vobis domus vestra deserta. Dico autem vobis quod non videbitis me, donec veniat tempus, cum dicetis: Benedictus qui venit in nomine domini.

CAPVT. xiiii.

ET factum est vt introiret in domum cuiusdam principis pharisæorum sabbato, ad capiendum cibum & ipsi obseruabant eum. Et ecce homo quidam hydropicus erat ante illum, et respondens Iesus, dixit ad legisperitos et Pharisæos dicens: Num licet sabbato curare? At illi tacuerunt, ipse vero apprehendens curauit eum, ac dimisit. Et respondens ad illos dixit. Cuius vestrum asinus aut bos in puteum cadet, et non continuo extrahet illum die sabbati? Et non poterant ad hæc respondere illi.

Dicebat autem et ad inuitatos parabolam, intendens quomodo primos accubitus eligerent, dicens ad illos: Cum inuitatus fueris ab aliquo ad nuptias, ne accumbas in primo loco, ne forte honoratior te sit inuitatus ab illo, et veniens is qui te et illum vocauit, dicat tibi: Da huic locum: et tunc incipias cum rubore extremum locum tenere. Quin potius cum vocatus fueris, vade, accumbe in nouissimo loco vt cum venerit qui te inuitauit, dicat tibi: Amice, ascende superius, tunc erit tibi gloria coram simul discumbentibus. Quia omnis qui se exaltat, deicitur, et qui se deiicit exaltabitur.

Dicebat autem et ei, qui se inuitauerat: Cum facis prandium aut cenam, noli vocare amicos tuos neq; fratres tuos, neq; cognatos tuos, neq; vicinos diuites ne quando et ipsi te vicissim inuitent et rependatur tibi beneficium. Imo cum facis conuiuium voca pauperes, debiles, claudos, cecos, et beatus eris, quia non possunt rependere tibi: rependetur enim tibi in resurrectione iustorum.

Hæc cum audisset quidam de simul accumbentibus, dixit illi: Beatus qui comedit panem in regno Dei. At ipse dixit ei: Homo quidam apparauerat cenam magnam, et vocauit multos misitq; seruum suum hora cene, vt diceret inuitatis: Venite, quia iam parata sunt omnia. Et ceperunt simul omnes excusare. Primus dixit ei: villam emi, et necesse mihi est exire et videre illam, rogo te habe me excusatum. Et alter dixit: Iuga boum emi quinq, et eo ad probandum illa: rogo te, habe me excusatum.

He put forth a symylytude to the gestes, whē he marked howe they preased to the hyest roumes, and sayd vnto them: When thou art bydden to a weddynge of any man, sytte nat downe in the hyest roume, lest a more honorable manne then thou be bidden of him, and he that bad both him and the come and saye to the, gyue this man roume: and thou then begynne with shame to take the lowest roume. But rather when thou arte bydden, goo and sytte in the loweste roume, that when he that bad the cometh, he maye say vnto the: freende sytte vp hier. Then shall thou haue worshyp in the presence of them that syt at meate with the. For whosoeuer exalteth him selfe, shalbe broughte lowe. And he that humbleth hym selfe shalbe exalted. Psal. xxii. B

Then sayde he also to him that had desyred hi to dyner. When thou makest a dyner or a supper: cal nat thy freendes, nor thy brethrē neither thy kynsmen, or yet riche neighbours lest they byd the agayne, and a recompence be made the. But when thou makest a feast, call the poore, the maymed, the lame, and the blynd and thou shalt be happy, for they can nat recompence the, But thou shalte be recompenced at the resurreccyon of the iust men. Mat. xviii. Tob. iiii. a. Pro. iii. a.

When one of them that satte at meate also harde that, he sayde vnto hym: happye is he that eateth breade in the kingdome of God. Then sayde he to hi. A certayne man ordayned a greate supper, & bad many, and sent his seruaunt at supper tyme: to say vnto thē that were bydden, come: for all thynges are nowe redye. And they all at once beganne to make excuse. The fyrst sayde vnto hym: I haue bought a ferme, and I must nedes go and se it. I praye the haue me excused. And an other sayde: I haue bought fyue yocke of oxen, & I go to proue thē. I praye the haue me excused C Mat. xxii. a. Apo. xix.

The

the thyrde sayde: I haue maryed a wyfe, and therfore I can nat come. And the seruaunte went and brought his master worde therof.

A Then was the good man of the house displeased, & sayd to his seruaunt: Go out quickly into the stretes, and quarters of the Cytye and bringe in hither the poore, the maimed the halt, and the blynde. And the seruaunt sayde: Lord it is done as thou cõmãdest, and yet there is roume. And the lorde sayde to the seruaũt, Go out into the hye wayes and hedges and compel them to come in, ỹ my house may be fylled. For I say vnto you, ỹ none of those men which were bydden, shall tast of my supper. ✠ There went a great cõpany with him

D and he turned & sayd vnto them: ✠ Yf a man come to me, and hate nat hys father, & mother and wyfe, & chyldren, and brethren, & systers, moreouer and hys owne lyfe, he can nat be my disciple. And whosoeuer beare nat his crosse and come after me, can nat be my disciple.

Which of you disposed to buyld a toure, sytteth nat downe before, and counteth the cost, whether he haue suffycyente to perfourme it: lest after he hath layed the foũdacyon, and is nat able to perfourme it, all that behold it begyn to mocke him, sayenge thys man began to buyld, and was nat able to make an ende. Or what kyng goeth to make battayle agaist an other kinge and sytteth nat downe fyrste, and casteth in his mynde; whether he be able with ten thousande to mete hym that commeth agaynst him with xx. thousand. Or els while the other is yet a greate way of, he wyll sende Embassadours, and desire peace. Salyke wyse none of you that forsaketh nat all that he hath, can be my disciple.

Salt is good, but yf salt haue lost her saltnes, what shalbe seasoned therwith? It is neyther good for the land nor yet for ỹ dunge

la hyll

At ille dixit: Vxorem duxi et ideo non possum venire. Et reuersus seruus, renũciauit hæc domino suo.

Tunc iratus pater familias, dixit seruo suo: Exi cito in plateas & vicos ciuitatis, & pauperes ac debiles, cæcos quoque et claudos introduc hũc. Et ait seruus: Domine factum est vt imperasti, et adhuc locus est. Ait dominus seruo: Exi in vias et sepes, et compelle intrare, vt implet̃ur domus mea.

Dico enim vobis, quod nemo virorum illorum qui vocati sunt, gustabit, cenam meam. Erant autem turbæ multæ cum eo, et conuersus dixit ad illos: Si quis venit ad me, nec odit patrem suum, aut matrem, et vxorem, et filios, et fratres, et sorores, præterea autem et animam suam, non potest meus esse discipulus. Et qui non baiulat crucem suam, et venit post me, non potest meus esse discipulus.

Quis enim ex vobis, qui vult turrim ædificare, nonne prius sedens computat sumptus, an habeat quibus opus est ad perficiendum, ne posteaquam posuerit fundamentum nec potuit perficere, omnes qui viderint, incipiant illudere ei, dicentes: Hic homo cœpit ædificare, nec potuit consummare. Aut quis rex proficiscens, vt cõmittat prœlium aduersus alterum regem nonne sedens prius cogitat, si possit cum decem milibus occurrere ei qui cum viginti milibus venit contra se, alioquin adhuc illo longe agente, legationem mittit, et petit ea quæ pacis sunt. Sic ergo omnis ex vobis qui non renunciat omnibus quæ possidet, non potest meus esse discipulus.

Bonum est sal, si vero sal infatuatum fuerit, per quod condietur? Neque in terram

hyll, but men caste out at the doores. He that hath eares to heare, let him heare.

¶ The. xv. Chapiter.

THEN resorted vnto him all the publy- A
cans and synners for to heare him. And the Pharyseis & Scrybes murmured sayeg. He receyued to hys company synners, & eateth with them. Then put he forthe thys symylytude to them sayenge: What man of you hauynge an hundreth shepe, if he lose one of thē doth nat leue nynty and nyne in the wyldernes and go after that which is lost, vntyll he fynde hym. And when he hathe founde hym, he putteth him on hys shulders with ioye. And Mat. xviii.
assone as he cometeth home, he calleth togyther his louers & neyghboures sayeng vnto them: reioyce with me, for I haue founde my shepe which was lost. I saye vnto you ¶ lykewyse ioye shalbe in heauen ouer one synner that repēteth, more thē ouer nynty and nyne iust personnes whiche nede no repentaunce. Eyther what woman hauynge x. grotes, yf she loose one, doth nat lyght a candell and swepe the house, and seke dylygētly, tyl she fynd it? And when she hath founde it, she callethe her louers and her neighboures, sayeng. Reioyce with me, for I haue founde my grote whiche I had loste. Lykewise I saye vnto you, ioye is made in the presence of the angels of God ouer one synner that repenteth.

+ And he sayde: A certayne man had two B
sonnes, and the ponger of them sayde to hys father: father gyue me the parte of the goods that to me belongeth. And he deuyded vnto them his substaunce. And nat long after the ponger son gathered all that he had together and toke his iournay into a farre countrey, and there he wasted his goods with ryotous lyuing. And when he hadde spente all that he had, there arose greate dearth throughoute al

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therquisimus vtilis est, foras proiicuntillum. Qui habet aures audiendi audiat.

CAPVT. xv.

Accedebant autem ad eum omnes publicani et peccatores, vt audirent illum, et murmurabant Pharisæi et scribæ, dicentes: Hic peccatores recipit et cibum capit cum illis. Dixerit autem ad illos parabolam hanc dicens. Quis ex vobis est homo qui habet centum oues, et si perdiderit vnam ex illis nōne relinquit nonaginta nouem in deserto, et vadit ad illam quæ perierat donec inueniat eam? Et cum inuenerit eam, imponit in humeros suos gaudens, veniensque domum conuocat amicos et vicinos dicens illis. Gaudete mecum, quia inueni ouem meam quæ perierat. Dico vobis quod ita gaudium erit in cœlo super vno peccatore resipiscente, magis quam super nonaginta nouem iustis, qui non indigent pœnitentia.

Aut quæ mulier habens drachmas decem, si perdiderit drachmam vnam, nunquid accendit lucernam, et verrit domum queritq; diligenter donec inueniat? Et cum inuenerit, conuocat amicas ac vicinas, dicens: Gaudete mecum, quia inueni drachmam quam perdideram. Ita dico vobis, gaudium erit coram angelis dei super vno peccatore resipiscente.

Ait autem: Homo quidam habuit duos filios, et dixit adolescentior illorum patri: Pater da mihi portionem substantiæ, quæ ad me redit. Et diuisit illis substantiam. Ac post dies non multos, cum omnia contraxisset adolescentior filius peregre profectus est in regionem longinquam, et ibi dissipauit substantiam suam viuendo luxuriose. Et postquā omnia consumpsisset, facta est fames

all the same lande, and he begā to lacke. And he wente and claue to a cytesyne of that same countreye, whiche sente him to his feelde, to kepe his swine. And he wolde fayne haue fylled his bellye with the coddes that the swyne eate. And no man gaue hym.

C Then he came to him selfe and sayde: Howe many hyred seruauntes at my fathers, haue breade ynoughe and I dye for hongre. I wyll aryse, and go to my father, and wyll say vnto him, father, I haue synned agaynste heauen, and before the, & am no more worthy to be called thy son, make me as one of thy hyred seruauntes. And he arose and went to his father And when he was yet a great waye of his father sawe him and had compassion, and ranne and fell on his necke, and kyssed him. And the son sayde vnto hym: father I haue synned agaynste heauen and in thy syghte, and am no more worthy to be called thy son. But his father sayd to his seruauntes: bringe forth that best garmēt and put it on him, and put a ring on his hand, and shoes on his fete. And bring hyther the fatted calfe, and kyll hym, and lette vs eate and be merye, for this my sonne was dead, and is a lyue agayne, he was lost and is nowe founde. And they began to be merye.

D The elder brother was in the feelde, and whē he camē and drewe nye to the house, he harde mynstrelsye and daunsynge, and called one of his seruauntes, and axed what those thynges mente. And he sayde vnto him: thy brother is come and thy father hath kylled ye fatted calfe because he hath receiued him safe and sounde. And he was angry and wolde nat go in. The came hys father out and entreated hym. He answered and sayde to hys father: Lo these many yeres haue I done the seruyce, neyther brake at any tyme thy commaundement, and yet gauest thou me neuer so muche as a kyde

valida in regione illa. Et ipse cœpit egere, et abiit, et adhesit vni ciuium regionis illius: atq; is misit illum in villam suam vt pasceret porcos, et cupiebat implere ventrem suum de siliquis quibus porci vescebantur, nec quisquam illi dabat.

In se autem reuersus, dixit. Quam multi mercenarii patris mei abundant panibus, ego vero fame pereo. Surgam, et ibo ad patrem meum, et dicam ei. Pater, peccaui in cœlum et coram te: iam non sum dignus vocari filius tuus, fac me sicut vnum de mercenariis tuis. Et surgens, venit ad patrem suum. Cum autem adhuc longe abesset, vidit illum pater ipsius, et misericordia motus est, et accurrens, ruit in collum eius et osculatus est eum. Dixitq; ei filius. Pater peccaui in cœlum et coram te, nec posthac sum dignus vocari filius tuus. Dixit autem pater ad seruos suos: Proferte stolam primam, et induite illum, et date anulum in manum eius & calciamenta in pedes, & adducite vitulum illum saginatum, atq; mactate, sumptisq; epulis letemur: quia hic filius meus mortuus erat, et reuixit, perierat, et inuentus est. Et coeperunt letari.

Erat autem filius eius senior in agro, et cum veniret, et appropinquasset domui, audiuit concentum et choros, et vocauit vnum de seruis suis, et interrogauit quid esset illa. Et is dixit ei: Frater tuus venit, et occidit pater tuus vitulum illum saginatum q̄ incolumē illum recepit. Indignatus est autem nec volebat introire. Pater ergō illius egressus rogabat illum. At ille respondens dixit patri. Ecce tot annis seruio tibi nec vnq̄ præceptū tuum transgressus sū, nec vnq̄ dedisti mihi hedum, vt

cum amicis meis letarer, sed postq̃ filius tuus hic, qui devorauit substantiam tuam cũ meretricibus, venit occidisti illi vitulũ illum saginatum. Et ille dixit ei: Fili, tu semper mecum es, et omnia mea tua sunt. Letari autem et gaudere oportebat, quia frater tuus hic mortuus erat, et revixit: perierat, et inuentus est.

✠ CAPVT, xvi.

Dicebat autem et ad discipulos suos: Homo quidam erat dives, qui habebat dispensatorem et hic delatus est apud illum, vt qui dissiparet bona ipsius. Et vocauit illum, et ait illi: Quid hoc audio de te? Redde rationem dispensationis tue, non enim poteris post hac dispensare. Ait autem dispensator intra se: Quid faciam quia dominus meus aufert a me dispensationem? Fodere non valeo, mendicare erubesco. Scio quid faciam vt cum amotus fuero a dispensatione, recipiãt me in domos suas.

Conuocatis itaq̃ singulis debitoribus domini sui, dicebat primo: Quantum debes domino meo? At ille dixit. Centum dolia olei. Dixitq̃ illi: Accipe cautionem tuam, et cede cito, et scribe quinquaginta. Deinde alteri dixit: Tu vero quantum debes? Qui ait: Centum coros tritici. Ait illi: Accipe cautionem tuam, et scribe octoginta. Et laudauit dominus dispensatorem iniquum, q̃ prudenter fecisset. Quia filii huius seculi prudentiores sũt filiis lucis in natione sua. Et ego vobis dico: Facite vobis amicos ex Mammona iniusto, vt cum defeceritis: recipiant vos in eterna tabernacula.

Qui fidelis est in minimo, et in multo fidelis est, et qui

to make mery with my louers: but assone as thys thy son was come which hathe deuoured thy goodes with harlottes, thou hast for his pleasure kylled the fatted calfe. And he sayde vnto hym: son thou wast euer with me, and al that I haue is thyne, it was mete that we shulde make mery and be glad: for thys thy brother was deade, and is alyue agayne, and was lost, and is founde. ✠

The. xvi. Chapter.

AND HE saide also vnto his disciples. A
✠ There was a certayne ryche man whi che hadde a stewarde that was accused vnto him. that he had wasted his goodes. And he called him and sayd vnto hi: Howe is it that I harde this of the? Gyue accomptes of thy stewardshyp. For thou mayst be no longer stewarde. The stewarde sayde within hym selfe what shal I do? for my mayster wyl take away frõ me the stewardship. I can nat digge nor begge. I am asha:med. I wote what to do, that when I am put out of the stewardeshyp, they may receyue me into theyr houses. Mat. 24. Mat. 13.

Then called he al his mai:sters detters, and B
sayd to the fyrst, howe much owest thou vnto my mayster? And he said, an hundreth tonnes of oyle. And he sayd to him: take thy byl, and syt downe quickly, & wryte fyftye. Then saide he to an other: what owest thou? And he sayde an hundreth quarters of wheat. He said to hi: take thy byl, and wryte foure score. And the Lorde commended ỹ vniust stewarde bicause he had done wysely. For the chyldren of thys worlde are in theyr kind, wyser then the chyldren of lyght. And I say also vnto you: make you freendes of the wycked Mammon, that when ye shal depart, they may receyue you in to euerlastinge habitacyons. ✠ Mat. vi.

✠ He that is faythful in that which is leaste the same is faythful in much. And he that is vnfaithful

vnfaythful in the least: is vnfaythful also in muche. So then if ye haue nat bene faythful in the wicked Mammone who wil beleue you in that which is true? And if ye haue nat ben faythful in an other mans busynes: who wyl gyue you your owne? No seruaunt can serue two maysters, for eyther he shal hate the one and loue the other, or els he shal leane to the one and dispise the other: Ye can nat serue
C God and Mammon.

Mat. xi. b. All these thynges harde the Pharisees also, which were couetous. and they mocked hym. And he sayde vnto them: Ye are they whiche iustifie your selues before men: but God knoweth your hertes. For that which is hyghly estemed amonge men. is abhominable in the syght of God. ✠

The lawe and the Prophtes reygned vntyll the tyme of Johñ: and sence that tyme the kingdome of God is preached, and euery
D man striueth to go in.

Mat. v. c. Sooner shall heauen and earthe perysshe, then one tytle of the lawe shall perysshe. Who soeuer forsaketh his wyfe, and maryeth an other, breaketh matrimonye. And euery man which maryeth her that is deuorsed from her husbande: commytteth aduoutrye also.

Mat. v. d. Mar. x. b.

1. Cor. vii. There was a certayne riche mã, whiche was clothed in purple & fyne bysse, and fared
E delicyously euery daye. And there was a certayne begger named Lazarus, whiche lay at his gate full of sores, desyryng to be refreshed with the cromes whiche fell from the ryche mannes borde. Neuertheless, the dogges came and lycked his sores. And it fortuned that the begger dyed, and was caryed by the Aungels in to Abrahams bosome. The ryche man also dyed, and was buryed.

And beinge in hel in turmentes, he lyft vp hys eyes and saw Abraham a far of, and Laza-

in minimo iniquus est, & in multo iniquus est. Si ergo in iniquo mammona fideles non fuistis, quod verum est, quis credet vobis. Et si in alio non fideles non fuistis, quod vestrum est, quis dabit vobis? Nemo seruus potest duobus dominis seruire: aut enim vnum odio habebit, et alterum diliget: aut vni adherebit & alterum contemnet. Non potestis deo seruire, et Mammonæ.

Audiebant autem hæc omnia et pharisei qui erant auari, & derridebant illum. Et ait illis Vos estis qui iustificatis vos ipsos coram hominibus. deus autem nouit corda vestra. Quia quod hominibus, excelsum est, abominandum est coram deo.

Lex et prophetæ vsq; ad Iohannem, ab eo tempore regnum dei annunciatur, et quisquis in illud vim facit.

Facilius est autem cœlum & terram preterire, q̃ legis vnũ apicem cadere. Quisquis dimittit vxorem suam et alteram ducit, adulterium committit: & qui dimissam a viro ducit, adulterium committit.

Homo quidam erat diues qui induebatur purpura & bisso, et epulabatur quotidie splendide. Erat autem quidam mendicus nomine Lazarus, cupiens saturari de micis quæ cadebant de mensa diuitis. Sed & canes veniebant et lingebant vlcera eius. Accidit autem vt moreretur mendicus, et deportaretur ab angelis in sinum Abrahæ. Mortuus est autem et diues, et sepultus est.

Et in tartaro sublatis oculis suis cum esset in tormentis videt Abrahã eminus, et Laza

cum in sinu eius, et ipse clamans dixit: Pater Abraham, miserere mei, et mitte Lazarum, vt intingat extremum digiti sui in aquam, ac refrigeret linguam meam, quia cruciior in flamma hac. Dixit autem Abraham: Fili, recordare q're ceperis bona tua in vita tua, et Lazarus similiter mala, nunc autem hic consolatio fruitur, tu vero cruciaris. Et super hæc omnia inter nos et vos hiatus ingens firmatus est vt ii qui volunt hinc transire ad vos, non possint, neq; inde huc transcendere.

Ait autem, Rogo ergo te pater, vt mittas eum in domum patris mei: habeo enim quinq; fratres, vt testificetur illis, ne et ipsi veniant in hunc locum cruciatus. Ait illi Abraham: Habent Mosen et Prophetas, audiant illos. At ille dixit: Non pater Abraham, sed si quis ex mortuis ierit ad eos, resipiscent. Ait autem illi: Si Mosen et Prophetas non audiunt, neq; si quis ex mortuis resurrexerit, credent.

✠ CAPVT. xvii.

Ait autem ad discipulos. Fieri non potest quin veniant offendicula: ve tamen illi per quem veniunt, expedit illi, si mola asinaria ponatur circa collum eius, et proiectus fuerit in mare, potius quam vt offendiculo sit vni de pusillis istis. Cauete vobis. Si peccauerit in te frater tuus, increpa illum, et si pœnituerit remitte illi. Et si septies in die peccauerit in te et septies in die conuersus fuerit ad te, dicens, Penitet me, remittes illi.

Et dixerunt Apostoli domino, adauge nobis fidem. Dixit autem dominus. Si haberetis fidem sicut granum sinapis, dixeritis huic

rus in his bosome, and he cried and sayde, father Abraham, haue mercye on me, and sende Lazarus that he may dip the tip of his finger in the water and cole my tonge: For I am turmẽted in this flambe. But Abraham said vnto him son, remẽbre that thou in thy lyfe tyme receiuest thy pleasure, and contrary wyse Lazarus payne. Nowe therefore is he comforted and thou art punyshed. Beyonde all this, betwene you and vs there is a greate space set: so that they which wold go from hence to you can nat: neither may come from thence to vs.

Then he sayde: I praye the therfore father: E
sende him to my fathers house. For I haue .v. brethren, for to warne them lest they also come into the place of turmente. Abraham said vnto hym: they haue Moyses, and the Prophetes, lette them heare them. And he sayde, naye father Abraham, but if one came vnto them from the deade, they wolde repente. He sayde vnto him: If they heare nat Moyses, and the Prophetes, neyther wyll they beleue, thoughe one rose from deathe agayne.

¶ The. xvii. Chapiter.

THEN said he to his disciples, it can nat A
beauoyded but that offences wyl come, Mat. 18. Mar. 9. f.
Neuertheles wo be to hym: throughe whom they come. It were better for hym that a mylstone were hanged about his necke, and that he were caste into the see, then that he shulde offende one of these lytell ones. Take hede to Leui. 19. d Eccle. 19. a
your selues. If thy brother trespasse agaynste the, rebuke hym: and yf he repente, forgyue hym. And thoughe he synne agaynste the seuen tymes in a day, and seuen tymes in a day tourne agayne to the sayeng: it repenteth me, forgyue hym.

And the Apostles sayde vnto the Lorde: in B
crease our faythe. And the Lorde sayde, if ye hadde faythe lyke a grayne of mustarde sede

and

and shulde saye vnto thys Sycampne tree, plucke thy selfe vp by the rootes, and plante thy selfe in the see: she shulde obey you.

Who is it of you if he had a seruaunte plewynge or fedynge cattel, that wolde say vnto hym when he were come from the feelde: Go quyckly and syt downe to meate, and wolde nat rather say to hym, dresse wherwith I may sup, and gyrde vp thy selfe and serue me, tyll I haue eaten and dronken: and afterwarde, eate thou, and dryncke thou? Dothe he thanke that seruaunte bycause he dyd that whiche is commaunded vnto hym? I trowe nat. So lykewyse ye, when ye haue done al those thynges: whiche are commaunded you, saye: we are vnprofytable seruauntes. We haue done that whiche was our dutye to do.

C ✠ And it chaunced as he went to Jerusalem that he passed through Samaria and Galyle And as he entred into a certayne towne: there met him tenne men that were lepers. Whiche stode a far and put forth their voices and said Jesu maister, haue mercy on vs. Whē he sawe them, he sayde vnto them: go and shewe your selues to the prestes. And it chaunced as they went, they were clensed. And one of them, whē he sawe that he was clensed, tourned backe agayne, and with a loude voyce praysed God

D and fel downe on his face at hȳ fete, and gaue him thankes. And the same was a Samaritayne. And Jesus answered and said: are there nat tenne clensed? But where are those nyne? There are nat founde that retourned agayne to gyue God prayse, saue onelye thys straunger. And he sayde vnto hym aryse, and go thy waye, thy fayth hath made the whole. ✠

✠ When he was demaunded of the Pharyseis, when the kingdome of God shulde come he answered them and sayde: The kyngdome of God cometh nat with waytynge for. Ney-

liberi & gymnasiaſ. Eradicare & transplantare in mare & obediſſet vobis.

Quis autem vestrum habens seruum arantem aut pascentem, qui regresso ab agro dicat statim, transi & accumbe ac non potius dicit illi: para quod cenem & præcinge te, & ministra mihi donec edero & bibero: & post hæc edito & bibito tu? Num gratiam habet seruo illi, quia fecit quæ ei imperata fuerant? Non puto. Sic & vos cum feceritis omnia quæ præcepta sunt vobis, dicite. Serui inutiles sumus, quod debuimus facere, fecimus.

Et factum est dum iret Hierosolymam, & ipse transibat per mediam Samariam & Galilæam. Et cum ingrederetur quendam vicum, occurrerunt ei decem viri leprosi qui steterunt procul, intentaque voce dixerunt, Iesu præceptor miserere nostri. Quos vt vidit, dixit illis, Ite ostendite vos sacerdotibus. Et factum est, vt irent eundum mundati sint. Vnus autem ex illis, vt vidit q̄ mundatus esset, regressus est cum voce magna glorificans Deum, et procidit in faciem ad pedes eius, gratias agens ei: & hic erat Samaritanus. Respondens autem Iesus dixit. Nonne decem mundati sunt? Nouem autem illi vbi? Non sunt reperti, qui redirent, vt darent gloriam Deo, nisi hic alienigena. Et ait illi. Surge, vade, fides tua te saluum fecit.

Interrogatus autem a Pharisæis, quando veniret regnum Dei, respondit eis, & dixit: Non veniet regnum Dei cum obseruatione. Neque dicent, ecce hic

ent ecce illic. Ecce enim regnum Dei intra vos est.

Et ait ad discipulos. Venient dies quando desiderabitis videre vnum dierum filii hominis, nec videbitis Et dicent vobis. Ecce hic, ecce illic Nolite ire, neque sectemini. Nam sicut fulgur coruscans e regione, quæ sub cœlo est, fulget: ita erit filius hominis in die suo. Sed prius oportet illum multa pati, & reprobari a natione hac,

Et sicut accidit in diebus Noe, ita erit & in diebus filii hominis. Edebant. bibebant, vxores ducebant & dabantur nuptum, ad eum vsque diem, quo intrauit Noe in arcam, & venit diluuium, & perdidit omnes, Consimiliter etiam vt accidit in diebus Loth: Edebant, bibebant, emebant, vendebant, plantabant: edificabant: cæterum quo die exiit Loth e Sodomis pluit igni & sulphure de cœlo, & omnes perdidit. Secundum hæc erit dies, quo filius hominis reuelatur.

In illo die qui fuerit in tecto & vasa eius in domo, ne descendat ad tollendum illa: et qui in agro, similiter non redeat ad relicta. Memores autem estote vxores Loth, Quicunq; quesierit animam suam seruare, perdet illam: & quicunq; perdiderit illam, vitam illi parabit.

Dico vobis: In illa nocte erunt duo in lecto vno, vnus assumetur, & alter relinquetur. Due erunt molentes simul vna assumetur & altera relinquetur. Et respondentes, dicunt illi. Vbi domine? Qui dixit illis. Vbicunq; fuerit corpus, illuc congregabuntur & Aquilæ.

¶ CAPVT. xviii.

there shall men saye: Lo here, lo there. For beholde, the kyngedome of God is within you.

And he sayde to the dyscyples. The dayes will come, when ye shall desyre to se one daye of the son of man, and ye shall nat se it. And they shall saye to you: Se here. Se there. Go nat after them, nor folowe them, for as the lyghtnyng that appereth out of the one parte of the heauen, and shineth vnto the other part of heauen. So shall the son of man be in hys dayes. But fyrst must he suffre many thinges and be refused of this nacyon.

As it happened in the tyme of Noe: So that it be in the tyme of the son of man. They eate F
they dranke, they maried wiues, and were maryed, euyn vnto that same day that Noe went into the arke, and the flud came and destroyed them all. Lykewyse also as it chaunced in the dayes of Lot. They eate, they dranke, they bought, they solde, they planted, they bilt. And
euin the same day that Lot wēt out of Sodom Mat. xxiii. Gene. xiii. and. xix.
it rained fire and brymston from heuen, and destroied them al. After these ensamples, shall it be in the day when the son of man shall apere.

At that daye he that is on the house top and G
his stuffe in the house, let him nat come downe to take it out. And likewise let nat him that is in the feeldes, tourne backe agayne to that he lefte behynde. Remembre Lots wife. Whosoeuer wyll go about to saue his lyfe, shall lose it and whosoeuer shal lose his lyfe, shal saue it. Gen. xix.

I tell you in the nyghte, there shalbe two in Mat. x. t. Mar. viii. Joh. xii. b Mat. xxiii
one bed, the one shalbe receiued, and the other forsaken. Two shalbe also agryndyng togyther: The one shalbe receyued, and the other forsaken. And they answered, and sayde to hym. Where Lorde? And he sayde vnto them: where soeuer the bodye shalbe, thyther wyll the Egles resorte.

¶ The. xviii. Chaypter.

And

A AND he putte forthe a symylytude vnto them syguyfyenge that men oughte alwayes to praye, and nat to be wery sayenge: There was a iudge in a certaine cyte, whiche feared nat God neyther regarded man. And there was a certayne wedowe in the same cyty which came to him saieng: auenge me of mine aduersary. And he wolde nat for a whyle. But afterwarde he sayde to hym selfe: thoughe I feare nat God, nor care for man, yet bycause this wedowe troubleth me, I wyl auenge her least at the last she come and hagge on me.

And the Lorde sayd: heare what the vnright B wyse iudge sayeth. And shall nat god auenge his electe, which crye day and night vnto him ye thoughe he defarre them? I tell you he wyl auenge them, and that quyckelye. ✠ Nethertheles, when the sonne of man commeth, suppose ye, that he shall fynde fayth on the earth? ✠ And he put forthe thys symylytude vnto certayne whiche trusted in them selues that they were perfecte, and dysppyseth other. Two men wente vp into the temple to pray, the one a Pharysey, and the other a Publicane. The Pharisey stode & prayed thus with him selfe: C God I thanke the that I am nat as other men are, extorcyoners, vniuste, aduoutrers, or as this Publycan: I faste twyse in the weke, I gyue tythe of all that I possesse. And the Publycan stode a farre of, and wolde nat lyfte vp his eies to heauen, but smote his brest saieng: God be mercyfull to me a synner, I tell you thys man departed home to hys house more iustyfyed then the other. For euerye man that exalteth hym selfe, shalbe brought lowe. And he that humbleth hym selfe shalbe exalted.

They brought vnto him also babes: that he Mat. xxiii. shulde touche them. When his disciples sawe that, they rebuked them. But Jesus called them vnto hym, and sayd: Suffre chyldren to come

Dicebat autem & parabolam ad illos, ad spectantes & opor tet semper orare, nos deficere garri dicens. Iudex quidam erat in quadam ciuitate qui deum non timebat, nec hominē reuerebatur. Vidua autem quedam erat in ciuitate illa, & veniebat ad eum dicens. Vindica me de aduersario meo. & Ille nolebat aliquādiu. Post hec autem dixit intra se: Etsi & deū nō timeo, nec hominem reuereor, tamen quia molesta est mihi hec vidua, vindicabo illam, ne tandem veniens suggillet me.

Ait autem dominus: Audite quid iudex iniquus dicat: deus autem non faciet vindictā electorum suorum, clamantium ad se die ac nocte, etiam cum patiens fuerit super illis. Dico vobis q faciet vindictam illorum cito. Veruntamen filius hominis cū venerit, an reperiet fidem in terra.

Dixit aūt & ad quosdā qui in se confidebant, q essent iusti, & aspernabantur cæteros parabolam istam. Duo homines ascendabant in tē plū, vt precarētur vnus Pharisēus & alter publicanus. Pharisē⁹ stans hæc apud se orabat: Deus gratias ago tibi, q nō sim sicut cæteri homines, raptores, iniusti, adulteri, velut etiam hic publicanus, ieiuno bis in sabbato, decimas do omnium quæ possideo. Et publicanus procul stās, nec oculos volebat ad cœlum attollere, sed percutiebat pectus suum, dicēs. Deus propitius esto mihi peccatori. Dico vobis: Descēdit hic iustificatus in domū suam magis q ille. Quia omnis qui se exaltat, humiliabitur, & qui se humiliat exaltabitur.

Afferebant autem ad eum & infantes, vt eos tangeret. Quē cum viderent discipuli, increpabant illos. Iesus autem eos ad se vocasset dixit. Sinite pueros venire

ad me, & nolite vetare eos, talium est enim regnum Dei. Amen dico vobis, quicunque non acceperit regnum Dei velut puer, non intrabit in illud.

Et interrogauit eum quidā princeps, dicens: Magister bone, quid faciendum mihi, vt consequar vitam eternam? Dixit autem ei Iesus. Quid me dicis bonum? Nemo bonus, nisi solus Deus. Præcepta nosti. Non committes adulteriū non occides, non facies furtū non falsum testimonium dices honora patrem tuum, & matrem tuam. At ille ait. Hæc omnia seruaui a iuuentute mea. Quo audito Iesus, ait ei. Adhuc vnum tibi deest, Omnia quæcunq; habes, vende, & distribue pauperibus & habebis thesaurum in cœlo, & veni sequere me. His ille auditis, merore affectus est, quia diues erat valde.

Videns autem Iesus illum merore affectum dixit. Quam difficile quæ pecunias habent, in regnum Dei intrabūt Facilius est enim Camelum per foramen acus transire, q̄ diuitem intrare in regnum Dei. Et dixerunt qui audierāt Et quis potest saluus fieri? At ille ait, Quæ impossibilia sūt apud homines, possibilia sūt apud Deum.

Ait autem Petrus: Ecce nos reliquimus omnia, et secuti sumus te. Qui dixit eis. Amen dico vobis, nemo est qui reliquit domum aut parentes, aut fratres, aut vxorem, aut liberos propter regnum dei, qui non recepturus sit multæ plura in hoc tempore, & in seculo venturo vitam eternam.

Assumpsit autem Iesus duodecim, & ait illis. Ecce ascendimus Hierosolymam, & consūmabūtur omnia quæ scripta sunt per prophetas de filio hominis. Tradetur enim

vnto me, and forbyd them nat. For of such is the kingdome of God. Verely I say vnto you who so euer receyueth nat the kyngedome of God, as a chylde: he shall nat entre therin. Mat. xix. Mar. x.

And a certaine ruler axed him sayeng, good maister: what ought I to do, to obtayne eternall lyfe? Iesus sayde vnto hym: Why callest thou me good? No man is good, saue God onely. Thou knowest the commaundemētes: Thou shalt nat commit aduoutry: thou shalt nat kyll: thou shalte nat steale: thou shalt nat beare false witnes: Honour thy father and thi mother. And he sayde: all these haue I kepte from my youthe: When Iesus harde that, he sayde vnto him: Yet lackest thou one thinge Sell all that thou hast, and dystribute it vnto the poore, and thou shalte haue treasure in heauen, and come, and folowe me. When he hard that, he was heuye: for he was very ryche. Mat. Mar. Exod. xx. D

When Iesus sawe hym mourne, he sayde: with what dyffyculdye shall they that haue ryches, entre into the kyngedome of God: it is easyer for a camell to go thorowe a nedles eye, then for a riche man to enter into the kingdome of God. Then sayd they that hard that. And who shall then be saued? And he sayde. Thynges whiche are vnpossyble with menne are possyble with God.

Then Peter sayde: Lo we haue lefte al, and haue folowed the. And he sayd vnto them: Verely I saye vnto you, there is no man that leauethe house, eyther father or mother, eyther brethren, or wyfe, or chyldren for the kyngedome of Goddes sake, whiche same shall nat receyue muche more in this worlde: and in the worlde to come, lyfe euerlastynge. E Mat. xix. Mar. x.

✠ He toke vnto him twelue, and sayde vnto them. Beholde we go vp to Ierusalem, and all shalbe fulfylled that are wrytten by the Prophetes of the sonne of man. He shalbe de-

lyuered

lyuered vnto the Gentyls, and shalbe mocked and shalbe dyspytfullye entreated, and shall be spytted on: and when they haue scourged him, they wil put him to death, and the thyrde daye he shall aryse agayne. But they vnderstode none of these thinges. And this sayenge was hyd from them. And they perceyned nat the thynges whiche were spoken.

F And it came to passe, as he was come nye vnto Hieryco, a certayne blynde man sate by the waye syde beggynge. And when he harde the people passe by, he axed what it ment. And they sayde vnto hym that Jesus of Nazareth passed by. And he cryed sayeng: Jesus the son of Dauyd haue thou mercye on me. And they which went before rebuked him, that he shuld holde his peace. But he cryed soo muche the more, thou son of Dauyd haue mercye on me, And Jesus stode styll, and commanded him to be brought vnto hym. And when he was come nere, he axed him sayenge: What wylte thou that I do vnto the? And he sayde: Lorde that I maye receyue my syght. Jesus sayde vnto hym receyue thy syghte: thy fayethe hath saued the. And immedyatly he sawe, and folowed hym, prayesynge God. And all the people, when they sawe it, gaue laude to God.

Mat. xx. c. Mar. x. g.

¶ The. xix. Chappter.

A AND he entred in and wente thorowe Hieryco. And beholde, there was a man named Zacheus, whiche was a ruler among the Publycans. and was ryche also. And he made meanes to se Jesus. what he shulde be, and coulde nat for the preace, bycause he was of a lowe stature. Wherefore he ranne before and ascended vp into a wylde syggetree to se hym: for he shulde come that waye. And when Jesus came to the place, he loked vppe, and sawe hym, and sayde vnto hym: Zache, at once come downe, for to day I must abyde at thy

gentibus, & illudetur, & conthumelijs afficietur & conspuetur, & postquam flagellauerint, occident eum, ac die tertia resurget. Et ipsi nihil horum intellexerunt. Et erat verbum istud absconditum ab eis, nec intelligebant quæ dicebantur.

Accidit autem cum appropinquaret Hiericho, cæcus quidam sedebat iuxta viam mendicans, & cum audiret turbam prætereuntem, interrogabat. quid hoc esset. Dixerunt autem ei, q Iesus Nazarenus transiret. Et clamauit, dicens: Iesu fili Dauid. miserere mei. Et qui præibant, increpabant eum vt taceret. Ipse vero multo magis clamabat: Fili Dauid, miserere mei. Stans autem Iesus, iussit illum adduci ad se. Et cum appropinquasset, interrogauit illum, dicens: Quid tibi vis faciam? At ille dixit: Domine vt videam recipiam. Et Iesus dixit ei: Respice. fides tua te saluum fecit. Et confestim visum recepit, ac sequebatur illum glorificans Deum. Et omnis plebs, vt vidit, dedit laudem Deo.

¶ CAPVT. xix.

ET ingressus, perambulabat Hiericho. Et ecce vir nomine Zacheus atque is princeps erat publicanorum, & ipse erat dives, & quærebat videre Iesum: quis esset, nec poterat præ turba q staturæ pusillus esset. Et præcurrens, ascendit in arborem sycomorum, vt videret eum, nam illuc erat transiturus. Et cum venisset ad locum, Suspiciens Iesus, vidit illum, dixitque ad eum: Zachee, festinans descende: quia hodie domi tuæ oportet me manere. Et festi

nam descendit: & excepit illum gaudens. Cumque viderent omnes, murmurabant: dicentes, quod ingressus esset apud hominem peccatorem diuersaturus.

Stans autem Zacheus, dixit ad dominum. Ecce dimidium bonorum meorum domine do pauperibus, & si quid aliquem defraudaui, reddo quadruplum. Ait Iesus ad eũ Hodie salus domui huic contigit, eo quod & ipsa filia sit Abrahæ. Venit enim filius hominis querere & seruare quod perierat.

Hæc illis audientibus adiciens dixit parabolam eo q̃ esset prope Hierosolymam, quodq̃ existimarent fore, vt confestim regnum Dei manifestaretur. Dixit ergo, Homo quidam genere clarus, profectus est in regionem longinquam vt acciperet sibi regnum ac reuerteretur. Vocatis autem decem, seruis suis, dedit eis decem minas, & ait ad illos, negociemini donec veniam. Ciues autem eius oderant eum, miseruntq̃ legationem post illum, dicentes. Nolumus hunc regnare super nos.

Et factum est, vt rediret accepto regno iussitq̃ vocari illos seruos ad se, quibus dederat pecuniam, vt sciret quantum quisq̃ negociatus esset. Venit autem primus dicens, Domine mina tua decem minas acquisiuit. Et ait illi: Euge bona serue, quia in minimo fuisti fidelis, habeto potestatem super decem ciuitates: Et alter venit dicens: Domine, mina tua confecit quinq̃ minas. Et huic ait. Et tu præfectus esto quinq̃ ciuitatibus. Et alius venit, dicens: Domine ecce mina tua quam habui repositã sudario, timui enim te, q̃ homo austerus

at thy house. And he came downe hastily and receyued hym ioyfully. And when they sawe that they al grudged saienge, he is gone in, to tary with a man that is a synner.

And Zache stode forthe and sayde vnto the Lorde: beholde Lorde, the halfe of my goodes I gyue to the poore, and yf I haue done any man wronge, I wyll restore hym foure folde: And Jesus sayde vnto hym: this daye is helthe come vnto thys house, for as muche as it also is become the chylde of Abraham. For the sonne of man is come to seke and to saue that whiche was lost. B

As they harde these thynges, he added therto a symylytude, bycause he was nye to Jerusalem, and bicause also they thought that the kyngdome of god shulde shortly appeare. He sayde therfore. ✣ A certayne noble man went into a farre countrey, to receyue hym a kynge dome, and then to come agayne. And he called hys ten seruauntes, and delyuered them ten pounde sayenge vnto them: by and sell tyl I come. But hys cytesins hated him, and sente messengers after hym sayenge: we wyll nat haue thys man to rayne ouer vs Mat. 25. d. Luc. xx.

And it came to passe, when he was come agayne and he receyued his kyngdome, he commaunded these seruauntes, to be called to him (to whome he gaue hys money) to wyt what euery man hadde done. Then came the fyrste sayeng. Lorde, thy pounde hath encreased ten pound. And he said to him. Wel good seruant bycause thou waste faythefull in a very lytell thynge, take thou auctorite ouer ten Cytyes. C

And the other came saieng: Lorde thy pounde hath encreased fyue pounde. And to the same he said: and be thou also ruler ouer fiue cities D

And the thirde came and sayd: Lorde, beholde here thy pounde which I haue kept in a napkin, for I feared the, bicause thou art a straite

man

Mat. xxv. c

man, thou takest vp ỹ thou laidest nat downe and reapest that thou dyddest nat sowe. And he sayde vnto hym: Of thyne owne mouth I iudge the thou euyl seruaunte. Knowest thou that I am a strayt mã taking vp that I laide nat downe, and reppuge that I dyd nat sowe? Wherfore than gauest e nat thou my monepe into the banke, that at my comynge I myght haue requyred myne owne with vauntage?

And he sayd to them that stode by: take from hym that pounde, and gyue it hym that hathe ten pounde. And they sayde vnto hym: Lorde, he hath ten pounde. I saye vnto you, that vnto all them that haue, it shalbe gyuen: and from hym that hath nat, euin that he hath shal be taken from him, moreouer those myne enemyes whiche wolde nat that I shulde raygne ouer them, bringe hither, and slee them before me. And whē he had thus spoken, he proceded forthe before, assendynge vp to Ierusalem.

Mat. xiii. b and. xxv. Mar. iiii. c.

E And it fortuned, when he was come nye to Bethphage and Bethany, besydes mounte olyuete, he sent two of his disciples saieng: Go ye into the towne whiche is ouer agaynst you in the whiche as sone as ye are come, ye shall fynde a colte tyed, wheron yet neuer man sat. Loose hym and bring him hyther. And if any man axe you why that ye loose hym: thus saye vnto hym, the lorde hath nede of hym.

Mat. xxi. a Mar. xi. a.

They that were sent wente their waye, and founde euyn as he had sayde vnto them. And as they were a loosynge the colte, the owners sayde vnto them: why loose ye the colte? And they sayde: for the Lorde hath nede of hym.

Joh. xii. b.

And they broughte hym to Iesus. And they cast their raymente on the colte, and sette Iesus theron. And as he wente, they spred their clothes in the waye.

And when he was nowe come, where he shuld go downe from the mount Olyuete, the whole

sis, tollis quòd non posuisti, et metis quod non seminasti. Dicit ei: de ore tuo te iudico serue male: sciebas quod ego homo austerus sim tollens quod non posui, et metens quod non seminaui, et quare non dedisti pecuniam meam, ad mensam, atque ego veniens, cum vsura vtique exigissem illam.

Et astantibus dixit: auferte ab illo minam, et date illi qui decem minas habet. Et dixerunt ei: Domine, habet decem minas. Dico enim vobis, quod omni habenti dabitur, ab eo autem qui non habet, etiam quod habet auferetur. Quin imimicos meos illos, qui noluerunt me regnare super se, adducite huc, et interfícite ante me. Et his dictis, ibat perrexit ascendere Hierosolymam.

Et factum est, cum appropinquasset ad Bethphage et Bethaniam iuxta montem qui vocatur Oliueti, misit duos discipulos suos dicens. Ite in castellum, quod e regione est in quod introeuntes, inuenietis pullum asinæ alligatum, in quo nemo vnquam hominum sedit, soluite illum, et adducite. Et si quis vos interrogauerit. Quare soluitis? Sic dicetis. Quia dominus eo opus habet. Abierunt autem qui missi erant, & inuenerunt sicut dixerat illis. Soluentibus autem illis pullum, dixerunt domini ejus ad illos. Quare soluitis pullum? At illi dixerunt. Quia dominus eo opus habet. Et duxerunt illum ad Iesum. Et iniectis vestimentis suis super pullum imposuerunt Iesum. Et eunte illo, substernebant vestimenta sua in via.

Et cum appropinquaret iam ad descensum montis Oliueti, cœperunt

omnis multitudo discipulorum gaudentes laudare deum voce magna super omnibus quas viderant virtutibus, dicentes: Benedictus qui venit rex in nomine domini: pax in cœlo, et gloria in altissimis Et quidam Pharisæorum e turba dixerunt ad illum. Magister, increpa discipulos tuos. Quibus ipse ait: Dico vobis, quod si tacuerint, mox lapides clamabunt.

Et vt appropinquauit, videns ciuitatem, fleuit super illam, dicens: Si cognouisses et tu, & quidem in isto die tuo quæ ad pacem tuam pertinent, curarre. Nunc autem abscondita sunt ab oculis tuis. Quia venient dies in te, & circundabunt inimici tui vallo & cingent te, & coangustabũt te vndiq;, & solo equabunt te & filios tuos qui in te sunt. Et non relinquent in te lapidem super lapidem, eo quod non cognouerís tempus visitationis tue.

Et ingressus in templum cœpit eiicere vendentes in illo & ementes dicens illis. Scriptum est, domus mea, domus præcationis est, vos autem fecistis illam speluncam latronum. Et docebat quotidie in templo. Principes autem sacerdotum & scribæ querebãt illum perdere & primores plebis, nec inueniebant quid facerent totus enim populus pendebat ab ore eius, cum audirent illum.

☞ CAPVT. xx.

Et factum est in vno dierum illorum docente illo populum in templo & euangelizante, conuenerunt principes sacerdotum & scribæ cum senioribus & aiunt illi dicentes. Die nobis Qua autoritate ista facis? Aut quis est qui dedit tibi istam autoritatem? Respondens autem Iesus, dixit

whole multytude the dyscyples began to reioyce, and to laude God with a loude voyce, for all the myracles that they hadde seue, sayenge: Blessed be the kynge that commethe in the name of the Lorde: peace in heauen, and glory in the hyest. And some of the Pharyseis of the company sayde vnto hym: Mayster rebuke thy dyscyples. He answered and sayd vnto them: I tell you if these shulde holde theyr peace, the stones wolde crye. F

✠ And when he was come nere, he beheld the cytye and wepte on it sayeng: If thou haddeste knowen those thynges whiche belonge vnto thy peace, euyn at this thy tyme. But nowe are they hyd frome thyne eyes. For the dayes shall come vpon the, that thy enemyes shall caste a banke aboute the, and compasse the rounde, and kepe the in on euery syde. and make the euin with the grounde, with thy chyldren whiche are in the. And they shal nat leue in the one stone vpon an other, bycause thou knowest nat the tyme of thy bysytacyon. Mat. xxiii. Mar. xiii. Esay. liii.

And he wente into the temple, and began to caste out them that solde therin, and them that bought, sayenge vnto them, it is wrytten: my house is the house of prayer: but ye haue made it a denne of theues. And he taught daylye in the temple. ✠ The hye Preestes and the Scrybes and the chiefe of the people wente aboute to destroye hym, but coulde nat fynde what to do. For all the people stucke by hym, and gaue hym audyence. G Mat. xxi. Mar. xi. b.

☞ The. xx. Chapter.

And it fortuned in one of those dayes, as he taught the people in the tẽple, and preached the gospell: the hye Preestes and the Scrybes came with the Elders and spake to hym sayenge: Tel vs by what auctoryte thou doeste these thynges? Eyther who is he that gaue the thy auctorite? He answered and sayde A Mat. xxi. Mar. xi. b.

vnto

vnto them: I also wil axe you a question, and aunswere me. The baptyme of Johñ, was it frome heauen or of men? And they thoughte within them selues sayenge: if we shall saye from heauen, he wyll saye: why then beleued ye hym nat? But and if we shall saye of men, all the people wyll stone vs. For they be perswaded that Johñ is a Prophet. And they answered that they coulde nat tel whence it was And Jesus sayd vnto them: neyther tel I you by what auctorite I do these thynges.

B Then began he to put forthe to the people thys symylytude: A certayne man planted a vyneyarde, and let it forth to fermes, and wēt him selfe into a straunge countrey for a great season. And when the tyme was come he sente a seruaunt to his tenauntes that they shulde gyue hym of the fruytes of the vyneyarde. And the tenauntes dyde beate hym, and sente hym awaye emptye. And agayne he sente yet an other seruant. And they dyd bete hym and foule intreated hym also, and sent hym awaye emptye. Moreouer, he sente the thyrde to, and hym they wounded, and cast out. Then sayde the Lorde of the vyneiarde: what shall I do? I wyll sende my deare son, him peraduenture they wyll reuerence, when they se hym.

C But whē the fermers saw him, they thought in them selues sayenge: this is the heyre come lette vs kyll hym, that the inheryteaunce maye be ours. And they caste hym out of the vyneyarde, and kylled hym. Nowe what shall the Lorde of the vineyarde do vnto them. He wyll come and destroye these fermoures, and wyll lette ouse his vyneyarde to other. When they harde that they sayde. God forbyd.

And he beheelde them and sayde: What meaneth this then that is wrytten: The stone that the bilders refused, the same is made the heed cornet stone. Whosoeuer stombleth at the stone

Gar. 12.8. Esa. 5.8. Hier. 2.D.

Psa. 117. Act. 4.b. Rom. 6. g.

ad illos. Interrogabo vos et ego vnum quēdam, respondete mihi: Baptismus Iohannis e coelo erat, an ex hominibus? At illi cogitabant intra se, dicentes, Si dixerimus e coelo dicet. Quare ergo non credidistis illi: Si dixerimus ex hoibus, plebs vniuersa lapidabit nos. Persuasum enim habet Iohannem prophetam esse. Et respondentes se, nescire vnde esset. Et Iesus ait illis. Neq; ego dico vobis, qua autoritate hæc faciam.

Cœpit autem dicere ad plebem parabolam hanc. Homo quidam plantauit vineam, et locauit eam colonis et ipse peregre egit multo tempore. Cumq; esset oportunum, misit ad colonos seruum, vt de fructu vineæ darent ipsi. Qui cesum emiserunt eum inanem Et rursus adhuc alterum seruum misit, illi vero hunc quoq; cesū, et contumeliis affectū emiserunt manem. Rursus misit et tertium, at illi hunc quoq; vulneribus inflictis, eiecerunt. Dixit autem dominus vineæ. Quid faciam? Mittam filium meum dilectum, forsitan cum hunc viderint reuerebuntur.

Quem cum vidissent coloni cogitauerunt intra se dicentes Hic est hæres, venite occidamus illum, vt nostra fiat hereditas. Et eiectum illum extra vineam, occiderunt. Quid ergo faciet illis dominus vineæ? Veniet et perdet colonos istos, et dabit vineam aliis. Quod cum audissent, dixerunt. Absit.

Ille vero intuitus eos, ait. Quid est ergo quod scriptum est. Lapidem quem reprobauerunt ædificantes is factus est caput anguli? Omnis qui ceciderit super illum lapidem conquassabi

tur. Super quem autem ceciderit, comminuet illum. Et quærebant principes sacerdotum et scribæ inicere in illum manus eadem hora, et timuerunt populum. Cognouerunt enim quod in ipsos dixisset similitudinem hanc,

Et obseruantes, emiserunt insidiatores qui se iustos simularent, vt caperent eum in sermone, traderentq; illum principatui et potestati presidis. Et interrogauerunt eum, dicentes. Magister, scimus quod recte dicis, ac doces, nec respicis personam, sed viam dei cum veritate doces, Licet nobis tributum dare Cæsari, an non? Intellecta autem illorum vafritia, dixit ad eos: Quid me tentatis? Ostendite mihi denarium: cuius habet imaginem & inscriptionem? Respondentes. dixerunt. Cesaris. Et ait illis. Reddite ergo quæ sunt Cæsaris, Cæsari: et quæ sunt Dei, Deo. Et non potuerunt verbum eius reprehendere coram populo, & mirati super responso eius, tacuerunt,

Accesserunt autem quidam Saduceorum, qui negant esse resurrectionem & interrogauerunt eum dicentes 2 Magister Moses scripsit nobis ℣ cuius frater mortuus fuerit habens vxorem: isq; sine liberis mortuus fuerit, vt accipiat frater eius vxorem, & suscitet semen fratri suo. Septem ergo fratres erant, et primus accepit vxorem, ac mortuus est sine liberis. Et accepit secundus illam, et ipse mortuus est sine liberis. Et tertius accepit illam similiter: et cæteri septem, nec reliquerunt liberos, & mortui sunt. Nouissime omnium mortua est mulier: in resurrectione ergo cuius eorum erit vxor Siquidem septem habuerunt eam vxorem.

Et respondens ait illis Iesus: Filii huius seculi ducunt vxores, et nuptum dant:

shalbe broke: but on whosoeuer it fall vpon it wyll grynde him to powder. And the hye preestes and the Scribes the same hour went about to laye handes on him, but they feared the people. For they perceyued that he hadde spoken this symylytude agaynst them. 1. Pet. ii. Esay. xviii. D

And they watched him, and sent forth spyes whiche shulde fayne them selues perfecte, to take hi in his wordes, & to delyuer him vnto the power and auctorite of the deputye. And they axed him sayenge: Mayster, we kno we that ℣ sayest and teachest ryght, neyther cõsyderest thou any mans degre, but teachest the way of god truly. Is it lawful for vs to giue Cesar tribute or no? He perceyued their craftynes and sayd vnto thẽ: Why tempte ye me? Shewe me a peny. Whose ymage & superscripcyon hath it? They answered & sayd. Cesars. And he sayd to thẽ: Gyue thẽ vnto Cesar that which belõgeth vnto Cesar: & to god ℣ which ptayneth to god. And they could nat reprouе his sayenge before the people. But they maruepled at his answere, and helde their peace. Mat. xxii. Mar. xii. Luke. xx. Rom. xiii. E

Then came to him certayne of the Saduceys whiche denye that there is any resurrecyon. And they axed hym sayenge: Mayster, Moyses wrote vnto vs, yf any mans brother dye hauyng a wyfe and the same dye without yssue: that then his brother shulde take hys wyfe, and rayse vp sede to his brother. There were seuẽ brethren, and the fyrste toke a wyfe, and dyed without chyldren. And the seconde toke the wyfe, and he dyed childlesse. And the thyrde toke her, and in lykewyse the reuydue of the seuen, and left no chyldren behynd them and dyed. Laste of all the woman dyed also. Nowe at the resurrecyon whose wyfe of the shall she be. For seuen had her to wyfe. Mat. xxii. Mar. xii. Deut. xxv.

Iesus answered and sayd vnto them. The children of this worlde mary wyues, & are mary-

ed,

F ryed, b ut they which shalbe made worthye to
entoy that worlde and the resurrectyon from
death. neyther marye wyues, neyther are ma-
ryed, nor yet can dye any more. For they are
equal vnto the angels, and are the sonnes of
God in as muche as they are the chyldren of
Mod.iii.b. the resurrectyō. And that the deade shal arise
againe, euin Moyses signified beside the
bushe, when he sayde: The lorde god of Abra
ham and the god of Isaac. and the god of Ja
G cob. For he is nat the God of the deade, but
of them which lyue. For al lyue in him. Then
certayne of the phariseis answered and saide:
Mayster thou hast wel sayd. And after that
durst they nat axe him any question at al.

Then sayd he vnto them: howe say they that
Mat.xxii.b Christ is Dauids sone? And Dauid him selfe
Mar.12.d. sayeth in the boke of psalmes: The lorde said
Psal.cix. vnto my lorde, sytte on my ryght hande, tyl I
make thyne enemyes thy fote stole. Seynge
Dauyd called hym Lorde: howe is he then
hys son.

Then in the audyence of al the people, he
Mat.xb. sayde vnto his disciples: beware of the Scry
Mar.xiii.d bes, which desyre to go in long clothyng: and
loue grettinges in the markets, and the hyest
seates in the synagoges, and chiefe roumes at
feastes, which deuoure widowes houses, and
that vnder a colour of longe prayenge. the
same shal receyue greater dampnacion.

¶ The xxi. Chapyter.

A AS HE beheldē, he sawe the ryche men
Mat.xii.d. howe they cast in they? offerynges into
the treasure. And he sawe also a certayne poze
wydowe, whiche caste in thyther two mytes.
Mat.24.b And he sayde: of a truth I saye vnto you, this
Mar.xiii.c poore wydowe hath put in more then they al,
For they al of they? superfluitie added vnto
the offerynge of God: but she, of her penurye
hathe caste in al the substance that she hathe.

As

illi vero qui digni habebuntur seculo illo, et resurrectione
ex mortuis, neq; ducent uxo
res, neq; nuptum dant, neq; e-
nim vltra mori possunt, equa-
les enim angelis sunt, et filii
sunt dei cum sint filii resurrec
tionis. Quod vero resurgant
mortui, et Moses ostendit iux-
ta rubum, cum dicit dominum
deum Abraham, deum Isaac,
et deum Iacob. Deus autem
non est mortuorum, sed viuo-
rum,, omnes enim illi viuunt.
Respondentes autem quidem
Scribarum, dixerunt: Magister
bene dixisti. Et amplius non
audebant eum quoquam in-
terrogare.

Dixit autem ad illos: Quo-
modo dicunt Christum filium
esse Dauid, et ipse dauid di-
cit in libro psalmorum. Dixit
dominus domino meo, sede a
dextris meis, donec ponam
inimicos tuos scabellum pe-
dum tuorum. Dauid ergo do
minum illum vocat, et quomo
do filius eius est?

Audiente vero cuncto popu-
lo dixit discipulis suis. Ca-
uete a scribis, qui volunt am-
bulare in stolis, et amant sa-
lutationes in foris, ac primas
cathedras in synagogis, et pri-
mos discubitus in conuiuiis.
Qui deuorant domos viduā
rum, simulantes longas preces
hi accipient dampnationem
maiorem.

¶ CAPVT. xxi

RESpiciens autem vidit
eos, qui mittebant mu
nera sua in gazophy-
lacium, diuites. Vidit autem
et quandam viduam pauper-
culam, mittentem illa aera mi
nuta duo, et dixit. Vere di
co vobis quod vidua hec pau
per plus quam omnes misit.
Nam omnes hi ex eo quod
ipsis erat abundat, miserunt in
munera dei, hec autem ex pe-
nuria sua vniuersam sub-
stantiam quam habebat misit,

Et quibusdam dicentibus de templo, quod pulchris lapidibus ac donis ornatum esset, dixit. Ex his que videtis, venient dies, in quibus non relinquetur lapis super lapidem, qui non diruatur. Interrogauerunt autem illum, dicentes. Preceptor, quando hæc erunt, et quod signum quando ista futura sunt?

At ille dixit. Videte ne seducamini. Multi enim venient sub nomine meo, dicentes, se esse Christum et tempus instat: ne igitur sequamini illos. Cæterum cum audieritis bella et seditiones, nolite terreri: oportet enim prius hæc fieri, sed non statim finis. Tunc dicebat illis: Insurget gens contra gentem, et regnum aduersus regnū, et terremotus magni erunt in singulis locis, et fames ac pestilentie, terriculamentaq; et signa de celo magna erunt.

Sed ante hæc omnia inicient vobis manus suas, et persequentur, tradentes in concilia bula et carceres, trahentes ad reges ac presides propter nomen meum. Continget autem vobis in testimonium. Habete igitur fixum in cordibus vestris, non esse præmeditandam defensionem: nam ipse dabo vobis os et sapientiam cui non poterunt contradicere, neq; resistere omnes qui aduersabuntur vobis. Traderemini autem etiam a parentibus et fratribus, et cognatis, et amicis, et morte afficient quosdam ex vobis, et eritis inuisi omnibus propter nomen meum, et pilus de capite vestro non peribit. In patientia vestra possidebitis animas vestras.

Cum autem videritis circumdari ab exercitibus Hierusalem, tunc scitote, q̄ appropinquet desolatio eius,

As some spake of the temple, howe it was garnysshed with goodlye stones and Jewels. he sayde: The dayes wyll come, when of these thinges which ye se, shall nat be lefte stone vpon stone, þ shall nat be throwen downe. And they axed hym sayenge: Mayster when shall these thynges be, and what sygne wyl there be when suche thynges shall come to passe. B

And he sayde take hede that ye be nat deceiued. For many wyl come in my name sayeng: I am he: and the tyme draweth nere. Folowe ye nat them therefore. But when ye heare of warre and dyssencyon: be nat affrayde. For these thynges muste fyrste come: but the ende folowethe nat by and by. Then sayde he vnto them. Nacion shall ryse agaynst nacyon, and kyngedome agaynst kyngedome, and greate earthquakes shalbe in all quarters, and hunger and pestilence: and fearfull thinges. And greate sygnes shall there be from heauen.

But before al these, they shall lay theyr handes on you and persecute you, delyuerynge you vppe to the synagoges and into pryson, and brynge you before kynges and rulers for my names sake. And this shall chaunce you for a testymonyall. Let it stycke therefore fast in your hertes, nat once to studye before, what ye shal answere. For I wyll gyue you a mouth C and wysdome, where agaynst, al your aduersaryes shall nat be able to speke nor resyst. Ye and ye shalbe betrayed of youre fathers and mothers, and youre brethren, and kynsemen and louers, and some of you shall they put to death. And hated shall ye be of all men for my names sake. Yet there shal nat one heare of your heades perysshe. With your pacience possesse your soules.

And when ye se Jerusalem beseged with an hoste, then vnderstande that the desolacyon of the same is nye. Then let them whiche are

in

in Jury flye to the mountaynes. And let them
whiche are in the myddes of it, departe out.
And let nat them that are in other countreyes
entre therein. For these be the dayes of ven-
geaunce, to fulfyll all that are wrytten. But
wo be to them that be with chyld, and to them
that gyue sucke in those dayes: for there shal
be great trouble in the lande, and wrathe ouer
all this people. And they shal fall on the edge
of the swearde, and shalbe ledde captyue, in-
to all nacyons. And Jerusalem shalbe troden
vnder fote of the Gentyls, vntyll the tyme of
the Gentyls be fulfylled.

D ✠ And there shalbe sygnes in the sonne, and
in the mone, and in the sterres: and in the erth
the people shalbe in such perplexite, that they
shal nat tel which way to tourne them selues.
The see and the waters shall rooze, and mens
hertes shall fayle them for feare, and for lo-
kynge after those thynges whiche shall come
on the earthe. For the powers of heauen shall
moue. And then shall they see the son of man
come in a cloude with power and greate glo-
rye. When these thynges begynne to come to
passe: then loke vp, and lyfte vp your heades,
for your redemcyon draweth nye.

And he shewed them a symylytude: beholde
the fygge tree, and all other trees, when they
shote forth their buddes, ye se and knowe of
your owne selues that sommer is then nye at
hande. So lykewyse ye (when ye se these thin-
ges come to passe) vnderstande, that the kyng
dome of God is nye. Verely I saye vnto you,
this generacyon shall nat passe, tyll al be fui-
fylled. Heauen and earth shall passe: but my
wordes shall nat passe. ✠

F ✠ Take hede to your selues, lest your hertes
be ouer come with surfaytynge and dronken-
nes, and cares of this worlde: and that, that
daye come on you vnwares. For as a snare

Tunc qui in Iudea sunt, fugiant ad montes: et qui in medio eius, discedant, & qui in regionibus, non intrent in eam: quia dies vltionis hi sunt, vt impleantur omnia quæ scripta sunt. Væ autem prægnantibus & nutrientibus in illis diebus. Erit enim afflictio magna super terram, & ira in populo hoc: Et cadent acie gladii, & captiui ducent. in omnes gentes. Et Hierusalem calcabitur a gentibus, donec impleantur tempora gentium.

Et erunt signa in sole & luna & stellis, & in terris anxietas gentium per desperationem, resonanti mari & fluctu, exarescentibus hominibus pre timore, & expectatione eorum quæ superuenient orbi terrarum. Nam virtutes cælorum mouebuntur: & tunc videbunt filium hominis venientem in nube cum potestate & gloria magna. His autem fieri incipientibus, suscipite & extollite capita vestra, quoniam appropinquat redemptio vestra.

Et dixit illis similitudinem: Videte ficum & omnes arbores, cū protrudunt iam gemmas, germinantes ex vobismetipsis scitis, q iam instet æstas. Ita & vos cum videritis hæc fieri, scitote quod instet regnum Dei. Amen dico vobis, non præteribit ætas hæc, donec omnia fiant. Cælum & terra transibunt, verba autem mea non transibunt.

Cauete autem vobis, ne quando grauentur corda vestra crapula & ebrietate, & curis huius vitæ, subitoque vobis ingruat dies ille, tanquam

laqueus enim superueniet in omnes qui sedent super faciem totius terre. Vigilate itaq; omni tempore, deprecantes, vt liceat vobis effugere ista omnia quæ futura sunt, et stare ante filiu hoīs

Docebat autem interdiu in templo: noctu vero exiens diuersabatur in monte, qui vocatur Oliuarum. Et omnis populus diluculo veniebat ad eum, vt in templo audiret eum.

☞CAPVT. XXII.

INstabat autem dies festus azimorum, qui dicitur Pascha, & querebāt principes sacerdotum et scribæ, quomodo eum interficerent, timebant enim plebē. Intrauit autem sathanas in Iudam, cui cognomen erat Iscariotes, qui erat ē numero duodecim: abiitq; & loquutus est cū principibus sacerdotū ac magistratib⁹, quemadmodum illum traderet eis Et gauisi sunt, ac pacti sunt pecuniam illi se daturos. Et ille respondit, querebantq; oportunitatem, vt traderet illum illis sine turba.

Venit autem dies azimorum, in qua necesse erat immolari pascha. Et misit Petrum et Ioannem, dicens: Euntes parate nobis pascha, vt ædamus. At illi dixerunt ei: Vbi vis paremus? Et dixit ad eos: Ecce introeuntibus vobis in ciuitatem occurret homo, vas aquæ testaceum portans, sequimini eum in domum in quam intrat, et dicetis patrifamilias edium: Dicit tibi magister: vbi est diuersorium, vbi Pascha cum discipulis meis ædam? Et ipse ostendet vobis cœnaculum magnum stratum, ibi parate. Euntes autem inuenerunt sicut dixerat illis, et parauerunt pascha.

Et cum iam esset tempestiuū

shal it come on all them that sytte on the face of the earthe. Watche therfore contynually and praye, that ye may obtayne grace to flye all this that shall come, and that ye maye stande before the sonne of man. Mat.24. Mar.xiii.

In the daye tyme, he taught in the temple, and at nyght, he wente out, and had abyding in the mounte Olyuete. And all the people came in the morynge to hym in the temple, for to heare hym.

¶The.xxii.Chaptter

THE FEASTE of swete breade drue nye which is Easter, and the hye preest and Scrybes sought howe to kyll hym, but they feared the people. Then entred Sathan into Judas, whose surname was Iscaryot (whiche was of the nombre of the twelue) and he wente his waye and commoned with the hye Preestes and offycers, howe he myght betraye hym to them. And they were glade, and promysed to gyue hym money. And he cōsented, and sought opportunyte to betraye hym vnto them when the people were away. A Mat.xxvi. Mar. xiiii. Mat.xxvi.

Then came the daye of swete breade, when of necessite the Easter lambe must be offered. And he sent Peter and John sayenge: go and prepayre vs the Easter lambe, that we maye eate. They sayde to hym. Where wylt thou that we prepayre? And he sayde to them: Beholde when ye be entred into the Cytye, there shall a man meate you bearynge a pytcher of water, hym folowe into the same house that he entreth in, and saye vnto the good man of the house. The maister sayeth vnto the: where is the gestes chaunbre, where I shall eate mine Easter lambe with my disciples? And he shal shew you a great parlour paued. Ther make redy. And they went and founde as he hadde sayd vnto them: & made redy the Easter lābe. Mat. xxvi. Mar. xiiii. B

And whē the hour was come, he sat downe and

Mat. xxvi. Mar. iiii. c. 1. Cor. xii. c.

and the twelue Apostles with hym. And he sayd vnto them: I haue inwardly desyred to eat this Easter lambe with you before that I suffre. For I say vnto you: hencefoorth I wyll nat eate of it any more, vntyll it be fulfylled in the kyngdome of God. And he toke the cup and gaue thankes, and sayde: Take this and deuyde it amonge you. For I saye vnto you: I wyll nat drynke of the fruyte of the vyne vntyll the kyngedome of God be come.

And he toke bread, gaue thankes, and gaue to them, sayenge: This is my bodye whiche is giuen for you. This do ye in the remembraunce of me. Lykewyse also, when they had supped, he toke the cup sayenge: This cuppe is the newe Testament in my bloude, whiche shall for you be shedde.

Mat. 26. b. Mar. xiiii. c. John. xiiii. Psal. xl.

Yet beholde, the hande of him that betrayeth me, is with me on the table. And the sonne of man, goeth as it is appoynted. But wo be to that man by whom he is betrayed. And they began to enquyre amonge them selues which of them it shulde be, that shulde do that.

C ✠ And there was a stryke among them, which of them shulde be taken for the greatest. And

Mat. xx. c.

he said vnto them. The kinges of the gentyls raygne ouer them, and they that beare rule ouer them, are called gracyous Lordes. But ye shall nat be so. But he that is greateste amoug you, shalbe as the yongest: and he that is chyefe shalbe as the myntstre. For whether is greater, he that sytteth at meate: or he that serueth? Is nat he that sytteth at meate. And I am amonge you, as he that myniſtreth. Ye are they whiche haue bydden with me in my temptacyons. And I appoynte you a kyngedome, as my father hathe appoynted to me, that ye maye eate, and drynke, at my table in my kyngedome, and syt on seates, and iudge the twelwe trybes of Israell. ✠

ceubuit, ac duodecim apostolis cum eo. Et ait illis: Desiderio desideraui hoc pascha comedere vobiscum antequam patiar. Dico enim vobis, posthac non edam vltra ex eo, donec compleatur in regno Dei. Et accepto poculo, gratias egit, ac dixit: accipite hoc, et diuidite inter vos. Dico enim vobis, non bibam de fructu vitis, donec regnum Dei veniat.

Et accepto pane, cū gratias egisset, fregit, ac dedit eis, dicens: Hoc est corpus meum quod pro vobis datur: hoc facite in mei recordationem. Similiter et poculum, postquam cenauit, dicens: Hoc poculum, nouum Testamentum per sanguinem meum, qui pro vobis effunditur.

Verumtamen, ecce manus prodentis me, mecum est in mensa. Et filius quidem hominis secundū diffinitū est, vadit: Verūtamen ve homini illi p quē proditor. Et ipsi ceperunt quærere inter sese, quis esset ex ipsis, qui hoc facturus esset.

Facta est autem et contentio inter eos, quis eorum videretur esse maior. Dixit aūt eis: Reges gentium dominantur eis, et qui potestatem habent super eos: benefici vocantur. Vos autem non sic: sed qui maior est in vobis, fiat sicut iunior: et qui princeps est, sicut qui ministrat. Nam vter maior est, q accumbit, an qui ministrat? nōne qui accumbit? At ego in medio vestrū sum, vt qui ministrat. Vos autem estis qui permansistis mecum in tentationibus meis. Et ego dispono vobis sicut disposuit mihi pater meus regnum vt edatis & bibatis super mensam meam in regno meo. Et sedeatis super Thronos iudicantes duodecim tribus Israel.

Ait autem dominus Simon Simon, ecce Sathanas expetiuit vos, vt cribraret sicut triticum: ego autem rogaui pro te, ut non deficiat fides tua. & tu aliquando conuersus confirma fratres tuos. At ille dixit ei: Domine tecum paratus sum & in carcerem & in mortem ire. At ille dixit: Dico tibi Petre, non canet hodie gallus, priusquam ter abneges te nosse me.

Et dixit eis: Quando misi vos sine sacculo et pera, & calciamentis, numquid defuit vobis? At illi dixerunt nihil. Dixit ergo eis. Sed nunc qui habet sacculum, tollat similiter & peram, & qui non habet vendat tunicam suam, & emat gladium. Dico enim vobis, quoniam adhuc hoc quod scriptum est, oportet perfici in me. Et cum iniquis deputatus est. Etenim ea quæ scripta sunt de me, finem habent. At illi dixerunt. Dñe ecce duo gladii hic. At ille dixit eis satis est.

Et egressus ibat, vt erat solitus in montem Oliuarum secuti sunt autem illum & discipuli. Et cum peruenisset ad locum, dixit illis. Orate ne intretis in tentationem.

Et ipse a nullis est ab eis spatio ad iactum lapidis, positisq; genibus orabat, dicens. Pater si vis, transfer poculum hoc a me. Verumtamen non mea voluntas, sed tua fiat. Apparuit autem illi angelus de cœlo, confortans eum. Et factus in agonie prolixius orabat. Factus est sudor eius sicut guttæ sanguinis, decurrentis in terram. Et cum surrexisset a deprecatione, veniensq; ad discipulos suos, reperit eos dormientes præ tristitia. Et ait illis: Quid dormitis? surgite & orate, ne intretis in tentationem.

Adhuc autem eo loquente, ecce turba, & qui vocabatur

And the lorde sayd: Simon Simon behold, Sathan hath desyred you, to syfte you, as it were wheate: but I haue prayed for the, that thy faythe fayle nat. And when thou arte conuerted strēgth thy brethrē. And he sayde vnto him. Lord I am redy to go with the into prysō, and to death. And he sayde: I tell the Peter the cocke shall nat crowe thys day, tyl thou haue thryse denyed that thou knowest me. D

And he sayde vnto them: when I sent you without wallet or scryppe and shues: lacked ye any thyng? And they sayd, no. And he sayd vnto them: but nowe ye that hath a wallet let him take it vppe, and lyke wyse his scryppe, And he that hath no swearde, let him sell his Cote and bye one. For I say vnto you, that yet that whiche is wrytten, muste be perfourmed in me. euyn with the wicked was he nōbred, For those thynges whiche are wrytten of me, haue an ende. And they sayde: Lorde, beholde. here are two sweardes. And he sayde vnto them it is ynoughe. Esay.liii.

And he came out, & went as he was wont, to mount Oliuete. And ỹ dyscyples folowed him. And when he came to the place, he sayde to them: pray, least he fall into temptacyon Mat.xxvi. Mar. xiii. Joh.xvii.

And he gat him selfe from them, aboute a stones cast, and kneled downe, and prayed sayeng: Father yf thou wylt, with draw this cup from me. Neuertheles, nat my wyll, but thyne be fulfylled. And there appered an Angel vnto hym from heauen, comfortyng hym And he was in an agonye, and prayed some what longer. And his sweate was lyke droppes of bloud, tryckeling downe to the grouñd. And he rose vp from prayer and came to his dyscyples, and founde them sleppnge for sorowe, and sayde vnto them: Why slepe ye? Ryse and pray, leaste ye fall into temptacion. E

Whyle ye yet speake: behold, there came a co mpany,

company, ¶ he that was called Judas, one of the twelue, went before them, and preased nye vnto Jesus to kysse him. And Jesus sayde to him: Judas, betrayest thou the son of man with a kysse? When they whiche were about him sawe what wold folowe, they sayde vnto him: Lord, shal we smyte with sweardes? And one of thē smote a seruaunt of the hyest preest of all, & smote of his ryght eare. And Jesus answered & sayd: Suffre ye thus farre forthe. And he touched his eare, and healed hym.

F

Mat. xxvi. Mar. xiiii. Joh. xviii.

Then Jesus sayde vnto the hye preestes and rulers of the temple, & the elders whiche were come to hym. Be ye come out as vnto a theke, with sweardes and staues? When I was dayly with you in the temple, ye stretched nat forth handes agaynst me. But this is euyn youre very hour, and the power of darkenes. Then toke they hym, and led hym and brought hym to the hye Preestes house. And Peter folowed a farre of.

Mat. xxvi. Mar. xiiii. Joh. xviii.

When they had kindled a fyre i the middes of ꝑ palesse, and were set downe togyther: Peter also sat downe amonge them. And one of the wenches, behelde him as he sat by the fyre and set good eye syght on him and sayd: this same was also with him. Thē he denied hym sayenge: woman I knowe him nat. And after a lytle whyle: an other sawe him and sayd thou art also of them. And Peter sayde: man I am nat. And about the space of an hour after, an other affirmed saieng: verely euin this felowe was with him, for he is of Galile, and Peter said: man I wote nat what thou saiest And immediatly while he yet spake, the cocke crewe. And the Lorde tourned backe and loked vpon Peter. And Peter remembred the wordes of the Lorde, howe he said vnto him, before the cocke crowe, thou shalte denye me thrise. And Peter wēt out, and wept bytterly.

batur Iudas, vnus e duodecim ante ceedebat eos, et appropinquauit Iesu, vt osculare tur eū. Iesus autem dixit illi: Iuda osculo filium hominis prodis? Videntes autem hi qui circa ipsum erāt, q futurū erat dixerunt ei: Domine, percutiemus in gladio? Et percussit vnus ex illis serui principis sacerdotū, et amputauit auriculam eius dexteram. Respondens autem Iesus, ait: Sinite hucusq. Et cum tetigisset auriculam eius, sanauit eum.

Dixit aūt Iesus ad eos qui venerant ad se, principes sacerdotū ac magistratus templi & seniores. Quasi ad latronem existis cū gladiis & fustibus, cū quotidie vobiscum fuerim in templo, non extendistis manus in me: sed hec est hora illa vestra, et potestas tenebrarū. Comprehensum aūt eū duxerunt, & induxerunt in domū principis sacerdotum. Petrus vero sequebatur eminus.

Cum autem accendissent ignem in medio aule, atq; vna cōsedissent, sedit et Petrus inter illos. Quem cum vidisset ancilla quedam sedētem ad lumē, defixis in illum oculis, dixit: Et hic cū illo erat. At ille abnegauit eū dicens: Mulier, non noui illum. Et post pusillum alius videns eum, dixit: Et tu de illis es. Petrus vero ait: Homo, non sum. Et intermisso interiecto fere hore vnius, alius quidā affirmabat dicens: Vere & hic cum illo erat, nam et Galileus est. Et ait Petrus: Homo nescio q̄d dicis. Et continuo adhuc illo loquente cecinit gallus. Et conuersus Dominus intuitus est Petrū. Et recordatus est Petrus sermonis dñi, quomodo dixerat ipsi: priusq̄ gallus cecinerit, ter me negabis. Et egressus foras Petrus, flauit amare.

Et viri qui tenebant Iesum illudebant ei, cedentes: et cum circumtexissent eum percutiebant faciem eius, & interrogauerunt eum, dicentes. Vaticinare, quis est ille qui te percussit? Et alia multa conuiciantes dicebant in eum.

Atq; vt illuxit, conuenerunt seniores plebis, & Principes sacerdotum et scribe, et duxerunt illum in concilium suum, dicentes: Num tu es ille Christus? dic nobis. Et ait illis: Si vobis dixero nō credetis quod si etiam interrogauero, non respōdebitis mihi. neq; dimittetis. Et hoc tempore erit filius hominis sedens a dextris virtutis dei. Dixerunt autem omnes: Tu ergo es filius dei? Qui ait: Vos dicitis me esse. At illi dixerunt: Quid adhuc desideramus testimoniū? ipsi enim audiuimus ex ore ipsius.

CAPVT. XXIII.

Et surgēs vniuersa multitudo eorum, duxit illum ad Pilatum. Ceperunt autem illum accusare, dicentes. Hunc deprehendimus auertentem gentem ac vetantem tributa dare Cæsari, dicentem se Christum regem esse. Pilatus autem interrogauit eum dicens: Tu es ille rex Iudeorum? At ille respondens illi ait. Tu dicis. Ait autem Pilatus ad principes sacerdotum et turbas. Nihil inuenio noxie in hoc hoīe. At illi inualescebant, dicentes. Cōmouet populū, docens per vniuersam Iudeam exordiens a Galilæa vsq; ad hunc locum.

Pilatus autem, audita mentione Galilæe interrogauit num homo Galileus esset. Et vt cognouit quod ad Herodis ditionē pertineret, remisit eum ad Herodē qui et ipse Hierosolymis erat per idē tempus. Herodes autem viso Iesu, gauisus est valde. Erat enim multo iā tempore cupiditate videndi illum, eo q̄ audiret multa de eo & ipera

And the mē that stode about Jesu mocked him, and smote him, and blyndefolded hym, and smote his face. And axed him, sayenge: arede who is it ꝑ smote the? And many other thinges dispitfully sayd they agaynste hym.

And assone as it was daye the elders of the people, and the hie preestes and Scribes came togither, and led him into theyr counsel sayeng: art thou very Christe tel vs. And he sayde vnto them: yf I shal tel you, ye wyl nat beleue: And yf also I axe you, ye wyll nat answere me or let me go. Hereafter shall the son of man syt on the right hande of the power of God. Then sayd they all: arte thou then the son of God? Je sayde vnto them: ye saye that I am. Then sayde they: what nede we any further wytnesse. We our selues haue harde of his owne mouthe.

Mat. xxvi. Mar. xv. Joh. xviii.

¶ The. xxiii. Chapiter

AND THE whole multytude of them arose, and ledde him vnto Pylate. And they beganne to accuse him sayeng: We haue founde this felowe peruertynge the people, and forbyddynge to paye tribute to Cesar, sayeng: ꝑ he is Christe a kynge. And Pylate apposed him sayeng: art thou the kyng of the Jewes. He aunswered him and sayd: ꝑ sayest it. Then sayd Pylate to the hye Preestes, and to the people: I fynde no fault in this man. And they were the more fearce sayeng: He moueth the people, teachyng throughout Jurie, and beganne at Galyle, euyn to this place.

A

Mat. xxvii. Mar. xv. Mat. xxvii. and. xvi. John. 18.

When Pylate harde mencion of Galyle he axed whether the man were of Galyle. And assone as he knewe that he was of Herodes iurisdiction he sent hi to Herode, whiche also was at Jerusalem in those dayes. And when Herode saw Jesus, he was excedingly glade. For he was desyrous to se him of alonge season, bycause he had harde many e thynges of

him.

hym, and trusted to haue seue some myracle, done by hym. Then questyoned he with hym of many thynges: But he answered hym nat one worde. The hye preest and Scribes, stode forth and accused hym straytye. And Herode with his men of war, dyspysed hym and mocked hym, and arrayed them in whyte, and sent him agayne to Pylate. And the same day Pylate, and Herode were made freendes togyther. For before they were at baryaunce.

C And Pylate called togyther the hie preestes and the rulers, and the people, and sayd vnto them: Ye haue brought this man vnto me, as one that peruerted the people. And beholde I haue exampned hym before you, and haue founde no faulte in this man of those thinges wherof ye accuse hym: no nor yet Herode. For I sent you to him, and lo, nothinge worthy of death is done to hym. I wyll therfore chasten him, and let hi loose. For of necessytie he must haue let one loose vnto them at the feast.

Mat. xxvii. Mar. xv. a. Iohn. x viii. and. xix. c.

And all the people cryed at once sayenge: away with him, and delyuer to vs Barrabas which for insurrection made in the cytye, and murther, was caste into pryson. Pylate spake agayne to them wylynge to let Iesus loose. And they cryed sayenge: Crucifye hym, Crucifye hym. He sayd vnto them the thyrde tyme What euyll hathe he done? I fynde no cause of death in hym. I wyll therfore chasten hym and let hym loose. And they cryed with loude voyce, and requyred that he myght be crucyfyed. And the voyce of them and of the hye Preestes preuayled.

D And Pylate gaue sentence that it shulde be as they requyred, and lette loose vnto them hym that for insurrection and murther, was cast into pryson, whom they desyred, and delyuered Iesus to do with him what they wolde. And as they ledde hym awaye: they caughte

Et ecce signū aliquod vlorum ab eo fieri. Interrogabat aūt eum multis sermonibus. At ipse nihil illi respōdebat. Stabant autem principes sacerdotum et scribe acriter accusantes eū. Spreuit autem illū Herodes cū exercitibus suis. Cūq; illusisset indutum veste splendidā, remisit ad Pilatū. Et facti sunt amici inter sese Pilatus et Herodes in eodē die: nā antea simultas inter eos interfuerat.

Pilat⁹ aūt cōuocatis principibus sacerdotū et magistratibus, ac plebe dixit ad illos: Obtulistis mihi hunc hominem quasi auertentem populū: et ecce ego coram vobis interrogans, nullū crimē inuenio in homine isto ex his de quibus accusatis eū, sed nec Herodes quidem nam remisi vos ad illum, et ecce nihil dignū morte actū est ei. Emēdatū ergo illū dimittā. Necesse aūt habebat dimittere eis in die festo, vnum.

Et exclamauit autem simul vniuersa turba, dicēs: Tolle hunc. et dimitte nobis Barrabam, qui erat propter seditionem quādā factā in ciuitate et homicidium coniectus in carcerem. Iterum aūt Pilatus loquutus est ad eos, volēs dimittere Iesum. At illi clamabant dicentes: Crucifige, crucifige eum. Ille autem tertio dixit ad illos: Quid enim male fecit hic? Nullū crimē capitale comperio in eo, castigatū, ergo dimittā illum. At illi flabant vocibus magnis postulantes, vt crucifigeretur, et inualescebant voces eorum ac summorum sacerdotum.

Et Pilatus adiudicauit, vt fieret quod illi postulabant. Dimisit aūt illis eū, q̄ propter seditionē et homicidiū coniectus fuerat in carcerem, quem postulauerant: Iesum vero tradidit arbitrio eorū. Et cū adduceret eū, apprē-

benederunt Simoni Cyrenensem, venientē de rure et imposuerunt illi crucem, vt portaret post Iesum.

Sequebatur autem illum multa turba populi ac mulierum, qui plangebant et lamentabantur eum. Conuersus autem ad illas Iesus dixit: Filiæ Hierusalē nolite flere super me, sed super vobis ipsis flete, & super filios vestros, quoniam ecce venient dies, in quibus dicent. Beate steriles, et ventres qui non genuerunt, & vbera quæ non lactauerunt. Tunc incipiunt dicere montibus: cadite super nos: et collibus, operite nos. Quia si in humido ligno hæc faciunt, in arido quid fiet?

Ducebantur autem et alii duo facinorosi cum eo, vt interficerentur. Et postq̄ venerunt in locum qui vocatur Caluaria, ibi crucifixerunt eum, & facinorosos, vnum a dextris: alterum a sinistris. Iesus autem dicebat: Pater remitte illis: nesciunt enim quid faciant. Diuidentes vero vestimenta eius miserunt sortem.

Et stabat populus spectans et deridebant eum principes cum eis, dicentes. Alios seruauit, seruet seipsum si hic est ille Christus, ille dei electus. Illudebant autem ei, et milites accedentes, & acetum offerentes ei, dicentesq̄. Si tues ille rex Iudeorum, saluum te fac. Erat autem et inscriptio scripta super eum literis Græcis, et Latinis, et Hebraicis: Hic est rex Iudæorum.

Vnus autē de his qui erant suspensi facinorosorum, cōuitiis dicebat in eū, dicēs: Si tu es Christus, seruā teipsum & nos. Respondēs autē alter increpabat eum dicens. Neq̄ times tu deū, quod in eadem dānatione es? Et nos quidem iuste, nam dignas fac-

onte Symon of Syrene, commynge out of the feelde, and on hym layde they the crosse, to beare it after Jesus.

And there folowed hym a greate company of people, and of women, whiche women bewayled and lamented hym. But Jesus tourned backe vnto them, and sayde: Doughters of Jerusalem, wepe nat for me: but wepe for your selues, and for your childzen. For behold the dayes wyll come, when men shall saye: Happye are the baren, and the wombes that neuer bare, and the pappes that neuer gaue sucke. Then shall they begynne to saye to the mountaynes, fall on vs: and to the hylles, couer vs. For if they do this to a greate tree, what shalbe done to the dzye?

Mat. xxvii. Mar. xv. i. Esa. liiii. a. Gala. iiii. Luc. xi. a. Osee. x. b. Apo. vi. b.

And there were two euyll doers ledde with hym to be slayne. And when they were come to the place whiche is called Caluerye, there they crucyfyed hym, and the euyll doers, one on the tyght hande, and the other on the lefte. Then sayde Jesus: father forgyue them, for they wote nat what they do. And they parted his raymente, and cast lottes. And the people stode and beheelde.

E

Mat. xxvii. Mar. xv. b. Joh. xix. b.

And the rulers mocked hym with them sayenge: he holpe other men, lette hym helpe hym selfe yf he be Chryste the chosen of God. The souldyours also mocked hym, and came and gaue hym vynegre, and sayd: if thou be that kynge of the Jewes, saue thy selfe. And his superscription was wrytte ouer him in Greke in Latyn, and Hebrwe: This is the kynge of the Jewes.

And one of the euyll doers whiche hanged: rayled on him sayeng: Yf thou be Chryst saue thy selfe and vs. The other answered and rebuked him sayeng: Neyther feareste thou god bycause thou arte in the same dampnacyon? We are rightuously punyshed, for we receyue accordynge

A accozdynge to our dedes: But this man hath
dont nothynge amysse. And he sayd vnto Je-
sus: Lozde remembze me: when thou comest
into thy kyngedome. And Jesus sayde vnto
hym: Uerelye I saye vnto the, to daye shalte
thou be with me in Paradyse.

F And it was about the syxte houre. And there
came a darkenes ouer al the lande, vntyll the
nynthe houre, and the sonne was darkened.
And the vayle of the temple dyd rente euyn
throughe the myddes. And Jesus cryed with
a great voyce, and sayd: Father into thy han-
des I cõmende my spirite. And when he thus
had sayde, he gaue vp the Ghoste. When the
Centurion sawe what had happened, he glo-
rifyed God sayenge: Of a suretye this man
was perfecte. And al the people that came to-
gether to that syght, beholdynge the thynges
whiche were done, smote theyr brestes, and re-
turned home. And al his acquayntaunce: and
the women that folowed hym frome Galyle,
stode a farre of beholdynge these thynges.

G And beholde there was a man named Jo-
seph, a counsellloure, and was a good man
Mat.xxvii. Ma.xv.c. Joh.xix.s. and a iuste, and dyd nat consent to the coun-
sel and dede of them, whiche was of Arama-
thya a Cytye of the Jewes, whiche same also
wayted for the kyngedome of God. He went
vnto Pylate, and begged the body of Jesus,
and toke it downe, and wrapped it in a linnen
cloth, and layde it in a hewen tombe, wherein
was neuer man before layde.

And that daye was the Sabboth euen, and
the Sabboth dzewe on. The woman that fo-
lowed after, which came with hym from Ga-
lyle, beheldе the Sepulcre, and how his body
was layde. And they retourned and prepared
odours, and oyntmentes: but rested the Sa-
both day, accozding to the commaundement.

¶ The.xxiiii. Chappter.

On the

tis reliquos hic vero nihil
male gesse. Et dicebant ad
Iesum: Domine memento
mei, cum veneris in regnum
tuum. Et dixit illi Iesus: A-
men dico tibi, hodie mecum
eris in Paradiso.

Erat autem fere hora sex-
ta, et tenebre facte sunt su-
per totam terram vsq; ad ho-
ram nonam: & obscuratus
est sol, et velum templi scis-
sum est medium. Et cum cla-
masset voce magna Iesus, ait
Pater in manus tuas com-
mendo spiritum meum. Et
hec cum dixisset, expirauit.
Cum vidisset autem Centurio
quod accidit glorificauit deu
um, dicens. Vere hic homo
iustus erat. Et omnes turba
eorum, qui simul aderant
rant ad spectaculum istud, et
viderant qui contingebant,
percutientes pectora sua,
reuertebant. Stabant au-
tem omnes noti eius pro-
cul, & mulieres que secute
eum erant a Galilea, hec
videntes.

Et ecce vir nomine Ioseph
decurio, qui erat vir bonus
ac iustus hic non consenserat
consilio ac facto eorum: ori-
undus ab Arimathea ciuitate
Iudeorum, qui expectabat
et ipse regnum dei: Hic ac-
cessit ad Pilatum & postula-
uit corpus Iesu, et depo-
situm inuolauit sindone, & po-
suit illud in monumento quod
erat in lapide excisum, in
quo non dum quisquam po-
situs fuerat.

Et dies erat parasceue, et
sabbatum illucescebat. Sub
secute autem mulieres que
cum eo venerant de Galilea
viderunt monumentum et
quemadmodum positum erat
corpus eius. Reuerse au-
tem, parauerunt aromata et
unguenta, sabbato quidem
quieuerunt secundum pre-
ceptum.

¶ CAPVT. XXIIII

ON THE mozowe after the Sabbothe, A
erlye in the mozynge, they came vnto
the tombe, and bzoughte the odours whiche
they hadde pzepared, and other wonien with
them. And they founde the ſtoone rolled a-
waye from the Sepulcre, and wente in, but
founde nat the bodye of the Lozde Jeſu. And
it happened as they were amaſed therat: Be-
holde two men ſtode by them in ſhynynge be-
ſtures. And as they were affraide, and bowed
downe theyr faces on the earth: they ſayde to
them. Why ſeke ye the lyuynge amonge the
deade? he is nat heare, but is ryſen. Remem-
bze howe he ſpake vnto you, when he was yet
with you in Galyle, ſayenge: that the ſon of
man muſte be delyuered into the handes of
ſynfull men, and be crufyfyed, and the thyzde
daye ryſe agayne.

Mat.xxviii
Mar.xvi.a

And they remembzed his woozdes, and re- Mat.xxviii
turned from the Sepulcre, and tolde all theſe Mar.xvi.a
thinges vnto the eleuen, and to all the reme-
naunt. It was Mary Magdalen, and Jo-
anna and Mary Jacoby, and other that were
with them, which tolde theſe thinges vnto the
Apoſtles, and theyr wozdes ſemed vnto them
fayned thynges, neyther beleued they them.
Then aroſe Peter and ran vnto the Sepul-
cre, and ſtouped in, and ſaw the lynnē clothes
layde by them ſelfe, and departed wondzynge
in hym ſelfe at that whiche had happened. ✠

✠ And beholde, two of them wente that ſame B
daye to a towne whiche was from Jeruſalem
aboute thze ſcooze furlonges called Emaus,
and they talked togyther of all theſe thynges
that had happened. And it chaunſed as they
communed togyther and reſoned, that Jeſus
hym ſelfe dzue nere, and went with them. But
theyr eyes were holden that they coulde nat
know him. And he ſaid vnto them, what ma-
ner of cōmunycacyons are theſe that ye haue

VNo aũt ſabbatorum
profũdo dilucolo ve
nerũt ad monumẽtum
portantes q̃ parauerũt aro-
mata, et nõn nulle cũ illis.
Repererunt autem lapidem
reuolutum a monumento: et
ingreſſe, non inuenerunt cor-
pus Domini Ieſu. Et factum
eſt, dum mente conſternate
eſſent de hoc: ecce duo viri
ſteterunt iuxta illas in ve-
ſtibus fulgurantibus. Cum
expauiſſent autem, et decli-
narent vultum in terrã, dixe-
runt ad illas: Quid queritis,
viuentem cum mortuis? Non
eſt hic, ſed ſurrexit. Recor-
damini vt dixerat vobis cum
adhuc in Galilea eſſet, di-
cens: q̃ oportuerit filium
hominis tradi in manus ho-
minum peccatorũ, et cru-
cifige, et die tertio reſurgere

Et recordate ſunt verbo-
rum eius. Et regreſſe a mo-
numento, nunciauerunt hec
omnia illis vndecim et ce-
teris omnibus. Erat autem
Maria Magdalene, et Io-
anna, et Maria Iacobi, et
cetere q̃ cum eis erant, que
dicebãt ad Apoſtolos hec.
Et viſa ſunt apud illos ceu
deliramentum verba illarũ,
nec̃ crediderunt illis. Pe-
trus autem ſurgens, cucur-
rit ad monumentum: et pro-
ſpiciens, vidit linthiamina
ſola poſita, & abiit apud ſe-
metipſum mirans quod ac-
ciderat.

Et ecce duo ex illis ibant
eodem die in caſtellũ, quod
erat ſpatio ſtadiorũ ſexa-
ginta ab Hieroſolymis, no-
mine Emaus, & ipſi confa-
bulabantur inter ſe de his
omnibus, que acciderant.
Et factum eſt dum confabu-
larentur ac diſputarent, &
ipſe Ieſus appropinquans,
ibat vna cum illis. Ceterum
oculi illorum tenebantur ne
eum agnoſcerent. Et ait ad
illos: Qui ſunt hi ſermones

one to an other as ye walke, and are sadde.
And the one of the named Cleophas, answered and sayde vnto him, art thou only a straūger in Jerusalem, and haste nat knowen the thinges whiche haue chaunsed therin in these dayes. To whom he sayd: what thynges?

C And they sayde to him: of Jesus of Nazareth, which was a Prophete, myghty in dede and worde, before God and al the people. And how the hye prestes, and our rulers delyuered hym to be condempned to death: & haue crucified him. But we trusted that it shoulde haue bene he ꝙ shulde haue delyuered Israel. And as touchynge all these thynges, to daye is euyn the thyrde daye, that they were done.

Ye and certayne women also of our company made vs astonyed, whiche came erly to the sepulcre, and founde nat his body, & came saienge, that they had sene a vysyon of Aungels, which sayde that he was alyue. And certayne of them which were with vs, wēt they? way to the sepulcre, and founde it euyn so as

D the women had sayde: but him they sawe nat.

And he sayd vnto them: O fooles & slowe of hert to beleue all that the Prophetes haue spoken. Oughte nat Christe to haue suffred these thynges, and to entre into hys glorye? And he beganne at Moyses, and at all the Prophetes, and interpreted vnto them in all scriptures which were written of him. And they drewe nye vnto the towne whiche they went to. And he made as thoughe he wolde haue gone further. But they constrayned hi sayeng, abyde with vs, for it draweth towardes nyght, and the daye is farre passed. And he went in, to tary with them.

E And it came to passe as he sat at meate with them, he toke bread, blessed it, brake and gaue to them. And their eies were opened and they knewe him; & he vanyshed out of they? sight.

And

quos conferetis inter vos ambulantes, et estis tristes? Et respondens vnus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es Hierusalem, nec cognouisti quæ facta sunt in illis diebus? Quibus ille dixit. Quæ?

Illi dixerunt ei, De Iesu Nazareno, qui fuit vir prophetæ, potens opere & sermone coram deo et toto populo, & quomodo eum tradiderunt summi sacerdotes, et principes nostri in cōdemnationem mortis, et crucifixerunt eum. Nos autem sperabamus eum illum qui redemptur? esset Israel. Atqui super hæc omnia tertius dies est hodie, quod hæc facta sūt.

Sed & mulieres quædam ex nobis attonitos reddiderunt nos, quæ diluculo perueneruntad monumentum, & non inuento corpore eius, venerunt dicentes, se etiam visionem ãgelorum vidisse qui dicerent eum viuere. Et abierunt quidam eorum qui erāt nobiscū ad monumētū et ita reperierūt sicut mulieres dixerāt, ipsū vero nō viderunt.

Et ipse dixit ad eos. O stulti et tardi corde ad credendum in omnibus quæ loquuti sunt prophetæ. Nonne hæc oportuit pati Christum, & intrare in gloriā suā? Et incipiens a Mose et omnibus prophetis, interpretabatur illis in omnibus scripturis, quæ de ipso erant. Et appropinquauerūt castello quo ibant et ipse pretendebat se longius ire. Et coegerūt illū dicentes. Mane nobiscū, quoniam aduergit ad vesperam, et inclinata est dies. Et intrauit vt maneret cum illis.

Et factum est dum recumbaret cum eis accepit panem et benedixit, ac fregit, et porrigebat illis. Et aperti sunt oculi eorum & agnouerunt eum, & ipse euanuit ex conspectu eorum.

Et dixerunt ad inuicem: Nonne cor nostrum ardebat in nobis, dum loqueretur nobis in via, et aperiret nobis scripturas, et surgentes, eadem hora egressi sunt Hierosolymam, & inuenerunt congregatos undecim, & eos qui cum illis erant, dicentes: Surrexit Dominus vere, & apparuit Simoni: Et illi narrabant quæ gesta erant in via: & quomodo fuisset agnit⁹ ipsis in fractione panis.

Dū aūt hæc loquūtur, stetit Iesus ipse in medio eorū, & dicit eis: Pax vobis, expauefacti vero et cōterriti, existimabant se spiritū videre, et dixit eis: Quid turbati estis, et cogitationes ascendunt in cordibus vestris? Videte manus meas & pedes meos, quia ego ipse sum: Contractate me & videte, quia spiritus, carnem et ossa non habet, sicut me videtis habere. Et cū hæc dixisset, ostendit eis manus ac pedes. Adhuc autem illis non credentibus præ gaudio, & mirantibus, dixit eis: Habetis hic aliquid edulii. At illi obtulerūt ei partē piscis assi, et aliquid de fauo apis. Et accepit & in conspectu illorum comedit.

Et dixit ad eos: hæc sunt verba q̄ locut⁹ sum ad vos, cum adhuc essem vobiscum, quod necesse foret ipleri omnia q̄ scripta sūt in lege Mose & pphetis, & psalmis de me. Tunc apperuit illorum mentem vt intelligerent scripturas, & dixit eis: Sic scriptum est, & sic oportebat Christum pati & resurgere a mortuis tertio die: et prædicari nomine eius Penitentiam, ac Remissionem peccatorum in omnes gentes, incipiendo ab Hierosolymis: Vos autem estis

And they sayde betwene them selues: did not our hartes burne within vs whyle he talked with vs by the waye, and as he opened to vs the scriptures? And they rose vppe the same houre, and returned againe to Ierusalem, and founde the eleuen gethered togyther, and them that were with them, whiche sayde. The Lorde is risen in dede, and hathe appered to Symon. And they tolde what thynges was done in the waye, and howe they knewe hym in breakynge of breed.

As they thus spake, ✠ Iesus him selfe stode in the middest of them, and sayde vnto thē: Peace be with you. And they were abashed and affrayde, supposynge that they had sene a spirite. And he sayde vnto them: Why are ye troubled, and why do thoughtes aryse in your hertes? Beholde my handes and my fete, that is euyn my selfe. Handle me and se: for spyrytes haue not flesshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes, and his fete. And while they yet beleued not for ioye and wondred, he sayde vnto them: haue ye heare any meat? And they gaue him a pece of broyled fyshe, and of an hony combe. And he toke it and eate it before them.

F

What rule Mar. xvi. Iohn. xx.

And he sayd vnto them: These are the wordes whiche I spake vnto you, whyle I was yet with you: that al must be fulfylled which were wrytten of me in the lawe of Moyses, and in the Prophetes, and in the Psalmes. Then opened he their wyttes, ỹ they myghte vnderstande the Scryptures, and sayd vnto them: thus it is wrytten, and thus it behoued Christe to suffre, and to aryse agayne frō death the thyrde daye, and that repentaunce and remission of synnes shuld be preached in his name among al nations. ✠ And must begyn at Ierusalem. And ye are wytnesses of

Psal. xviii.

these

Act.i.a. Joh.xvi. these thynges. And beholde. I wyll sende the promyse of my father vpon you. But tary ye in the Cytye of Jerusalem, vntyll ye be endued with power from an hye.

And he led them out into Bethany, and lyft vp his handes, and blessed them.

Act.i.a. Mar.xvi. And it came to passe, as he blessed them, he departed from them, and was caried vp into heauen. And they worshypped him, and returned to Jerusalem, with great ioye, and were contynually in the temple, prayesynge and lawdyng God. Amen

testis horum. Et ego mitto promissum patris mei super vos. Vos autem sedete in ciuitate Hierusalem quoadusq; induamini virtute ex alto.

Eduxit autem eos foras vsq; in Bethaniam. & sublatis in altum manibus suis benedixit eis. Et factum est dum benediceret illis, recessit ab eis, & ferebatur in cœlum. Et ipsi, adorato eo regressi sunt Hierosolimam cum gaudio magno et erant semper in templo laudantes, & benedicentes Deum. Amē.

Here endeth the gospell of saynte Luke the Euāgelyst.

EVANGELII SECVNDVM LVCAM. FINIS.

EVANGELIVM SECVNDVM IOANNEM.

The gospell after Saynt Johan the Euangelyste.

The fyrste Chappter.

CAPVT PRIMVM.

IN principio erat sermo, & sermo erat apud Deum, & Deus erat ille sermo. Hic erat in principio apud deū. Omnia per ipsum facta sunt, & sine eo factum est nihil, quod factum est. In ipso vita erat: et vita erat lux hominum: et lux in tenebris lucet, et tenebre eā non apprehenderunt.

IN the begynnynge was ℘ worde and the worde was with God, and the worde was God. The same was in the beginning with God. All thynges were made by it, and without it, was made no thynge that was made. In it was lyfe, and the lyfe was the lyght of men, and the lyghte shyneth in the darkenes, but the darkenesse, comprehendeth it nat. A

There was a man sente frome God, whose name was Johan. The same came as a wytnesse to beare wytnesse of the lyghte, that all men thrroughe hym might beleue. He was nat that lyght: but to beare wytnes of the lyght. That was a true lyghte, whiche lyghteth all men that come into the worlde. He was in the worlde, and the worlde was made by hym, and yet the worlde knewe hym nat. B

He came amonge his (owne) and his owne receyued hym nat. But as many as receyued hym to them he gaue power to be the sons of God in that they beleued on his name: which were borne nat of blode nor of the wyll of the flesshe nor yet of the wyl of man: but of God.

And the worde was made flesshe and dwelte amonge

Erat homo missus a Deo, cui nomen Ioannes. Hic venit ad testificandum, vt testaretur de luce, vt omnes crederent per ipsum. Non erat ille lux illa, sed missus erat, vt testaretur de luce. Erat lux illa, lux vera, que illuminat omnem hominem venientem in mundum. In mundo erat et mundus per ipsum factus est, & mundus eum non cognouit.

In sua venit, et sui eum non receperunt. Quot quot autem receperunt eum, dedit eis, vt fierent filii dei, videlicet his qui credidissent in nomine ipsius. Qui non ex sanguinibus, neq; ex voluntate carnis, neq; ex voluntate viri, sed ex deo nati sunt.

Et sermo ille caro factus

amõge vs, and we sawe the glory of it, as the glorye of the only begotten son of the father, which worde was full of grace and verye ✠

✠ John bare witnes of hym and cryed sayenge: Thys was he of whõ I spake, he that cometh aft̃ me, was before me, bycause he was yer then I. And of his fulnes haue all we receyued, euyn (grace) for grace. For ỹ law was gyuẽ by Moyses, but grace & truthe came by Jesus Chryst. No man hath sene God at any tyme. The only begotten son, which is in the bosome of the father, he hath declared him. ✠

C ✠ And this is the recorde of John: When the Jewes sente preestes and Leuytes frome Jerusalem, to aske hym, what arte thou? And he cõfessed and denyed nat and sayde plainly I am nat Chryste. And they axed him: what then? Arte thou Helyas? And he sayde: I am nat. Arte thou a Prophete? And he answered no. Then sayd they vnto hym: what art thou that we maye gyue an answere to them that sẽt vs: what sayest thou of thy selfe? He sayde I am the voyce of a cryer in the wyldernes make streyght the waye of the Lorde, as sayd the Prophete Esayas.

And they whiche were sent, were of ỹ Pharyseys. And they axed him, and sayd vnto hi: why baptysest thou then yf ỹ be nat Chryste, nor Helyas, neither a Prophete? John answered them sayenge: I baptyse with water: but one is come among you whom ye knowe nat he it is that cõmeth after me, whiche was before me, whose shue latchet I am nat worthy to vnloose. These thigs were done in Bethabara beyõd Jordã where Joh. dyd baptyse. ✠

D ✠ The next day John saw Jesus cõmynge vnto hym, and sayde: beholde the lambe of God, which taketh away the syn of ỹ worlde. This is he of whome I sayde. After me commet a man whiche was before me, for he was

est et habitauit in nobis: et contemplati sumus gloriam eius gloriam velut vnigeniti a patre plenum gratie et veritatis

Iohannes testificatur de ipso, et clamat dicens. Hic erat de quo dicebam, qui cum me sequeretur, antefactus est me: quia prior me erat. Et de plenitudine eius nos omnes accepimus, et gratiam pro gratia: quia lex per Moysen data est, gratia et veritas per Iesum Christum facta est. Deum nemo vidit vnquam. Vnigenitus filius qui est in sinu patris, ipse enarrauit.

Et hoc testimonium Iohannis quando miserunt Iudei ab Hierosolymis sacerdotes & Leuitas, vt interrogarent eum: Tu quis es? Et confessus est, et non negauit. Et confessus est, inquiens, non sum ego Christus. Et interrogauerunt eum: Quid ergo? Helias es tu? Et dicit. Non sum. Es tu propheta ille? Et respondit Non. Dixerunt ergo ei. Quis es, vt responsum demus his qui miserunt nos? Quid dicis de te ipso. Ait Ego vox clamantis in deserto: dirigite viam domini, sicut dixit Isaias propheta.

Et qui missi fuerant, erant ex pharisæis. Et interrogauerunt eum, ac dixerunt ei, Cur ergo baptizas, si tu non es Christus, neq; Helias, neq; propheta? Respondit eis Iohannes dicens: Ego baptizo aqua sed in medio vestrũ stat quẽ vos nescitis ipse est, qui cum me sequetur, antefactus est me, cuius ego non sum dignus vt soluam corrigiam calciamenti. Hæc in Bethabara facta sunt trans Iordanem vbi Iohannes Baptizabat.

Postero die vidit Iohannes Iesum venientem ad se, et ait Ecce agnus dei qui tollit peccatum mundi. Hic est de quo dicebam, Post me venit vir, qui ante factus est

prior meus erat & ego nesciebam eum, sed vt manifestus fiat israeli, propterea veni ego aqua baptizans.

Et testificatus est Ioannes dicens: Vidi spiritum descendentem specie columbe de celo, & mansit super eū. & ego non noueram eum: sed qui misit me, vt baptizarem aqua, is mihi dixit. Super quem videris spiritum descendentem ac manentem super eum, hic est qui baptizat spiritu sancto. Et ego vidi, & testificatus sum hunc esse filium Dei.

Postero die iterum stabat Ioanne, & ex Discipulis eius duo, & intuitus Iesum ambulantem, dicit: Ecce agnus ille dei. Et audierunt eum duo discipuli loquentem, & secuti sunt Iesum. Conuersus autem Iesus, & conspicatus eos sequentes se dicit eis: Quid queritis? Qui dixerunt ei: Rabbi, q̄ dicitur, si interpreteris, Magister, vbi habitas? Dicit eis: Venite & videtur. Venerunt videruntq; vbi maneret, & apud eū manserunt die illo. hora aūt erat ferme decima.

Erat Andreas frater Simonis Petri, vnus ex duobus qui audierant a Ioanne, & secuti fuerant eū. Reperit hic prior fratrem suum Simonem, & dicit ei: inuenim⁹ Messiā, q̄ est, si interpretaris, vnctus: & adduxit eū ad Iesum. Intuitus eum Iesus, dixit: Tu es Simon filius Iona, tu vocaberis Cephas, q̄ sonat, si interpreteris, lapis

Postero die voluit Iesus exire in Galileam & reperit Philippum, & dicit ei: Sequere me. Erat autem Philippus a Bethsaida ciuitate Andree & Petri. Reperit Philippus Nathanael, et dicit ei: De quo scripsit Moyses in lege, et Prophete, inuenimus Iesum filium

per then I, and I knewe him nat: but that he shulde be declared to Israell, therefore am I come baptysynge with water.

And Johan bare recorde sayenge: I sawe the spyryte dyscended from heauen, lyke vnto a Doue, and abyde vpon hym, and I knewe hym nat. But he that sente me to baptyse in water, the same sayde vnto me: vppon whome thou shalte se the spyryte dyscende and tarye styll on hym, the same is he whiche baptyseth with the holy ghost. And I sawe and bare recorde that this is the son of God. Mat. iii.a Mar. i.a. Luc. iii.c.

The nexte day after Johñ stode againe and two of his dyscyples. And he beheld Jesus as he walked by, and sayd: beholde the lambe of God. And the two dyscyples harde hym speake and folowed Jesus. And Jesus tourned about, and sawe them folowe, and sayde vnto them: what seke ye? They sayde vnto hym: Rabbi (whiche is to saye by interpretacyon, Mayster, where dwellest thou? He saide vnto them come and se. They came and sawe where he dwelte: and abode with hym that daye. For it was aboute the tenthe houre. E

One of the two whiche harde Johñ speake and folowed Jesus, was Andrewe Symon Peters brother. The same founde his brother Symon fyrst, and sayde vnto hym: We haue founde Messias, whiche is by interpretacion, annoynted: and brought hym to Jesus. And Jesus beheld hym and sayde: thou arte Symon the son of Jonas, thou shalte be called Cephas: whiche is by interpretacyon a stone.

The daye folowynge Jesus wolde go into Galile, and foūde Philip, and sayd vnto him: folowe me. Philyp was of Bethsayda the cytye of Andrewe and Peter. And Philip foūde Nathanaell, and sayde vnto hym. We haue founde hym of whom Moyses in the lawe, & the Prophetes dyd wryte: Jesus the sonne of

Joseph

Joseph of Nazarethe. And Nathanaell sayde vnto him: can there any good thing come out of Nazareth? Philip sayd to him: come and se.

Deut. xviii. Esa. xl. c. & lix. b. Hier. 14. Ezec. 34. & 37. Dan. 9. c.

Jesus sawe Nathanael commynge to hym, and sayde of him. Beholde a right Israelyte in whom is no gyle. Nathanaell sayde vnto hym: where knewest thou me? Jesus answered, and sayde vnto him: Before that Philyp called the when thou waste vnder the fygge tree. I sawe the. Nathanaell answered and sayd vnto him: Rabby, thou art the son of god thou art the kyng of Israell. Jesus answered and sayde vnto him: Bicause I sayd vnto the I sawe the vnder the figge tree, thou beleuest Thou shalt se greter thynges then these. And he sayde vnto hym. Uerelye, verelye, I saye vnto you: here after shall ye se heauen open and the Aungels of God ascendinge and descendynge ouer the son of man.

F

¶ The. ii. Chapiter.

A AND THE thyrde day, was there a mariage in Cana a citye of Galile, and the mother of Jesus was there. And Jesus was called also and his disciples vnto the mariage. And when the wyne failed, the mother of Jesus sayde vnto hym: they haue no wyne: Jesus sayde vnto her: woman, what haue I to do with the? myne houre is nat yet come. His mother sayde vnto the ministers: whatsoeuer he sayeth vnto you do it. And there were standynge there syx waterpottes of stone after the maner of the purifyenge of the Jewes containynge two or thre fyrkyns a pece.

B And Jesus sayde vnto them: fyll the waterpottes with water. And they filled them vp to the brymme. And he sayde vnto them drawe out nowe, and beare vnto the gouerner of the feest And they bare it. When the ruler of the feast had tasted the water that was tourned vnto wyne, and knewe nat whence it was (but the

Iesu. Nathanael dixit ei: Unde me nosti? Respondit Iesus, & dixit ei: Priusquam te Philippus vocaret, cum esses sub ficu, vidi te. Respondit Nathanael, & ait ei: Rabbi, tu es filius Dei, tu es rex Israel. Respondit Iesus, & dixit ei: Quia dixi tibi, vidi te sub ficu, credis: maiora his videbis. Et dicit ei, Amen amen dico vobis: posthac videbitis coelum apertum, & angelos Dei ascendentes & descendentes super filium hominis.

¶ CAPVT. ii.

ET die tertia nuptiæ factæ sunt in Cana Galileæ, & erat mater Iesu ibi. Vocatus est autem & Iesus & discipuli eius ad nuptias. Et vbi defecisset vinum, dicit mater Iesu ad eum. Vinum non habent. Dicit ei Iesus. Quid mihi tecum est mulier? nondum venit hora mea. Dicit mater eius ministris: Quodcunq; dixerit vobis facite. Erant autem ibi lapideæ hydriæ sex positæ secundum purificationem Iudeorum, capientes singulæ metretas binas aut ternas.

Dicit eis Iesus: Implete hydrias aqua. Et impleuerunt eas vsque ad summum. Et dicit eis, Haurite nunc & ferte architriclino. Illi tulerunt. Postq; autem gustauit architriclinus aquam vinum factam, & non sciebat vnde esset: ministri autem sciebant, qui hauserant aquam

vocat sponsum et dicit ei: Omnis homo primo loco bonum vinum ponit, et cum inebriati fuerint, tunc id quod deterius est. Tu seruasti bonum vinum vsque ad hoc tempus.

Hoc edidit initium signorum Iesus in Cana Galilee & manifestauit gloriam suam et crediderunt in eum discipuli eius, Post hæc descendit Capernaum ipse et mater eius, et fratres eius, et discipuli eius et ibi manserunt non multis diebus.

Et in propinquo erat pascha Iudeorum, et ascendit Iesus Hierosolymam, et reperit in templo eos qui vendebant Boues et Oues et Columbas, & nummularios sedentes. Et cum fecisset flagellum e funiculis, omnes eiecit e templo, Oues simul, ac Boues, et nummulariorum effudit es, mēsas q; subuertit. Et his qui Columbas vendebant, dixit. Auferte ista hinc, nec facite domum patris mei domum mercatus. Recordati vero sunt discipuli eius quod scriptū est. Zelus domus tue exedit me.

Respondentes ergo Iudei et dixerunt ei. Quod signum ostendit nobis quod ista facias? Respondit Iesus, et dixit eis: Destruite templum hoc, et in tribus diebus erigam illud. Dixerunt ergo Iudei, Quadraginta et sex annis extructum est templum hoc, et tu in tribus diebus eriges illud? At ille dicebat de templo corporis sui. Cum ergo resurrexisset e mortuis, recordati sunt discipuli eius, quod hoc dixisset eis, et crediderunt scripture et sermoni quē dixerat Iesus.

Cum autem esset Hierosolymis in pascha in die festo multi crediderunt in nomen eius videntes signa eius que edebat. Ipse autem Iesus non

ministers whiche drewe the water knewe) he called the bridegrome, and sayde vnto hym: All men at the begynnynge sette forthe good wine, and when men be dronke, then that whiche is worse. But thou haste kepte backe the good wyne, vntyll nowe.

This begynnynge of myracles dyd Iesus in Cana of Galyle, and shewed hys glorye, and hys dyscyples beleued on hym. ✠ After that he dyscended into Capernaum, and his mother, and his brethren, and his dyscyples: but contynued nat many dayes there.

✠ And the Jues Easter was euen at hande, and Jesus went vp to Jerusalem, and found syttynge in the temple those that solde Oxen and shepe, and doues, and chaungers of money. And he made a scourge of small cordes, and draue them al out of the temple, with the shepe and oxen, and poured out the chaūgers money, and ouerthrewe the tables, and sayde vnto them that solde doues: Haue these thynges hence, and make nat my fathers house an house of marchaundyse. And his disciples remembred howe it was wrytten: the Zele of thyne house hath euen eaten me. Psal. 68.

Then answered the Jewes and sayde vnto hym: what token shewest thou vnto vs, seing that ỹ doest these thynges? Jesus aunswered and saide vnto them: Destroy this temple, and in thre dayes I wyl reare it vp agayne. Then sayd the Jues .xlvi. yeares was this temple in buildyng: and wylte thou reare it vp in thre dayes? But he spake of the temple of his bodye: Assone therfore as he was rysen frō deth againe, his disciples remembred that he thus sayde. And they beleued the scrypture, and the wordes whiche Jesus hadde sayde. Mat. xxi. and. 26. f. Mat. 24. f. and. 25. f.

When he was at Jerusalē at easter in ỹ feast many beleued on his name, when they sawe hȳ miracles whiche he dyd, but Jesus put nat hi selfe

selfe in their handes, because he knewe al men
and neded nat that any man shulde testifye
of man. For he knewe what was in man. ✝

The. iii. Chapiter.

A THERE VVAS a man of the Phary-
seis named Nicodemus a ruler amonge
the Iues. The same came to Iesus by nyght
and said vnto hi: Rabbi, we knowe that thou
arte a teacher which arte come from god. For
no man could do such myracles as thou doest
except God were with him. Iesus aunswered
and said vnto him: Verely, verely, I say vnto
the excepte a man be borne a newe, he can nat
se the kyngedome of God. Nicodemus sayde
vnto hym: howe can a man be borne when he
is olde? can he enter into his mothers wombe
and be borne againe? Iesus answered: Vere-
ly, verely I say vnto the: except that a man be
borne of water and of the spyryte, he can nat
entre into the kingdome of god. That whiche
is borne of the flesshe, is flesshe: and that whi-
che is borne of ꝑ spirite, is spirite. Marueyle
nat that I sayde to the, ye muste be borne a
newe. The wynde bloweth where he lysteth
and thou herest his sounde: but canst nat tell
whence he commethe and whyther he goethe:
So is euery man that is borne of the spirite.

And Nicodemus answered and sayde vnto
B him, howe can these thinges be? Iesus answe-
red and said vnto him: arte thou a maister in
Israell, and knoweste nat these thinges? Ve-
rely, verely, I saye vnto the, we speke that we
knowe and testifye that we haue sene, and ye
receyue nat oure wytnes. If when I tell you
earthly thinges, ye beleue nat: howe shuld ye
beleue if I shal tell you of heauenly thinges.

And no man ascendeth vp to heauen, but he
that came downe from heauen, that is to saye
the son of man whiche is in heauen.

Nu. xxi. c. And as Moyses lifte vp the serpent in the

Gal. 3. b. an. 56. d.

1. 58.

. xxi. 36. f. . 24. f. 95. 6.

Erat autem homo ex pha-
risæis. Nicodemus nomi-
ne, princeps iudeo-
rum, hic venit ad Iesum nocte
et dixit ei: Rabbi, scimus
quod a deo veneris magis-
ter. Nemo enim potest hec signa
facere quæ tu facis, nisi fuerit
deus cum eo. Respondit Iesus
et dixit ei. Amen amen dico
tibi, nisi quis natus fuerit e
supernis, non potest videre
regnum dei. Dicit ad eum
Nicodemus: Quomodo po-
test homo nasci cum sit senex?
Num potest in ventrem ma-
tris sue iterum introire, et
nasci? Respondit Iesus. Amen
amen dico tibi. nisi quis natus
fuerit ex aqua et spiritu, non
potest introire in regnum dei.
Quod natum est ex carne, ca-
ro est, et quod natum est ex
spiritu. spiritus est. Ne mire-
ris, quod dixi tibi, oportet
vos nasci e supernis. Spiritus
vbi vult spirat et vocem eius
audis, sed nescis vnde ve-
niat, et quo vadat: Sic omnis
qui natus est e spiritu.

Respondit Nicodemus,
et dixit ei. Quomodo pos-
sunt hec fieri? Respondit
Iesus et dixit ei. Tu es ille
magister israelis et hec ig-
noras? Amen amen dico tibi:
quod scimus, loquimur et
quod vidimus testamur et
testimonium nostrum non ac-
cipitis. Si terrena dixi vo-
bis, et non creditis: quomodo
si dixero vobis celestia credi-
tis?

Et nemo ascendit in cælum
nisi qui descendit e cælo,
filius hominis, qui est in
cælo.

Et sicut Moyses
exaltauit

desserto, ita et exaltari oportet filium hominis, vt omnis qui credit in eum non pereat, sed habeat vitam eternam.

Sic enim deus dilexit mundum, vt filium suum vnigenitum daret, vt omnis qui credit in eum, non pereat, sed habeat vitam eternam. Non enim misit deus filium suum in mundum, vt condempnet mundum sed vt saluetur mundus per eum. Qui credit in eum non condempnatur. Qui vero non credit iam condempnatus est, quia non credidit in nomen vnigeniti filii Dei. Hæc est autem condempnatio, quod lux venit in mundum et dilexerũt homines magis tenebras quã lucem, Erat enim eorum mala opera. Omnis enim qui mala agit, odit lucem nec venit ad lucem, ne arguantur opera ipsius. Qui autem operatus veritatem, venit ad lucem, vt conspicua fiant facta ipsius, quod per Deum sint facta.

Post hæc venit Iesus et discipuli eius in terram Iudeam & illic morabatur cum eis, ac baptizabat. Baptizabat autem et Iohannes in Aenon iuxta Salim, quia aquæ multæ erant illic, et veniebant ac baptizabantur. Nondum enim conjectus fuerat Iohannes in carcerem.

Orta est autem quæstio ex discipulis Iohannis cum Iudeis de purificatione Et venerunt ad Iohannem et dixerunt ei: Rabbi, qui erat tecum trans Iordanem, cui tu testimonium perhibuisti, ecce is baptizat et omnes veniunt ad eum. Respondit Iohannes, et dixit, Non potest homo accipere quicquam, nisi fuerit ei datum e cælo. Ipsi vos testes estis quod dixerim: non sum ego Christus, sed missus sum ante illum. Qui habet sponsam, sponsus est: amicus autem sponsi, qui stat, et audit eum, gaudeo gaudet propter vocem sponsi.

wylde vnesse, euen so muste the son of man be lyft vp, that none that beleueth in him perisshe but haue eternall lyfe. ✠

✠ For God so loueth the worlde, that he hath C
gyuen his onelye son, that none that beleue in 1. Joh. 4.
hym, shulde perysshe: but shulde haue euerlastynge lyfe. For god sente nat his son into the worlde, to condempne the worlde: but that the worlde throughe hym, myghte be saued. He that beleueth on hym shal nat be condempned But he that beleueth nat, is condempned all redye, bycause he beleueth nat in the name of the onely son of god. And this is the condempnacyon, that lyghte is come into the worlde, and the men loued darkenesse more then light bicause theyr dedes were euyl. For euery man that euyl doeth, hateth the lyght, neyther commeth to lyghte: lest his dedes shulde be repzoued, But he that doth truth, commethe to the lyght that his dedes myght be knowen, howe that they are wrought in God. ✠

After these thinges came Jesus and his dyscyples into the Jues lande, and there he hanted with thẽ and baptised. And Johñ also baptised in Enõ besides Sali, bycause there was much water there, and they came & were baptysed. For Johñ was nat yet cast into pryson. ✠ And there arose a questyon betwene Johns dyscyples and the Jues aboute purifyenge: And they came vnto Johñ, and saide vnto hi Rabbi, he that was with the beyonde Jordan to whõ thou bareste witnes. Beholde the same baptiseth, and all men come to him. Johñ answered, and saide: a man can receiue nothinge at all except it be gyuen him from heauen. Ye your selues are witnesses howe that I sayd I am nat Chryst, but am sent before hi: He that hathe the bryde, is the brydegrome. But the freende of the brydegrome, which standeth by and hereth hym reioyseth greatly of the brydegromes

gromes hoyce. This my ioye is fulfylled he must increase, and I must decrease.

He that cometh frō an hye is above all. He that is of the earth, is of the earth, and speaketh of the earth. He that cōmeth frō heauen, is above al, and what he hath sene and harde that he testifyeth: but no man receyueth hys testymony. Howbeit, he that hath receyued hȝ testymony hath set to his seale ꝧ God is true.

Rom. iii. a. For he whō God hath sente, speaketh ꝧ wordȝ of God. For God gyueth nat the spyrite by measure. The father loueth the son, and hath

1. Io. v. b. gyuen al thinges into his hande: He that beleuethe on the sonne, hathe euerlastynge lyfe: and he that beleueth nat i the son, shal nat se lyfe, but the wrath of God abideth on him. ☞

☞ The. iiii. Chapiter.

Gen. xxxiii. A ASSONE as the Lord had knowledge howe the Pharyseys hadde harde that Iesus made and baptysed mo dyscyples the Iohñ (thought that Iesus him selfe baptysed nat, but his dyscyples) he lefte Iurye, and departed agayne into Galyle. And it was so that he muste nedes goo thorowe Samarya. Then came he to the cytye of Samarya, called Sychar, besydes the possessyon that Iacob gaue to his son Ioseph. And there was Iacobs well. Iesus then werped in his iurney, satte thus on the welle.

And it was about the syxt houre, ꝧ there came a woman of Samarya to drawe water. And Iesus sayde vnto her: gyue me drynke For his disciples were gone awaye vnto the towne to bye meat. Then sayde the woman of Samarya vnto hi: howe is it, that thou beyng a Iue, arest drynke of me which am a Samaritane? for the Iues meddle nat with the Samaritanes. Iesus aunswered and sayde vnto her: yf thou knewest the gyfte of God, and who it is ꝧ saieth to the gyue me drynke,

hoc ergo gaudium meum impletum est, illum oportet crescere, me vero minui.

Qui e superis venit, supra omnes est. Qui e terra prolatus est, terrenus est, & terrena loquitur. Qui e cœlo venit, supra oēs est, & quod vidit & audiuit hoc testatur, & testimonium eius nemo accipit. Qui accipit eius testimonium, is obsignauit quod Deus verax sit. Nam is quē misit deꝰ, verba dei loquitur. Nō enim hactenus ad mensuram dat Deus spiritum. 3. Pater diligit filium, & oīa dedit illi i manib. b. Qui credit filio, habet vitā æternā. c. Qui vero nō credit filio, non videbit vitam, sed ira Dei manet super eum.

CAPVT. IIII.

UT ergo cognouit dominus audisse pharisæus quod Ieꝰ plures discipulos faceret, et baptizaret, quā Ioannes: quamꝧ Iesus ipse non baptizaret, sed discipuli eius, reliquit Iudeam, & abiit iterum in Galileā. Oportebat autem eum transire per Samariam. Venit ergo in ciuitatem Samariæ, quæ dicitur Sychar, iuxta prædium, quod dedit Iacob Ioseph filio suo. Erat autem ibi fons Iacob. Iesus ergo fatigatus ex itinere, sedebat sic super fontē. Hora erat fere sexta: venit mulier Samaritana, vt hauriret aquam. Dicit ei Iesus: Da mihi quod bibam. Nam discipuli eius abierant in ciuitatē, vt cibos emerent. Dicit ergo ei mulier illa Samaritana: Quomodo tu Iudeus cum sis, potum a me poscis, quæ sum mulier Samaritana? Non enim coutuntur Iudæi Samaritanis. Respondit Iesus, & dixit ei: Si scires donum Dei, & quis est qui dicit tibi: Da mihi quod bibam, tu petisses

ob eo, et dedisset tibi aquam viuam. Dicit ei mulier. Domine neq; quo haurias habes & puteus profundus est: unde ergo habes aquam illam viuam? Nunquid tu maior es patre nostro Iacob, qui dedit nobis puteum. et ipse ex eo bibit, & filii eius, et pecora eius?

Respondit Ies⁹ & dixit ei: Omnis qui bibit ex aqua hac sitiet iterum. Quisquis autem biberit ex aqua quam ego dabo ei non sitiet in eternū: sed aqua quam ego dabo ei, fiet in eo fons aquæ salientis in vitam eternam. Dicit ad illi mulier. Domine da mihi istam aquam vt non sitiam, neq; veniam huc ad hauriendum. Dicit ei Iesus: Vade, voca virum tuum, et veni huc. Respondit mulier et dixit ei Non habeo virum. Dicit ei Iesus. Bene dixisti non habeo virum, quinq; enim viros habuisti et nunc quem habes nō est tuus vir, hoc vere dixisti.

Dicit ei mulier, Domine video q̄ propheta es tu. Patres nostri in monte hoc adorauerunt, & vos dicitis, quod Hierosolymis est locus, vbi oporteat adorare. Dicit ei Iesus: Mulier crede mihi venit hora, quando neq; in monte hoc neq; Hierosolymis adorabitis patrem. Vos adoratis quod nescitis, nos adoram⁹ quod scimus: quia salus ex Iudeis est. Sed venit hora, et nunc est quando veri adoratores adorabunt patrē spiritu ac veritate. Nam et pater tales quærit, qui adorant ipsum. Spiritus est deus. & eos qui adorant eum, spiritu ac veritate oportet adorare.

Dicit ei mulier. Scio quod

thou wouldest haue axed of him, and he wolde haue gyuen the the water of lyfe. The woma sayde vnto him. Syr thou haste nothynge to drawe with, and ỹ welle is depe: from whēce then hast thou that water of lyfe? Arte thou greater then oure father Iacob whiche gaue vs this welle, and he him selfe dranke thereof and his chyldren, and his cattell.

Iesus answered and sayd vnto him: whosoeuer drynketh of this water, shal thurst agayne But whosoeuer shal drynke of the water that I shal gyue him, shal neuer be more a thurst but the water that I shal gyue him shalbe in him a wel of water, spryngynge vp into euerlastynge lyfe. The woman sayde vnto him: Syr gyue me of ỹ water, that I thurste nat neyther come hyther to drawe. Iesus sayde vnto her. Go and cal thy husband, & come hyther. The woman answered and sayde to him I haue no husband. Iesus sayd to her. Thou hast wel sayd, I haue no husband. For ỹ hast had fyue husbandes, & he whom ỹ nowe hast is nat thy husbande. That saiest thou truelye

The woman sayde vnto hym: Syr I perceyue that thou art a prophete. Our fathers worshypped in this mountaine: and ye say that in Ierusalem is the place where men oughte to worshyppe. Iesus sayde vnto her: woman beleue me, the hour cōmeth, when ye shal neyther in this mountaine nor yet at Ierusalem worshyppe the father. Ye worshyppe ye wote nat what: we knowe what we worshyppe. For saluacion cōmeth of the Iues. But the houre cōmeth and nowe is, when the true worshyppers shal worshyp the father in spyryte, and in trouth. For verely suche the father requyrethe to worshippe him. God is a spyryte, and they that worshyppe him, muste worshyppe him in spyryte and trouth.

The woman sayde vnto hym: I wote wel

Messias

Messyas shall come, which is called Christ. When he is come, he will tell vs all thinges. Iesus sayde vnto her: I that speake vnto the am he. And euen at that poynt came his disciples, and marueyled that he talked with the woman. Yet no man sayd vnto him: what meanest thou: or why talkest thou with her? The woman then left her waterpot and went her waye into the cytye, and sayde to the men: Come se a man whiche tolde me all thynges that euer I dyd, is nat he Christe? Then they went out of the cytye, and came vnto hym.

And in the meane while his disciples prayed him saieng: Maister, eate. He said vnto them: I haue meate to eate, that ye knowe nat of. Then sayd the disciples betwene them selues hath any man brought hym meate? Iesus sayd vnto them: my meate is to do the will of hym that sente me. And to fynyshe his worke. Say nat ye: there are foure monethes, and then commeth harueste? Beholde I saye vnto you, lyfte vp your eyes and loke on the regyons: for they are whyte alredy vnto harueste. And he that repeth receyueth rewarde, and gathereth fruyte vnto lyfe eternall: that bothe he that soweth, and he that repeth might reioyse together. And herein is the saieng true that one soweth & another repeth. I sent you to repe that wheron ye bestowed no labour. Other men laboured and ye are entred into their labours.

Many of the Samarytans of that cytye beleued on hym, for the sayenge of the woman whiche testyfyed: he tolde me all thynges that euer I did. Then whē the Samaritans were come vnto hym, they besoughte hym, that he wolde tarye with them: And he abode there two dayes. And many mo beleued because of his owne worde, and sayde vnto the woman: Nowe we beleue nat because of thy sayenge: for we haue harde hym ourselues, and

eum vadimonium, & scimus quod hic est vere saluator mundi Christus.

Postea autem die exiit inde, et abiit in Galilæam. Ipse enim Iesus testatus est, quod propheta in sua patria honorem non haberet. Cum ergo venisset in Galilæam, receperunt eum Galilæi, cũ omnia vidissent, quæ fecerat Hierosolymis in die festo, & ipsi enim venerunt ad diem festum. Venit ergo Iesus iterum in Cana Galilææ, vbi fecerat ex aqua vinum.

Et erat quidam regulus, cuius filius infirmabatur Capernaum, hic cum audisset quod Iesus aduenisset a Iudæa in Galilæam, abiit ad eum et rogabat eum vt descenderet, ac sanaret ipsius filium incipiebat enim mori. Dixit ergo Iesus ad eum: Nisi signa et prodigia videritis non creditis. Dicit ad eum regulus: Domine descende priusq; moriatur filius meus. Dicit ei Iesus: Vade filius tuus viuit. Credidit homo sermoni, quem dixerat ei Iesus & ibat. Iam autem eo descendente, servi occurrerunt ei, & nunciauerunt, dicentes: Filius tuus viuit. Sciscitatus est ergo horam ab eis in qua melius habuisset. Et dixerunt ei: Heri hora septima reliquit eum febris. Cognouit ergo pater, quod illa hora erat, in qua dixisset sibi Iesus: filius tuus viuit, & credidit ipse, et domus eius tota. Hoc iterum secundũ signum edidit Iesus, cum venisset a Iudæa in Galilæam.

¶ CAPVT. V.

Post hæc erat dies festus Iudæorum et ascendit Iesus Hierosolimam. Est autem Hierosolymis ad probaticam piscinam, quæ cognominatur Hebraice Bethsaida, quinq; porticus habens: in his iacebat

shewe that this is euen to bee Christe the Sauyour of the worlde. ¶

After two dayes he departed thence, and went away into Galyle. And Jesus him selfe testyfyed that a prophete hath no honoure in his owne cõtre. Thé assone as he was come into Galyle, the Galyleans receiued hi which had sene all the thynges that he dyd at Jerusalem at the feast. For they went also vnto the feast day. And Jesus came againe into Cana of Galyle, where he turned water into wyne. Mat. xiii. Mar. vi. Luc. iiii. Mat. xiii.

G

And there was a certayne ruler, whose sun was syeke at Capernaum. Assone as the same hard that Jesus was come out of Jury into Galyle, he went vnto hym and besought hym that he wold discende, and heale his son. For he was euen redy to dye. Then sayde Jesus vnto hym: except ye se sygnes and wonders, ye can nat beleue. The ruler sayde vnto hym: Syr, come awaye or euer that my chylde dye. Jesus sayde vnto hym: Go thy waye, thy son lyueth. And the man beleued the worde that Jesus had spoken vnto hym, and wente his way. And assone as he went on his waye, his seruauntes met hym, and tolde hym sayenge: thy chylde lyueth. Then enquyred he of them the houre whé he began to amende. And they sayde vnto hym: Yesterdaye the seuenth houre the feuer lefte him. And the father knew that it was the same houre in whiche Jesus sayde vnto hym: Thy son lyueth. And he beleued, and all his housholde. ¶ This is agayne the seconde miracle that Jesus dyd after he was come out of Jurye into Galyle. Luc. iiii. G War. i. b. Luc. iiii. c. I II

¶ The. v. Chaptyer. ¶

AFTER THAT there was a feaste of the Jues, and Jesus went vp to Jerusalé. And there is at Jerusalé by the slaughterhouse, a pole called in the Ebrewe tongue, Bethseda, hauynge fyue porches, in whiche laye A

lay a great multitude of sicke folke, of blinde
hale, and wyddered, wayting for the mouinge
of the water. For an Aungell went downe at
a certayne season into the pole and troubled
the water. Whosoeuer then fyrste after the
sterynge of the water, stepped in, was made
whole of what so euer desease he hadde. And
a certayne man was there: whiche had bene
deseased .xxxviii. yeres. When Iesus sawe
hym lye, and knewe that he nowe longe tyme
had bene deseased, he sayde vnto hym: Wylte
thou be made whole? The sycke man answe-
red hym: Syr, I haue no man when the wa-
ter is troubled, to put me into the pole. But
in the meanetyme whyle I am about to come
an other steppeth downe before me.

B Iesus sayd vnto hym: ryse take vp thy
bedde and walke. And immedyatlye the man
was made whole, and toke vp his bedde, and
wente. And the same daye was the Sabboth
daye. The Iwes therefore sayde to hym that
was made whole, it is the Sabboth daye, it
is nat lawefull for the to carye thy bedde. He
answered them: he that made me whole, sayde
vnto me: take vp thy bed, and get the hence.
Then axed they him what man is that which
sayde vnto the, take vp thy bedde and walke.
And he that was heled, wyst nat who it was.
For Iesus had gotte hym selfe away, bycause
that there was a preace of people in the place.

C And after that, Iesus founde him in the tem-
ple, and said vnto him: beholde thou art made
whole, syn no more, least a worse thynge hap-
pen vnto the. The man departed and tolde
the Iues that it was Iesus, which had made
hym whole. ¶ And therefore the Iues dyd
persecute Iesus, and sought the meanes to
slee him, bycause he had done these thynges on
the Sabboth day. And Iesus answered the.

C ¶ My father worketh hitherto, and I worke.

Therefore

esset multitudo magna lan
guentium, cæcorum, clau
dorum, aridorum, expectan
tium aquæ motum. Angelus
enim descendebat secundum tem
pus in piscinam et turbabat
aquam. Itaq; qui primus de
scendisset post turbationem aquæ
sanus fiebat, a quocunq; de
tinebatur morbo. Erat autē
quidam homo illic, qui tri
ginta & octo annos in infir
mitate tenebatur. Hunc cum vidisset
Iesus decumbentem, & cog
nouisset quod iam multum tē
poris morbo teneretur, dix
it ei: Vis sanus fieri? Res
pondit ei languidus Domi
ne, hominem non habeo, ut
cum turbata fuerit aqua, mit
tat me in piscinam. Sed dū
venio ego, alius
alius ante me descendit.

Dixit ei Iesus: Surge, tol
le grabbatum tuum, & am
bula. Et statim sanus factus
est homo ille, & sustulit grabba
batum suum & ambulauit.
Erat autem sabbatum in die
illo: dicebant ergo Iudei ei,
qui sanatus fuerat: Sabbatū
est, nō licet tibi tollere grab
batum. Respondit eis. Qui
me sanum fecit ille mihi dixit
Tolle grabbatum tuum & am
bula. Interrogauerunt ergo
eum. Quis est ille homo, qui
dixit tibi: Tolle grabbatum
tuum et ambula. Is autem qui
sanus fuerat effectus, nesciē
bat quis esset. Iesus enim sub
duxit se quod turba esset eo
in loco.

Postea reperit eum Iesus
in templo, & dixit illi: Ecce
sanus factus es, ne peccā
pecces, ne quid deterius tibi
contingat. Abiit ille homo
& nunciauit Iudeis, quod Ie
sus esset, a quo sanatus fu
isset. Ac propterea perse
quebantur Iudei Iesum, et
quærebant illum occidere.
Quod ita faciebat in sabbato.
Iesus autem respondit eis.

Pater meus ad hoc vsq;
tempus operatur, & ego

operor. propterea ergo magis querebant eum Iudei interficere, quia non solum solue bat Sabbatum, sed et patrem suum dicebat esse Deū, equalem se faciens Deo.

Respondit itaq; Iesus, et dixit eis: Amen Amen dico vobis, non potest filius a se facere quicq̄, nisi quid viderit patrem facientē. Quæcunq; enim ille fecerit, hæc itidem et filius facit. Pater enim diligit filium, et omnia demonstrat ei quæ ipse facit, et maiora his demonstrabit ei opera, vt vos miremini. Sicut enim Pater suscitat mortuos et viuificat, sic et filius quos vult viuificat. Neq; enim pater iudicat quēquam, sed omne iudicium dedit filio: vt omnes honorent filiū, sicut honorant patrem. Qui non honorat filium, non honorat patrem qui misit illum. Amen Amen dico vobis: Qui sermonem meum audit, et credit ei qui misit me, habet vitam eternam. et in condemnationem non veniet, sed transibit a morte in vitā.

Amen amen dico vobis, quod veniet hora, & nunc est, quando mortui audient vocem filii dei: et qui audierint, viuent. Sicut enim pater habet vitam in semetipso, sic dedit et filio habere vitā in semetipso: et potestatem dedit ei iudicandi quoq;, quia filius hominis est. Nolite mirari hoc: quia venit et hora in qua omnes qui in monumentis sunt, audient vocē eius, et prodibunt: qui bona fecerunt, in resurrectionem vitæ: qui vero mala egerūt, in resurrectionem condemnationis.

Non possum ego ex meipso facere quicquam. Sicut audio, iudico: et iudicium

Therefore the Iewes soughte the more to kyll hym, not onelye bycause he hathe broken the Sabbothe, but sayde also that God was hys father, and made hym selfe equall with God.

Then aunswered Iesus and sayde vnto them: verely verely, I saye vnto you: the son can do nothynge of him selfe, but that he seith the father do. For whatsoeuer he doeth, that doeth the son also. For the father louethe the son, and sheweth hym all thynges, whatsoeuer he hym selfe doth. And he wyll shewe hym greater workes then these, bycause ye shulde meruayle. For lykewyse as the father rayseth vp the deade, and quyckeneth them: euyn so the son quyckeneth whome he wyll. Neyther iudgeth the father any man: but hath committed all iudgemente vnto the son, bycause that all men shulde honoure the son, euyn as they honoure the father. He that honourethe not the son: the same honourethe not the Father, whiche hath sente hym. Verely, verely, I saye vnto you, he that heareth my wordes, and beleueth on hym that sent me, hath euerlastynge lyfe, and shal not come into dampnacyon but is scaped from death vnto lyfe. D

Verely, verely, I saye vnto you, The tyme shall come, and nowe is, when the deade shall heare the voyce of the son of God. And they that heare shall lyue. For as the father hathe lyfe in hym selfe, so lykewyse hathe he geuen to the son to haue lyfe in hym selfe, and hathe gyuen hym power also to iudge, in that he is the son of man. Maruaile not at this: for houre shal come in the which all that are in the graues, shal here his voyce, and shall come forth, they that haue done good, vnto the resurrecyon of lyfe, and they that haue done euyll, vnto the resurrection of dampnacyon. ✠ Mat. 25.

✠ I can of myne owne selfe do nothynge at all. As I heare, I iudge: and my iudgemente is iuste,

A tis iuste, bycause I seke nat myne owne wyll, but the wyl of the father which hath sent me. Yf I beare wytnesse of my selfe, my wytnesse is nat true. There is an other ꝑ beareth wytnesse of me, and I am sure that the wytnesse F whiche he beareth of me, is true.

Ye sente vnto Johñ, and he bare wytnesse vnto the truth. But I receyue nat the receyde of man. Neuertheles, these thinges I say that ye myght be safe. He was a burnynge & shynyng lyght, and ye wolde for a season haue reioysed in his lyght. But I haue greater wytnesse, then ꝑ wytnesse of Johñ. For the workes which the father hathe giuē me to finisshe the same workes which I do, beare wytnesse of me that the father sent me. And the father him selfe which hath sēt me, beareth wytnesse of me. Ye haue nat harde his voyce at any tyme, nor ye haue sene his shape: thereto his wordes haue ye nat abydynge in you. For whome he hath sent, him ye beleue nat.

G Serche the scryptures, for in thē ye thinke ye haue eternal lyfe: and they are they whiche testifye of me. And yet wyll ye nat come to me that ye might haue lyfe. I receyue nat prayse of mēn. But I knowe you, that ye haue nat the loue of God in you. I am come in my fathers name, and ye receyue me nat. Yf an other shal come in his owne name, him wyl ye receyue. Howe can ye beleue whiche receyue honoure one of an other, and sekethe nat the honoure that commeth of God onely.

Do nat thynke that I wyll accuse you to my Father. There is one that accusethe you euyn Moyses in whome ye trust. For hadde ye beleued Moyses, ye wolde haue beleued me: for he wrote of me. But seynge ye beleue nat his wrytynge, howe shulde ye beleue my wordes?

¶ The.vi. Chapiter.

After

Non enim quæro voluntatem meam, sed voluntatē eius qui misit me patris. Si ego testimonium perhibeam de meipso, testimonium meum non est verum. Alius est qui testimoniū phibet de me, et scio verum esse testimonium quod testificat de me.

Vos misistis ad Iohannem, et testimonium reddidit veritati. Ego autem non ab homine testimonium accipio: sed hæc dico, vt vos salui sitis. Ille erat lucerna ardens et lucens, vos autem voluistis ad tempus exultare in luce eius. At ego testimonium habeo maius testimonio Ioannis. Opera enim quæ dedit mihi pater vt perficiam ea, ipsa inquam opera, quæ ego facio testificantur de me: quod pater miserit me. Et qui misit me pater, ipse testificatus est de me. Neq; vocē eius vnq; audistis, neq; speciē eius vidistis: et sermonē eius nō habetis in vobis manētē: quia quē misit ille huic vos non creditis.

Scrutamini scripturas, quia vos videmini vobis in ipsis vitam æternam habere, & ille sunt quæ testificantur de me: nec vultis venire ad me vt vitam habeatis. Gloriam ab hominibus non accipio, sed cognoui vos, q̄ dilectionem dei nō habeatis in vobis. Ego veni nomine patris mei, nec recipitis me. Si alius venerit nomine suo illū recipietis. Quomō vos potestis credere, q̄ gloriam ab vobis inuicē accipitis, & gloriā quæ a solo deo proficiscit, nō quæritis?

Nolite putare q̄ ego accusaturus sim vos apud patrem: est qui accusat vos Moses in quo vos sperastis. Si enim crederetis Mosi, crederetis vtiq; mihi: de me enim ille scripsit. Si autē illius scriptis nō creditis, quomodo verbis meis credetis.

CAPVT .VI.

POST hæc abiit Iesus trans mare Galilæe, quod est Tiberiadis, & sequebatur eum turba multa, quia videbant eius signa, quæ faciebat super his qui infirmabantur. Subiit autem in montem Iesus, et ibi sedebat cum discipulis suis. Erat autem Pascha, dies festus Iudeorum.

Cum sustulisset ergo oculos Iesus, et vidisset quod multa turba veniret ad se, dicit ad Philippum: Unde ememus panes vt edant isti? Hoc autē dicebat tentans eū, ipse enī sciebat q̄d esset factur⁹.

Respondit ei Philippus: Ducentorū denariorū panes non sufficiunt eis, vt vnusquisq; pusillū quippiā accipiat. Dicit ei vnus ex discipulis ipsius Andreas frater Simonis Petri: Est puer vnus hic qui habet quinq; panes hordeaceos, et duos pisces: sed hæc quid sunt inter tam multos? Dixit autem Iesus: Facite vt homines discūbant. Erat autē gramen multū in eo loco. Discūbuerunt ergo viri, numero ferme q̄nquies mille. Accepit autē panes Iesus: cumq; gratias egisset, distribuit discipulis, discipuli vero discumbentibus. Similiter et ex piscibus quantum volebant.

Vt autē impleti sunt, dicit discipulis suis: Colligite q̄ superfuerūt fragmenta, ne q̄d pereat. Collegerunt ergo et impleuerūt duodecim cophinos fragmentorū ex q̄nq; panibus hordeaceis, q̄ superfuerūt his q̄ comederunt. Illi ergo hoīes cū vidissent quod Iesus fecerat signū, dicebant Hic est vere Propheta ille, qui venturus est in mundum.

Iesus ergo cū cognouisset q̄ venturi essent, ac rapturi ipm, vt faceret ipsū regē, fugit iterū in montē ipe solꝰ

AFTER THESE thinges Jesꝰ went his waye ouer the see of Galyle nye to a cytye caled Tiberias. And a great multytude folowed hym, bycause they hadde sene hȳ miracles whiche he dyd on them that were deseased. And Jesus went vppe into a mountayne, and there he satte with his dyscepples. And Easter, a feast of the Jues was nye. ✠ Then Jesus lyfte vp his eyes, and sawe a greate company come vnto him, and sayde vnto Philyp: whence shal we bye breade that these myght eate? This he sayde to proue hi, for he him selfe knewe what he wolde do.

Philyppe aunswered him, two hundrethe peny worthe of breade are nat suffycyente for them, that euery man haue a lytle. Then said vnto him one of his disciples, Andrewe, Symon Peters brother. There is a ladde here, which hath fyue barly loues and two fysshes but what is that amonge so many? And Jesus sayde: make the people syt downe. There was muche grasse in the place. And the men sat downe, in nombre, about fyue thousande. And Jesus toke the breade, and gaue thankes, and gaue to the disciples, and his dysceppes to them that were set downe. And lykewyse of the fyshes as muche as they wolde.

When they hadde eate ynoughe, he sayde vnto his disciples: gather vppe the broken meate that remayneth: that nothynge be lost. And they gathered it togyther, and fylled twelue baskettes with the broken meate, of the fyue barly loues, which broken meate remayned vnto them that hadde eaten. Then the men when they had sene the myracle that Jesus dyd: sayde, this is of a truthe the Prophete that shuld come into the worlde. ✠ When Jesꝰ perceiued that they wold come, and take him vp to make hi hynge, he departed agayne into a mountayne him selfe alone.

And

And when euen was come his disciples wēt vnto the see and entred into a shyp and wente ouer the see vnto Capernaum. And anone it was darke, and Jesus was nat come to them And the see arose with a gret winde that blew And when they had rowen aboute a. xxv. or a xxx furlonges, they sawe Jesus walke on the see, and drawe nye vnto the shyp and were afrayde. And he sayde vnto them It is I, be nat affrayde. Then wolde they haue receyued him into the ship, and the ship was by and by at the lande whyther they went.

The day folowynge, the people which stode on the other side of the see, saw that there was none other shyp there saue that one where into his dyscyples were entred, and that Jesus wente nat in with his dysciples in the shyppe: but that his disciples were gone awaye alone
D Howe be it there came other shyps from Tyberias nye to the place where they eate breade when the Lorde had blyssed. Then when the people sawe that Jesus was nat there neither his dyscyples, they also toke shyppynge and came to Capernaum sekynge for Jesu.

And when they hadde founde him on the other syde of the see, they sayde vnto hym Rabbi, when camest thou hyther? Jesus answered them and said: Verely, verely, I say vnto you: ye seke me, nat bycause ye sawe the myracles, but bicause ye eate of the loues, and were fylled. ✠ Laboure nat for the meate whiche perysheth, but for the meate whiche endureth vnto euerlastynge lyfe, whiche meate the son of man shall gyue vnto you. For hym hathe God the father sealed.

Then sayde they vnto hym: what shall we do that we myght worke the workes of God? Jesus answered and said vnto them: This is the worke of god, that ye beleue on him whom he hath sent. They said vnto him, what sygne shewest

At vbi facta vespera esset, descenderunt discipuli eius ad mare, et conscensa naui, venerunt trans mare ad oppidum Capernaum. Iamq; tenebre erant, nec venerat ad eos Iesus: Mare autem vento magno flante tumescebat. Cum remigassent ergo forsan stadia viginti quinq; aut triginta, vident Iesum ambulantem super mare, et appropinquantem nauí. ac timuerunt. Ille autem dicit eis: Ego sum, nolite timere. Voluerunt ergo recipere eum in nauim, et illico nauis appulerat terre ad quam ibant.

Postero die turba que stabat trans mare vt vidit q̄ nauicula alia non esset ibi, nisi vna illa, in quam ingressi fuerant discipuli eius: et q̄ non intrasset cum discipulis suis Iesus in nauiculam, sed soli discipuli eius abissent, alie vero superuenerunt nauicule a Tiberiade iuxta locum vbi comederant panem: postea q̄ gratias egisset dominus. Cum ergo vidisset turba, q̄ Iesus non esset ibi, neq̄ discipuli eius ascenderunt et ipsi in nauiculas, et venerunt Capernaum quærentes Iesum.

Et cum inuenissent eum trans mare, dixerunt ei: Rabbi quando huc venisti? Respondit eis Iesus, et dixit: Amen amen dico vobis, quæritis me non quia vidistis signa, sed quia comedistis de panibus et saturati estis. Operamini non cibum qui perit, sed qui permanet in vitam eternam, quem filius hominis dabit vobis, hunc enim pater consignauit Deus.

Dixerunt ergo ad eum Quid faciemus vt operemur opera Dei? Respondit Iesus, et dixit eis. Hoc est opus Dei, vt credatis in eum quem misit ille. Dixerunt ergo ei. Quod ergo tu facis signum,

vt videamus & credamus tibi, quid operaris? Patres nostri manducauerunt manna in deserto, sicut scriptum est. Panem de cœlo dedit eis ad edẽdum. Dixit ergo eis Iesus: Amen amen dico vobis: non Moses dedit vobis illum panem de cœlo, sed pater meus dat vobis panem de cœlo verum: panis enim Dei est qui de cœlo descendit, et dat vitam mundo.

Dixerunt ergo ad eum: Domine, semper da nobis panẽ istum. Dixit autem eis Iesus: Ego sum panis vite. Qui venit ad me: non esuriet: et qui credit in me non sitiet vnq̃. Sed dixi vobis, quod etiam vidistis me, nec creditis. Omne quod dat mihi pater, ad me veniet, et eum qui venerit ad me non eiicio foras: Quia descendi de cœlo, vt faciam non quod ego volo, sed quod vult is qui misit me. Hæc est autẽ voluntas eius qui misit me patris, ne quid perdam ex omnibus quæ dedit mihi, sed resuscitem illa in nouissimo die. Hæc est autem voluntas eius qui misit me, vt omnis qui videt filium, et credit in eum, habeat vitam eternam, et ego suscitabo eum in nouissimo die.

Murmurabant ergo Iudei de illo quod dixisset: Ego sum panis ille, qui de cœlo descendi Et dicebant: Nonne hic est Iesus filius Ioseph cuius nos nouimus patrem et matrem? Quomodo ergo dixit hic: de cœlo descendi? Respondit ergo Iesus, et dixit eis: Nolite murmurare inter vos. Nemo potest venire ad me, nisi pater qui misit me, traxerit eum, et ego suscitabo eum in nouissimo die. Est scriptum in prophetis. Et erunt omnes docti a deo. Omnis ergo

shewest thou then: that we may se and beleue the? What doeste thou worke? Our fathers dyd eate Manna in the deserte, as it is wrytten. He gaue them breade from heuen to eate. Iesus sayde vnto them: Verely, verely I say vnto you: Moyses gaue you nat breade from heauen: but my Father giueth you the true breade from heauen. For the breade of God is he whiche commethe downe frome heauen, and giueth lyfe vnto the worlde.

Exod.16. Num.11. Dapt.8.

Then sayd they vnto him: Lorde, euermore giue vs this breade. And Iesus sayde vnto them: I am that breade of lyfe. He that commeth to me, shall nat hongre: and he that beleuethe on me, shall neuer thurste. ✠ But I sayde vnto you: that ye haue sene me, and yet beleue nat. All that the father giueth me shall come to me, and hym that commeth to me, I cast nat away. For I came downe from heauen: nat to do myne owne wyll, but hys wyll whiche hath sente me. And this is the fathers wyl whiche hath sent me, that of all whiche he hath giuen me, I shulde loose nothynge: but shulde rayse it vp agayne at the last day. And this is the wyll of hym that sent me: that euerye man whiche seythe the son and beleuethe on hym, hath euerlastynge lyfe. And I wyll rayse hym vp on the last daye.

Ecclesi.24.

The Iues then murmured at hym, bycause he sayde: I am that breade whiche is come downe from heauen. And they sayde: Is nat this Iesus the son of Iosephe, whose father and mother we knowe? Howe is it then that he sayeth. I came downe from heauen? Iesus aunswered and sayde vnto them. Murmure nat betwene youre selues. ✠ No mã can come to me: excepte the father whiche hath sente me drawe hym. And I wyll rayse hym vp at the last day. It is wrytten in the Prophetes: that they shalbe all taughte of God. Euerye man

Mat.11.

therfore

therefore that hathe harde and hath lerned of the father commethe vnto me. Not that any man hath sene the father, saue he whiche is of God, the same hath sene the father.

Verely, verely, I saye vnto you, he that beleuethe on me, hathe euerlastynge lyfe. I am that breade of lyfe. Youre Fathers dyd eate Manna in the wildernes and are dead. This is that breade whiche commethe from heauen that he which eateth of it, shulde also not dye. I am that lyuynge bread: which came downe from heauen. If any man eate of this breade he shall lyue for euer. And the breade that I wyl gyue is my flesshe, whiche I wyl gyue for the lyfe of the worlde. ✠

F And the Iewes stroue amonge them selues sayeng: Howe can this felowe gyue his flesshe to eate? Then Iesus saide vnto them: Verely, verely I saye vnto you except ye eate ỹ flesshe of the son of man and drynke his bloude, ye shal not haue lyfe in you. Whosoeuer eateth my flesshe, and drynketh my blode, hath eternall lyfe: and I wyll rayse him vp at the laste daye. ✠ For my flesshe is meate in dede, and my blode is drynke in dede. He that eateth my flesshe and drinketh my blode, dwelleth in me and I in him. As the lyuinge father hath sent me euen so lyue I by my father, and he that eateth me shal lyue by me. This is the breade which came from heauen: not as your fathers haue eaten Manna and are dead. He that eateth of this breade, shall lyue euer. ✠

G These thynges sayde he in the synagoge as he taught in Capernaum. Many therfore as his disciples, when they had harde this, sayd this is an harde sayenge: who can abyde this hearing of it? Iesus knewe in hym selfe, that his disciples murmured at it, and sayde vnto them: Doth thys offend you. What and yf ye shal se the son of man ascend vp wher he was before?

qui audiuit a patre et didicit, venit ad me: non quod patrem viderit quisq; nisi is qui est a Deo, hic vidit patrem.

Amen amen dico vobis, qui confidit mihi, habet vitam eternam. Ego sum panis vitæ. Patres vestri comederunt manna in deserto, et mortui sunt. Hic est panis ille de cœlo descendens, vt ex ipso edat aliquis et non moriatur. Ego sum panis viuus, qui de cœlo descendi: si quis ederit ex hoc pane, viuet in eternum. Et panis quem ego dabo, caro mea est, quam ego dabo pro mundi vita.

Decertabant ergo Iudei inter se, dicentes. Quomodo potest hic nobis carnem suam dare ad edendum? Dixit ergo eis Iesus: Amen amen dico vobis, nisi ederitis carnem filii hominis, et biberitis eius sanguinem, non habetis vitam in vobis. Qui edit meam carnem, et bibit meum sanguinem habet vitam eternam: et ego suscitabo eum in nouissimo die. Caro enim mea vere est cibus et sanguis meus vere est potus. Qui edit meum carnem, et bibit meum sanguinem, in me manet, et ego in illo. Sicut misit me viuens pater, et ego viuo propter patrẽ: ita et qui ederit me viuet ipse quoq; propter me. Hic est panis ille, qui de cœlo descendit: non sicut comederunt patres vestri manna & mortui sunt: qui ederit hunc panẽ viuet in eternum.

Hæc dixit in synagoga, docens in Capernaum. Multi ergo hũ auditis ex discipulis eius, dixerunt: Durus est hic sermo: quis potest eum audire? Sciens autem Iesus apud semetipsum, q̃ murmurarent de hoc discipuli ipsius dixit eis: Hoc vos offendit? Quid igitur si videritis filium hominis ascendẽtem vbi erat

petus? Spiritus est qui vivi-
ficat, caro non prodest quic-
quam. Verba quæ ego loquor
vobis, spiritus et vita sunt.
Sed sunt quidam ex vobis qui
non credunt. Noverat enim ab
initio Iesus, qui essent non cre-
dentes, et quis proditurus es-
set ipsum. Et dicebat, Propte-
ea dixi vobis, quod nemo po
test venire ad me, nisi fuerit ei
datum a patre meo.

Ex eo tempore multi discí-
pulorum eius discesserunt eo
relicto, nec amplius cum illo
ambulabant. Dixit ergo Iesus
ad duodecim: Num et vos vul
tis abire? Respondit ergo ei
Simon Petrus: Domine ad
quem ibimus? verba vitæ eter-
næ habes, et nos credimus, et
cognouimus q̃ tu es Christus
filius Dei vivi. Respondit ei
Iesus: Nonne ego vos duode-
cim elegi, et ex vobis vnus Di
abolus est? Dicebat autem Ide
uda, Simonis Iscariota. Hic
enim erat proditurus eũ cum
esset vnus ex duodecim.

¶ CAPVT. vii.

VErsabatur Iesus post
hæc in Galilea: non
enim volebat in iu-
dea versari, quia querebant
eum iudei interficere. Erat au
tem in propinquo dies festos
iudeorum scenopegia. Dixe-
runt igitur ad eum fratres
eius: Transi hinc, et vade in iu
deam, vt et discipuli tui vide-
ant opera tua quæ facis. Ne-
mo quippe in occulto facit a-
liquid: et quærit ipse palam
esse. Si hæc facis declara teip
sum mundo. Neque enim fratres
quidem eius credebant in eum.
Dicit ergo eis Iesus. Tempus
meum nondum adest, tempus
autem vestrum semper est pa-
ratum. Non potest mundus o-
disse vos, me autem odit,
quia ego testimonium fero de
illo quod opera eius mala sint.
Vos ascendite ad diem festum
hunc. Ego nondum ascendo
ad festum hoc, quia meũ tẽpus
nondũ impletũ est. Hæc aũt cũ

before. It is the spyryte that quyckenethe, the
flesshe profytethe nothynge. The wordes that
I spake vnto you are spirite & lyfe. But there
are some of you that beleue nat. For Jesus
knewe from the begynninge, which they were
that beleued nat, and who shulde betray hym.
And he sayde: therefore sayd I vnto you: that
no man can come vnto me excepte it were gy-
uen vnto hym of my Father.

From that tyme many of his disciples went
backe, and walked no more with hym. Then
sayde Jesus to the twelue: wyll ye also go a-
way? Thẽ Simon Peter answered: Mayster
to whom shall we go? Thou haste the wordes
of eternal lyfe, and we beleue and knowe that
thou arte Chryste the son of the lyuynge God
Jesus answered then. Haue nat I chosen you
twelue, and yet one of you is the deuyll? He Mat. 10
spake it of Judas Iscaryote the son of Sy-
mon: For he it was that shulde betraye hym,
and was one of the twelue. ❧

¶ The. vii. Chapiter.

AFTER THAT Jesus went about in- A
to Galyle, and wolde nat go aboute in
Jury, for the Jues sought to kyll hym. The
Jues tabernacle feast was at hande. His bre-
thren therefore sayde vnto hym: get the hence
and go into Jurye that thy disciples maye se
thy workes that thou doeste. For there is no
man that doeth any thing secretly, and he him
selfe seketh to be knowen openlye. If thou do
suche thynges, shewe thy selfe to the worlde.
For as yet his brethren beleued nat in him. D

Then Jesus sayde vnto them: My tyme is
nat yet come: but your tyme is alwaye redye.
The worlde can nat hate you. But me it ha-
teth: bycause I testyfye of it, that the workes
of it are euyl. Go ye vp vnto this feast. I wyll
nat go vp yet vnto this feast. For my tyme is
nat yet ful come. These wordes he sayde vnto

them

them, and abode styll in Galyle. But assone as his brethrē were gone vp, then wēt he also
B vp to the feaste: nat opēly, but as it were pryuely. Then sought him the Iues at the feaste and sayde: where is he? And much murmurig was there of hym amonge the people. Some sayd: He is good. Other sayde nay, but he deceyueth the people. Howe be it no man spake openly of him, for feare of the Ieues. ✠

✠ In the myddes of the feast, Iesus wente vp into the tēple and taught. And the Ieues merueyled sayēg: Howe knoweth he the scriptures, seienge that he neuer lerned? Iesus answered them, and sayde: My doctryne is nat myne: but his that sente me: If any man wyll
C do his wyll he shall knowe of the doctryne, whyther it be of God, or whyther I speake of my selfe. He that speaketh of him selfe, seketh hys owne prayse. But he that sekethe hys prayse that sente hym, the same is true and no vnrighteousnes is in hym.

Dyd nat Moyses gyue you a lawe, and yet none of you kepethe the lawe? Why go ye about to kyll me? The people answere & sayd: thou hast the deuyll: who goeth about to kyll the? Iesus aunswered and sayde vnto them:
Anno. xii. a. I haue done one worke, and ye all merualye. Moyses therfore gaue vnto you circūcision: nat bycause it is of Moyses, but of ꝑ fathers And yet ye on the Sabboth daye circumcise a mā. If a man on the Sabboth day receyue circumcysion without breakynge of the lawe of Moises: disdaine ye at me, bycause I haue made a man euery whyte whole on the Sabboth daye? Iudge nat after ꝑ vtter apperāce but iudge ryghtwyse iudgement.

Dom. i. c.
D Then sayde some of them of Ierusalem: is nat this he whome they go about to kyll? Beholde he speaketh boldly, and they say nothyng to hym. Do the rulers knowe in dede

dicisse illis, manēt in Galilea. Vt autem ascenderunt fratres eius, tunc et ipse ascendit ad festum, non manifestē, sed velut in occulto. Iudei ergo quærebant eum in festo, et dicebāt: vbi est ille? Et murmur multum erat in turbis de eo. Quidā eīm dicebant, bonus est: alii aūt dicebant, non: sed seducit turbas. Nemo tamē palā loquebatur de illo ꝓpter metū Iudæorū.

Cū aūt iam dimidium festi peractū esset, ascendit Iesus in templū, et docebat. Et mirabantur Iudei, dicentes: quomodo hic litteras scit, cū nō didicerit? Respondit eis Iesus, et dixit: Mea doctrina non est mea, sed eius q̄ misit me. Si quis voluerit voluntati eius obtēperare, cognoscet de doctrina, vtrum ex deo sit, an ego a meipso loquar. Qui a semetipso loquitur, gloriā propriā q̄rit. Qui aūt̄ querit gloriam eius qui misit ipsum, hic verax est, et iniustitia in illo non est.

Nonne Moses dedit vobis legem, et tamen nemo ex vobis factis prestat legem? Quid me q̄ritis interficere? Respōdit turba et dixit: Demonium habes: quis te querit interficere? Respondit Iesus, et dixit eis: Vnum opus feci, et omnes miramini. Propterea Moses dedit vobis circumcisionē, nō quia ex Moses sit, sed ex patrib⁹, et tamen in sabbato circumciditis hominem: si circūcisio nō accipit homo i sabbato, vt nō soluatur lex Moysi, mihi indignamini, quod totum hominem sanum fecerim in sabbato? Nolite iudicare secundum aspectum, sed iustum iudicium iudicate.

Dicebant ergo quidam ex Hierosolymitanis: Nōne hic est quē querūt interficere? Et ecce palā loquitur, et nihil ei dicunt. Nūquid vere cognouerūt principes quia hic est

vere Christum? Sed hunc nouimus vnde sit. Christus autem cum venerit, nemo scit vnde sit

that this is very Christ. How be it we knowe this man whence he is: but when Christ commeth, no man shall knowe whence he is.

Clamabat ergo Iesus in templo docens, ac dicens: Et me nostis, & vnde sim nostis, et a me ipso non veni, sed est verax qui misit me, quem vos non nouistis: ego vero noui eum, quia ab ipso sum, et ille me misit. Quærebant ergo eum apprehendere: & nemo misit in illum manus quia nondū venerat hora eius. De turba autē multi crediderunt in eū, et dicebāt: Christus cum venerit, num signa plura edet his q̄ hic edidit?

Then cried Jesus in the tẽple as he taught saienge: ye knowe me, and whence I am, ye know, And yet I am nat come of my self, but he that sent me is true, whome ye knowe nat I knowe him: for I am on hym, and he hathe sẽt me. Then they sought to take hym: but no man layde handes on hym, bycause his tyme was nat yet come. Many of ꝑ people beleued on him & sayd: when Christ cometh wyl he do mo myracles then this man hath done?

Audierunt pharisæi turbam murmurantem de illo hæc, & miserunt pharisæi ac principes sacerdotum ministros, vt apprehenderent eū. Dixit ergo eis Iesus: Ad huc pusillum temporis vobiscū sum & abeo ad eum qui me misit. Quæritis me, nec inuenietis Et vbi ego sum, eo vos non potestis venire. Dixerunt ergo Iudæi inter sese: Quo hic iturus est, q̄ nos non inueniemus eum? Num in dispertionem Gentium iturus est & docturus gentes? Quis est hic sermo, quem dixit: quæretis me, & non inuenietis, & vbi ego sum, eo vos non potestis venire,

The Pharyseys harde that the people murmured such thynges about hym. Wherfore the Pharyseys and hye Preest̄ sente myny sters forth to take hym. Then sayde Jesus vnto them: Yet am I a lytel whyle with you, and then go I vnto hym that sẽt me. Ye shall seke me, and shall nat fynde me: and where I am, thyther can ye nat come. Then sayde the Jewes betwene them selues: whyther wyl he go, that we shall nat fynde him? Wyll he go amonge the Gentyls whiche are scattered al abrode, and teache the Gentyls. What maner of sayeng is th̄ that he sayde: ye shal seke me, and shall nat fynde me; and where I am thyther can ye nat come?

In nouissimo autem die magno festi stabat Iesus, & clamabat, dicens: Si quis sitit, veniat ad me & bibat Qui credit in me, sicut dicit scriptura: Flumina de ventre eius fluēt aquæ viuæ. Hoc autem dixit de spiritu quem acceptūri erant credentes in ipsum. Nondum enim erat spiritus sanctus: quia Iesus nondum erat glorificatus.

In the last day, that great day of the feast Jesus stode and cryed sayenge. If any man thyrste, let him come vnto me and drynke. He that beleueth on me, as sayeth the scrypture, out of hys bellye shall flowe ryuers of water of lyfe. This spake he of the spyryte whiche they ꝑ beleued on him, shulde receiue. For the holye Ghoste was nat yet there, bycause that Jesus was nat yet glorifyed. 2.Pa.xlv.

Multi ergo de turba cum audissent hunc sermonem, dicebāt: Hic est vere propheta Alii dicebāt: Hic est Christus

Many of the people, when they harde this sayenge sayde: of a truthe this is a Prophete, other sayde, this is Christ, some sayd,

shall

shall Chryste come out of Galyle? Sayethe nat the Scrypture that Chryste shall come of the seed of Dauyd: and oute of the towne of Bethleem where Dauid was? So was there dyssencyon amonge the people aboute hym. And some of them wolde haue taken him: but no man layde handes on hym.

Then came the mynysters to the hye prestes and Pharyseis. And they sayde to them: why haue ye nat brought him? The seruauntes answered: neuer man spake as this man dothe.

G Then answered thē the Pharyseis: are ye also deceiued? Doth any of ỹ rulers or of the Pharyseys beleue on hym? But the comen people which knowe nat the law: are cursed. Nicodemus sayde vnto them. He that came to Iesus by nyght, and was one of thē: Doth our lawe iudge any man before it here him, and knowe what he hath done? They answered and sayd vnto him: art thou also of Galyle? Serch and loke, for out of Galyle aryseth no Prophete. And euery man weante to his owne house. F

¶ The.viii.Chapyter. ✠

A AND Iesus wente vnto mount agayne, and erly in the morning came agayne into the temple, and al the people came vnto hi, and he sat downe and taughte them. And the Scribes & Pharisees brought vnto hi a woman taken in aduoutrye, & set her in the myddes, and said vnto him: Maister, this woman was taken in aduoutry, euin as the dede was adoyng. Moyses in the law commaunded vs that such shulde be stoned. What sayest thou therfore? And this they said to tempte hi, that they might haue wherof to accuse him. Iesus stouped downe, and with his fynger wrote on the groūde. And while they continued asking him, he lyfte him selfe vp, and said vnto them, let hym that is amonge you without syn caste the fyrste stone at her. And agayne he stouped

Quidā aūt dicebant: Numquid a Galilæa venit Christus? Nōne scriptura dicit, q̄ ex semine Dauid, et de Bethleē castello, vbi erat Dauid, venit Christus? Dissensio itaq; orta est in turba propter eū. Quidā aūt ex ipsis volebant apprehendere eū, sed nemo iecit in eum manus.

Venerunt ergo ministri ad pontifices ex pharisæos, et dixerunt eis illi: Quare non adduxistis illū? Respōderunt ministri: Nunq̄am sic loquutus est homo, sicut hic homo. Respōderūt ergo eis pharisæi: Nū et vos seducti estis? Nū quis ex principib⁹ credidit in eum, aut ex pharisæis? Sed turba hæc, q̄ nō nouit legē, execrabiles sunt. Dicit Nicodemus ad eos, is q̄ venerat ad eum nocte, qui vnus erat de numero eorum: Nū lex nostra iudicat hoīm, nisi prius audierit ab ipso, et cognouerit q̄d faciat? Rūdērūt et dixerūt ei: Nū et tu Galilæus es? Scrutare et vide, q̄ a Galilæa Prophetā nō surrexit. Et profectus est vnus quisq; in domum suam.

CAPVT. VIII.

IEsus aūt perrexit in montē Oliueti. Et diluculo iterū venit in templū, et omnis populus venit ad eū, et sedēs docebat eos. Adducunt aūt ad eū scribæ & pharisæi mulierē in adulterio deprehensam, et cum statuissent eam in medio, dicunt ei: Magister, hæc mulier deprehensa est in ipso adulterio. In lege aūt Moses præcepit nobis, vt huiusmodi lapidarent. Tu vero q̄d dicis? Hoc aūt dicebant tentantes eū, vt possent accusare eū. Iesus aūt inclinans se deorsum, digito scribebat in terra. Cū ergo perseuerarēt interrogare, erexit se, et dixit eis: Qui vestrum sine peccato est, primus in illum lapidem mittat. Et iterum se

lesus inclinans scribebat in terra
Audientes autem hæc singu-
lisim alius post alium exi-
bant, incipiõ facto a senioribus, & relictus est solus Ie-
sus, ac mulier in medio stans.
Cum autẽ erexisset se Iesꝰ, & nemine videret præter mu-
lierẽ, dixit ei: Mulier vbi sũt illi tui accusatores? Nemo te condemnauit? Quæ dixit:
Nemo domine. Dixit aũt Ie-
sus: Nec ego te cõdẽno. Va-
de & post hac ne peccaueris.

Iterum ergo Iesus loquutus est eis, dicens: Ego sum lux mundi. Qui sequitur me, nõ ambulabit in tenebris sed ha-
bebit lumẽ vitæ. Dixerũt ergo ei pharisæi: Tu de teipso te-
stimonium perhibes: testimoniũ tuũ non est verũ. Respondit Iesus & dixit eis: Et si ego testimoni-
um perhibeo de meipso, ve-
rũ est testimoniũ meum: quia scio vnde veni, & quo vado: vos autem nescitis vnde ve-
nio et quo vado: Vos secun-
dũ carnẽ iudicatis, ego non iudico quenquã. Porro et si iudicem ego, iudicium meum verum est: quia solus non sum sed ego et qui misit me pater. Quin et in lege vestra scriptũ est, quod duorũ hoim testi-
moniũ verũ est. Ego sum qui testimoniũ fero de meipso et testimoniũ fert de me, qui mi-
sit me pater. Dicebãt ergo ei: Vbi est pater tuus? Respon-
dit Iesus. Neq; me nostis, neq; patrẽ meũ. Si me nouis-
setis et patrẽ meũ nouissetis. Hæc verba loquutus est Iesus in gazophilatio, docens in tẽplo. Et nemo apprehẽdit eũ: q̃ nõdũ venerat hora eius.

Dixit ergo iterũ eis Iesus. Ego vado et quæretis me, et in peccato vestro moriemini: quo ego vado, vos non potestis venire. Dicebãt ergo Iudei. Nũ interficiet semetipsum, quia dicit: quo ego vado vos nõ potestis venire? Et di-
cebat eis. Vos ab inferis estis, ego de supernis sum,

downe and wrote on the grounde. And assone as they harde that, they wente out one by one, the eldest first. And Jesus was left alone, and the woman standynge in the myddes. When Deut.19. Jesus had lyfte vp hym selfe againe, and sawe no man but the woman, he sayde to her: Woman, where are those thyne accusers? Hath no man condempned the? She sayde: No man Lorde. And Jesus sayde: Neyther do I condempne the. Go, and synne no more. ✣

Then spake Jesus again vnto them, sayeng I am ꝯ lyght of the worlde. He that followeth me, shal nat walke in darkenes: but shal haue the lyghte of lyfe. The Pharyseis sayde vnto hym: thou beareſt recorde of thy selfe, thy re-
corde is nat true. Jesus answered and said vn- 1. Jo.15.
to them: thoughe I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came & whither I go. But ye cã nat tel whẽce I come and whither I go. Ye iudge after the flesshe. I iudge no mã. And if I iudge my iud-
gemẽt is true. For I am nat alone: but I and the father that sente me. It is also wrytten in your lawe, that the testymonye of two men is true. I am one that beare wytnes of my selfe, and the father that sente me, beareth wytnes of me. Then said they vnto hym: where is thy father? Jesus answered: Ye neyther knowe me, nor yet my father. If ye had knowen me, ye shulde haue knowen my father also. These woordes spake Jesus in the treasurye, as he taught in the temple, and no man laide hãdes on hym, for his tyme was nat yet come. ✣

Then sayde Jesus agayne vnto them. ✣ I go my way, and ye shall seke me, and shal dye in youre synnes. Whyther I go, thyther can ye nat come. Then sayde the Jewes: wyll he kyll him selfe, bicause he sayeth: whether I go, thyther can ye nat come? And he sayde vnto them: ye are from beneth. I am from aboue.

Ye

Ye are of this worlde, I am nat of thys worlde. I sayde therfore vnto you, that ye shall dye in your synnes. For excepte ye beleue that I am he, ye shall dye in your synnes.

Then sayde they vnto him, who art thou? And Iesus sayde vnto them: Euen the very same thynge that I saye vnto you. I haue many thynges to saye, and to iudge of you. Ye and he that sent me is true. And I spake in the worlde, those thynges whiche I haue harde of him. Howe be it they vnderstode nat that he spake of his father.

Then sayde Iesus vnto them: when ye haue lyfte vp an hye the son of man, then shal ye knowe that I am he, and that I do nothynge of my selfe, but as my father hathe taught me, euer so I speake: and he that sente me, is with me. The father hathe nat lefte me alone, for I do alwayes those thynges that please him. ✠ As he spake these thynges many beleued on him.

✠ Then sayde Iesus to those Iues whiche beleued on him. If ye contynue in my wordes: then are ye my very dyscypples, and shall knowe the truthe, and the truthe shall make you free. They aunswered him: we be Abrahams sede, and were neuer bonde to any mã: why sayest thou then: ye shalbe made free.

Iesus aunswered them: Verely, verely I saye vnto you, that whoso euer commyttethe synne is the seruaunte of synne. And the seruaunt abydeth nat in the house for euer. But the son abydeth for euer. If the son therefore shall make you free, then are ye free in dede. I knowe that ye are Abrahams sede, but ye seke meanes to kyll me, because my sayenges haue no place in you. I speake that I haue sene with my father: and ye do that whiche ye haue sene with your father.

They aunswered and sayd vnto him Abra-

Vos de mũdo hoc estis, ego nõ sum de hoc mundo. Dixi ergo vobis, q̃ moriemini in pẽcis vestris. Sed enĩ nõ credideritis q̃ ego sum, moriemini in peccatis vestris.

Dicebant ergo ei: Tu quis es? Et dixit eis Iesus: In primis q̃ et loquor vobis: multa habeo quæ de vobis loquar ac iudicem, sed qui me misit, verax est: et ego quæ audiui ab eo, hæc loquor in mundo. Non cognouerũt q̃ de patre eius loqueretur ellet.

Dixit ergo eis Iesus: Cũ exaltaueritis filium hominis tunc cognoscetis q̃ ego sum et quod ex meipso, facio nihil, sed ita vt docuit me pater, hæc loquor. Et qui me misit, mecum est. Non reliquit me solum pater. quia ego quæ placita sunt ei, facio semper. Hæc illo loquente, multi crediderunt in eum.

Dicebat ergo Iesus ad eos, qui crediderant ipsi Iudeos. Si vos manseritis in sermone meo, vere discipuli mei estis et cognoscetis veritatem, et veritas liberos reddet vos. Responderunt ei: Semen Abrahæ sumus, neq; cuiquam seruiuimus vnq̃, quomodo tu dicis, liberi reddemini?

Respondit eis Iesus: Amẽ amen dico vobis: q̃ omnis qui facit peccatum, seruus est peccati. Seruus autẽ non manet in domo in æternũ, filius manet in æternum. Si ergo vos filius liberos reddiderit, vere liberi eritis. Scio q̃ semẽ Habetis estis. Sed quæritis me interficere, quia sermo meus nõ habet locum in vobis. Ego, quod vidi apud patrem meum, loquor: et vos, quod vidistis apud patrem vestrum, facitis.

Respondernnt et dixerunt ei: Pater noster Abra-

ham est. Dicit eis Iesus: Si filii Abrahæ essetis, opera Abrahæ faceretis. Nunc autē quæritis me interficere hominem, qui veritatem vobis loquutus sum, quam audiui a deo, hoc Abraham non fecit Vos facitis opera patris vestri. Dixerūt itaq; ei: Nos ē fupro non sumus nati. Vnum patrem habemus deū. Dixit eis Iesus: Si deus pater vester esset, diligeretis vtiq; me. Ego enim ex deo processi & veni. Neq; enim a meipso veni, sed ille me misit. Quare loquelam meam non agnoscitis? quia non potestis audire sermonem meum.

Vos ex patre diabolo estis, & desideriis patris vestri vultis obsequi. Ille homicida erat ab initio, & in veritate non stetit: quia non est veritas in eo. Cum loquitur mendacium, ex propriis loquitur: quia mendax est atq; eius rei pater. Ego aūt quia veritatē dico nō creditis mihi

Quis ex vobis arguet me de peccato? Porro si veritatē dico, quare vos non creditis mihi? Qui ex deo est, verba dei audit: propterea vos nō auditis, quia ex deo non estis

Respondérunt ergo Iudei et dixerunt ei. Nōne bene dicimus nos, q̄ Samaritan⁹ es tu & demoniū habes? Respōdit Iesus: Ego demoniū nō habeo, sed honorifico patrem meū & vos ignomīs affecistis me. Ego aūt nō quæro gl'iam meā: est q̄ querat et iudicet.

Amen amen dico vobis, si quis sermonem meum seruauerit, mortem non videbit in eternum. Dixerunt ergo illi Iudei: Nunc cognouimus q̄ demoniū habes. Abraham mortuus est & Prophete & tu dicis: si quis sermonē meū seruauerit, non gustabit mortē in eternum. Nunquid tu maior es patre nostro Abraham, qui mortuus est? Et

ham is our father. Iesus sayde vnto them: if ye were Abrahams chyldren, ye wolde do the dedes of Abraham. But nowe ye go about to kyl me, a man that haue tolde you the truthe, whiche I haue harde of God, this dyd nat Abrahā, ye do the dedes of your father. Then sayde they to him: we were nat borne of fornication. We haue one father, which is God. Iesus sayde vnto them: yf God were your father, then wolde ye loue me. For I proceded forthe and came from God. Neyther came I of my self, but he sēt me. Why do ye nat know my speche? Euyn bycause ye can nat abyde the hearynge of my wordes.

Ye are of youre father the deuyll, and the lust̄ of your father ye wyll do. He was a murtherer from the begynning, and abode nat in the truthe, bycause there is no truthe in hym. When he speaketh a lye, then speaketh he of h̄s owne. For he is a lyer and the father thereof. And bycause I tell you the truth, therfore ye beleue me nat. F

✠ Which of you can rebuke me of syn? yf I say the truthe, why do nat you beleue me? He ẏ is of god heareth godd̄s wordes. ✠ Ye therfore heare thē nat, bycause ye are nat of God.

Then answered the Iues and sayde vnto him: Say we nat wel that thou art a Samaritan, and hast the deuyl? Iesus answered: I haue nat ẏ deuyl: but I honour my father, & ye haue dishonored me. I seke nat myne owne praise: but there is one ẏ seketh and iudgeth.

Verely Verely I saye vnto you, yf a man kepe my sayenges, he shall neuer se deathe. Then sayde the Iues vnto him. Nowe know we that thou hast the deuyll. Abrahā is dead and also the Prophetes, and yet thou sayest, yf a man kepe my sayeng, he shall neuer taste of deathe. Arte thou greater then oure father Abraham, which is deade: and the Prophets

are

nre deade. whom makest thou thy selfe?

G Iesus aunswered: yf I honoure my selfe, myne honoure is nothyng worth, it is my father that honoureth me, whych ye say, is your God. and ye haue nat knowen hym: But I knowe him. And if I shuld say. I knowe hym nat, I shulde be a lyer lyke vnto you. But I knowe hym, and kepe his sayenge.

Your father Abraham was glade to se my day, and he sawe it and reioyced. Then sayde the Iues vnto hym: thou arte nat yet fyftye yere olde, and hast thou sene Abraham? Iesus sayde vnto them: Verely, verely. I saye vnto you: yer Abraham was, I am. Thē toke they vp stones, to cast at hym. But Iesus hyd him selfe, and went out of the temple. ✠

The. ix. Chappter. ✠

A ANDAS Iesus passed by, he sawe a mā which was blynde from his byrth. And his dyscyples axed him sayeng: Mayster who dyd synne: this man, or his father and mother that he was borne blynde? Iesus aunswered: neyther hathe this man synned, nor yet his father and mother: but that the workes of God shulde be shewed on him: I must worke the workes of hym that sent me whyle it is daye. The night commeth when no man can worke. As longe as I am in the worlde, I am the lyght of the worlde.

As soone as he had thus spoken, he spate on the grounde, & made clay of the spittle, and rubbed the clay on the eyes of the blinde, and said vnto hym: go wesshe the in the pole of Syloe, whiche by interpretacyon, signifieth sente. He went his waye, and wessched and came agayne sayenge. The neyghbours and they that had B sene him before howe yͤ he was a begger sayd, is nat this he that satte and begged? Some sayde this is he. Other sayde: he is lyke hym. But he hym selfe sayde: I am euyn he. They

Prophetæ mortui sunt: Quē teipsum tu facis?

Respondit Iesus: Si ego glorifico meipsum, gloria mea nihil est. Est pater meus qui glorificat me, quem vos dicitis deum vestrum esse, et tamē nō cognouistis eū, ego aūt nouī eum. Et si dixero q̄ non nouerim eū, ero similis vestri, mendax. Sed nouī eum: et sermonem eius seruo.

Abraham pater vester exultauit, ut videret diē meum, et vidit, et gauisus est. Dixerunt ergo Iudæi ad eum: Quinquaginta annos nondum habes, et Abraham vidisti? Dixit eis Iesus: Amen amen dico vobis: antequam Abrahā nasceretur, ego sum. Tollebant ergo lapides, vt iacerent in eū. Iesus aūt abscondit se, et exiuit e templo.

CAPVT. IX.

ET preteriens Iesus, vidit hoēm cecū a natiuitate, et interrogauerūt eum discipuli eius, dicentes: Rabbi, quis peccauit, hic, an parentes eius, vt cecus nasceretur? Respōdit Iesus: Neq; hic peccauit, neq; parentes eius, sed vt manifestentur opa Dei in illo. Me oportet operari opera eius qui misit me, donec dies est. Venit nox quando nemo potest operari. Quamdiu fuero in mundo, lux sum mundi.

Hoc cum dixisset, exspuit in terrā: et fecit lutum ex sputo, illeuit lutum super oculos cecī, et dixit ei: Vade, laua in piscina Siloe, quod si interpretetur, sonat missus: abiit ergo et lauit, et venit videns. Itaq; vicini et qui viderant eum prius q̄ mendicus esset, dicebant: Nonne hic est qui sedebat et mendicabat? Alii dicebant, hic est: Alii autem, similis est ei.

Ille dicebat: Ego sum

Dicebant ergo ei: Quomodo
apti sunt tibi oculi? Respō
dit ille, & dixit. Ille homo
qui dicitur Iesus, lutum fecit
et unxit oculos meos, et di
xit mihi: Vade ad piscinam
Siloe, & lauā. Vt autē abii se
laui, visū recepi. Dixerūt er
go ei: Vbi ē ille? Ait, nescio.

Adducunt ad Pharisæos
eum, qui dudum cecus fue
rat. Erat autem sabbatum,
cum lutum fecerat Iesus, &
aperuit oculos eius. Iterū
ergo interrogabant eum
et pharisæi, quomodo visum
recepisset. Ille autem dixit
eis. Lutum mihi imposuit
super oculos, et laui, & vi
deo. Dicebant ergo ex pha
risæis quidam: Non est hic
homo a Deo, quia sabbatum
non obseruat. Alii autem di
cebant: Quomodo potest
homo peccator hæc signa ede
re? Et dissēsio erat inter eos
Dicunt cæco iterum: tu quid
dicis de illo, quia aperuit
tibi oculos tuos? Ille autem
dixit: Propheta est.

Non crediderunt ergo Iu
dæi de illo, q̄ cecus fuisset
et visum recepisset, donec
vocauerunt parentes eius qui
visum receperat, et interro
gauerunt eos, dicentes: Hic
est filius vester, quem vos
dicitis cecum natū esse? Quo
modo ergo nunc videt? Res
ponderunt eis parentes eius
et dixerunt. Scimus q̄ hic
est filius noster, & q̄ cecus na
tus est: quomodo autem nūc
videat, nescimus aut quis eius
aperuit oculos, nos nesci
mus. Ipse ætatem habet, ip
sum interrogate, ipse de se
loquetur. Hæc dixerunt pa
rentes eius, q̄ timerent Iude
os. Tam enim conspirauerāt
Iudæi, vt si quis eum confite
retur esse Christū ē synagoga
ejiceretur. Propterea paren
tes eius dixerunt, ætatem
habet, ipsum interrogate.

sayde vnto hym: Howe are thyne eyes opened then: He answered and sayde. The man that is called Jesus, made claye, and annoynted myne eyes, and sayde vnto me: Go to the pole Syloe and weshe. And I wente and weshed and receyued my syght. They sayd vnto hym: where is he? He sayde. I can nat tell.

Then brought they to the Phariseis, hi that a lytle before was blynde, for it was the Sabboth day when Jesus made the clay, and opened his eyes. Then againe the Phariseis also axed him howe he had receyued his syght. He sayd vnto them: He put clay vpon myne eyes, and I weshed, and do se. Then saide some of ꝑ C Phariseis: this man is nat of god, bycause he kepeth nat the Sabboth daye. Other sayde: howe can a man that is a sinner do such myracles? And there was strife among them: Then spake they vnto the blynde agayne: What sayest thou of hym, bycause he hathe opened thyne eyes? And he sayde: he is a Prophete.

But the Jewes dyd nat beleue of the felowe howe that he was blynde and receyued his sight, vntyl they had called the father and mother of hym that had receyued his syght: And they axed them sayenge: Is this youre sonne, whom ye say was borne blynde? Howe doeth he nowe se then? His father and mother answered them and said: We wote well that this is our son, and that he was borne blynde: but by what meanes he nowe seeth, that can we nat tell, or who hath opened his eyes, can we nat tell. He is olde ynoughe, axe hym, let hym answere for hym selfe. Suche wordes spake his father and mother: bicause they feared the Jewes. For the Jewes hadde conspyred al redye, that yf any man dyd confesse that he was Chryste, he shulde be excommunycate out of the synagoge, therefore sayde his father and mother: he is olde ynoughe, axe hym.

Then

D Then agayne called they the man that was
blinde & sayd vnto hym: Giue god the prayse.
We knowe yt this man is a synner. He answe-
red and sayd: whether he be a synner or no, I
can nat tel, one thig I am sure of: that I was
blinde, and nowe I se. Then sayd they to him
agayne: What dyd he to the? Howe opened he
thine eies? He answered them: I tolde you yer
whyle, and ye dyd nat here. Wherefore wolde
he heare it agayne? wyll ye also be his dyscy-
ples? Then rated they him, and said: thou arte
his dyscyple: we be Moyses dyscyples. We
are sure that God spake with Moyses, this
felowe we knowe nat from whence he is.

The man answered and said vnto them: this
is a meruellous thing that ye wote nat whēce
he is, seing he hath opened myne eyes. For we
be sure that God heareth nat synners. But if
any man be a worshypper of God and do his
wyll, hym heareth he. Sence the worlde be-
gan: was it nat harde that any man opened
the eyes of one that was borne blynde: if this
man were nat of god, he coulde haue done no-
E thynge. They answered and sayde vnto hym:
thou arte altogyther borne in sinne, and doest
thou teache vs? And they cast hym out.

Iesus harde that they had excommunicate hi,
and allone as he had founde him, he said vnto
hym: doest thou beleue on the son of God? He
answered and sayde: Who is it Lorde, that I
myght beleue on hym? And Iesus sayde vnto
him: Thou hast sene him, and he it is that tal-
keth with the. And he said: Lorde I beleue: &
worshypped hym. ✠ Iesus sayd: I am come
vnto iudgemente into this worlde: that they
whiche se nat, myght se, and they whiche se,
myght be made blynde. And some of the Pha-
rysees whiche were with him, harde these wor-
des and sayde vnto hym: are we then blynde?
Iesus sayde vnto them: yf ye were blynde, ye
shulde

Vestimentum ergo nostrum
hominem, qui fuerat cecus &
dixerunt ei: Da gloriam
deo. Nos scimus q̄ hic homo
peccator est. Respondit ergo
ille, et dixit: An peccator sit
nescio, vnum scio, q̄ cecus
cum fuerim, nunc videam.
Dixerunt ergo illi iterum.
Quid fecit tibi? Quomodo
aperuit tibi oculos? Respon
dit eis: Dixi vobis iā, nec au
distis: cur iterū vultis audire?
Num & vos vultis discipuli
eius fieri? Maledixerūt ergo
ei, et dixerunt: Tu discipul⁹
illius esto, nos autem, Mo
si discipuli sumus. Nos scim⁹
q̄ Moses loquutus est deo,
hūc autem nescimus vnde sit.

Respondit ille homo et
dixit eis. In hoc enim mira
bile quidē est, q̄ vos nescia
tis vnde sit, & tamen aperuit
meos oculos. Scimus autem
q̄ peccatores Deus non au
dit, sed si quis dei cultor est,
et voluntati ipsius obtem
perat, hunc audit. A seculo
non est auditum, q̄ quis ape
ruerit oculos cæci nati. Nisi
esset hic a deo non posset
facere quicq̄. Responderunt
& dixerunt ei: In peccatis
natus es totus, & tu doces
nos? Et eiecerunt eum foras

Audiuit Iesus, q̄ eiecissent
eum foras cumq̄ inuenisset
eum, dixit ei: Tu credis in
filium Dei? Respondit ille &
dixit: Quis est domine, vt
credam in eum? Et dixit ei
Iesus. Et vidisti eum, et qui
loquitur tecum, ipse est. At
ille ait: Credo domine, &
adorauit eum. Et dixit ei Je-
sus, In iudicium ego in hunc
mundum veni, vt qui non vi-
dent, videant: et qui vident
cæci fiant. Et audierunt qui
dam ex Phariseis hæc, qui
cum ipso erant, & dixerunt
ei: Numquid nos cæci sumus?
Dixit eis Iesus: Si cæci
essetis, non haberetis pec-

ostium: nunc vero dicitis, videmus, idcirco peccatum vestrum manet.

CAPVT. X.

AMen amē dico vobis: Qui nō intrat p ostiū in stabulum ouiū, sed ascendit aliunde, ille fur est et latro. Qui autē intrat per ostium, pastor est ouium. Huic ostiarius aperit, et oues vocem eius audiunt. Et proprias oues vocat nominatim et educit eas. Et cum proprias oues emiserit, ante eas vadit, et oues illum sequuntur, quia nouerunt vocem eius. Alienum autem non sequentur, sed effugient ab eo, quia non nouerunt vocem alienorum. Hoc prouerbiū dixit eis Iesus: Illi autem non cognouerunt, quæ essent quæ loqueretur eis.

Dixit ergo eis Iesus iterum: Amen amē, dico vobis: Ego sum ostium ouium. Omnes quotquot ante me venerunt, fures sunt et latrones: sed non audierunt eos oues. Ego sum ostium, per me, si quis introierit, seruabitur, et ingredietur, et egredietur, et pascua inueniet. Fur non venit, nisi vt furetur, et mactet, et perdat. Ego veni vt vitam habeant, et habundātius habeant.

Ego sum pastor ille bonus. Bonus pastor animā suā dat pro ouibus. Mercenarius aūt et qui nō est pastor, cuius nō sunt oues propriæ, videt lupum venientem ac deserit oues, fugitq;, et lupus rapit ac dispergit oues. Mercenarius aūt fugit, quia mercenarius est, et oues non sunt illi curæ. Ego sum pastor ille bonus, et cognosco oues meas, et cognoscor à meis. Sicut nouit me Pater, ita et ego noui patrem, et animam meam pono pro ouibus. Et alias oues habeo, quæ non

shulde haue no synne. But nowe ye saye: Wherfore your synne remayneth.

¶ The. x. Chapter. ✠

A VErely, Verely, I saye vnto you: he that entreth nat in by the doze, into the shepe folde: but clymmeth vp some other waye, the same is a theke and a robber. He that goethe in by the doze, is the shepeherde of the shepe. to him the porter openeth and the shepe hereth his voyce, and he calleth his owne shepe by name and ledeth them out. And when he hath sente forthe his owne shepe, he goeth before thē, and the shepe folowe hym, for they knowe his voyce. A straunger they wyl nat folowe, but wyll flee frome hym, for they knowe nat the voyce of straungers. This symylytude spake Jesus vnto them: But they vnderstode nat what thynges they were which he spake vnto them.

Then sayd Jesus vnto them agayne. Verely verely I saye vnto you: I am the doze of the shepe. All, euen as many as came before me, are theues and robbers: but the shepe did nat here them. I am the doze: by me if any man enter in he shalbe safe, and shal go in & out, and finde pasture. The theke commeth nat but for to stele, kyl, and destroy. I am come that they might haue lyfe, & haue it moze aboūdātly. ✠ I am the good shepeherd. The good shepeherde gyueth his lyfe for the shepe. An hyred B seruant, whiche is nat the shepeherde, neyther the shepe are his owne, seeth the wolfe cōming and leueth the shepe, and flyeth, and the wolfe catcheth them, and scattereth the shepe. The hired seruant flyeth, bicause he is an hired seruant, and careth nat for the shepe. I am that Esay.xl. Eze.xxxiiii. and.xxxvii good shepeherde, and knowe myne, and am knowen of myne. As my father knoweth me: euyn so knowe I my father. And I gyue my Eze.xxxvii lyfe for the shepe: & other shepe I haue which

are

are nat of thys folde. Them also must I bryng
that they may heare my voyce, and that there
may be one flocke, and one shepeherde.

D Therfoze doth my father loue me, bycause
I put my lyfe from me, that I myght take it
agayn. No man taketh it from me: but I put
it a waye of my selfe. I haue power to put it
from me, and haue power to take it agayne.
This cõmaundement haue I receiued of my
father. And there was a dyssencion agayne a-
mong the Iues foz these sayengs, and many
of them said: he hath the deuyll, & is madde:
why heare ye hime Other sayde: these are nat
the wozdes of him that hath the deuyl. Can
the deuyll open the eyes of the blynde?

E ✠ And it was at Ierusalem the feaste of the
.Mac. iiii. Dedycacyon, and it was wynter, and Iesus
walked in Salomons pozch. Then came the
Iues rounde about him, and sayde vnto him
Howe longe doest ỹ make vs doute? If thou
be Chryste tell vs playnly. Iesus answered
the: I tolde you and ye beleue nat. The woz-
kes that I do in my fathers name, they beare
wytnes of me. But ye beleue nat, bycause ye
are nat of my shepe. As I sayd vnto you: my
shepe heare my voyce: And I knowe the, and
they folowe me, and I giue vnto the eternall
lyfe, and they shall neuer perysshe, neither shal
any man plucke them out of my hãd. My fa-
ther which gaue them me, is a greater the al,
and no man is able to take the out of my fa-
F thers hande, and I and my father are one.

Then the Iues agayne tooke vp stones to
stone him withall. Iesus answered the: many
good wozkes haue I shewed you from my fa-
ther: foz which of them wyll ye stone me? The
Iues answered him sayenge. Foz thy good
wozkes sake we stone the nat, but foz thy blas-
phemy, and bycause that thou beynge a man,
makest thy selfe God. Iesus answered them:

it is

sunt ex hoc ouili: illas oportet me adducere, & vocem meam audient, et fiet vnum ouile, et vnus pastor.

Propterea me pater diligit quia ego pono animã meã vt iterum sumã eã. Nemo tollit eã a me, sed ego pono eã a me ipso: Potestatem habeo ponendi eam, & potestatem habeo rursus sumendi eã. hoc mandatũ accepi a patre meo. Dissentio igitur iterum facta est inter Iudeos propter sermones hos. Dicebant autem multi ex ipsis, demoniũ habet, & insanit, quid eũ auditis. Alii dicebãt. Hęc verba non sunt demoniũ habentis. Num demoniũ potest cecorum oculos aperire.

Facta sunt autem encenia Hierosolymis, et hyems erat et ambulabat Iesus in templo in porticu Salomonis. Circũdederunt ergo eum Iudei et dicebãt ei. Quousq; aĩam nostram suspendis? Si tu es Christus, dic nobis ingenue. Respõdit ei Iesꝰ: dixi vobis nec creditis. Opera quæ ego facio noĩe patris mei, hæc testimoniũ reddũt de me. Sed vos nõ creditis, quia nõ estis ex ouibus meis quẽadmodũ dicebã vobis. Oues mee vocem meã audiũt, & ego cognosco eas, et sequuntur me et ego vitam eternã do eis, nec periunt in eternum, neq; rapiet eas quisq; de manu mea. Pater meꝰ qui dedit mihi maior omnibus est, et nemo potest rapere de manu patris mei. Ego & pater vnũ sumus.

Sustulerunt ergo rursum lapides Iudei, vt lapidarent eum? Respõdit eis Iesꝰ. Multa bona opera ostendi vobis ex patre meo, propter quod eorũ operũ de lapidatis me? Respõderunt ei Iudei, dicentes: Ob bonum opus nõ lapidamus te, sed ob blasphemiam & quia tu homo cum sis, facis teipsum Deum. Respondit eis Iesus: Nonne

scriptum est in lege vestra: Ego dixi, Dii estis? Si illos dixit Deos, ad quos sermo Dei factus est: et non potest solui scriptura de eo, quem pater sanctificauit, et misit in mundum. Vos dicitis me blasphemare, quia dixerim, filius Dei sum. Si non facio opera patris mei, nolite credere mihi: si vero facio, et si mihi non creditis, operibus credite, vt cognoscatis & creditis, quod pater in me est, et ego in eo.

Querebant iterū eum apprehendere, et exiuit de manu eorum. Et iterum abiit trans Iordanē in eum locū, vbi fuerat Ioannes Baptizans primum: mansitq; illic. Et multi venerunt ad eum, ac dicebant: Ioannes quidem signum edidit nullum. Omnia autem quecunq; dixit Ioannes de hoc, vera erāt et crediderūt multi illic in eū.

CAPVT. XI.

A Egrotabat quidam nomine Lazarus Bethanien sis, a castello Mariæ et Marthe huiꝰ sororis, Maria aūt erat ea quæ vnxit Dominum vnguento, et terſit pedes capillis suis: cuius frater Lazarus egrotabat. Miserunt ergo sorores eius ad eum, dicentes: Domine, ecce, quem amas, ægrotat. Audiens aūt Iesus dixit: Infirmitas hæc non est ad mortē, sed pro gloria Dei, vt glorificetur filius Dei per eum. Diligebat autem Iesus Martham et sororem eius et Lazarum. Vt ergo audiuit quod ægrotaret, Tum quidē temporis mānsit in eodem loco duobus diebus.

Deinde post hoc dicit discipulis: Eamus in Iudeam iterum. Dicunt ei discipuli: Rabbi, modo querebāt te Iudei lapidare, et iterū vadis illuc? Respōdit Ieſus: Nonne duodecim sunt horæ diei. Si quis ambulauerit in die,

is it nat writtē in your lawe: I saye, ye are Godds? Yf he called them goddes vnto whō the worde of god was spoken (and the scripture can nat be broken) saye ye then to hym, whome the father hath santified, and sente into the worlde, thou blaspheemest, bycause I sayde, I am the son of God? yf I do nat the workes of my father, beleue me nat. But if I do: then thoughe ye beleue nat me, yet beleue the workes, that ye maye knowe and beleue that the father is in me, and I in him. Esay. xlii. Psal. lxxxii.

Agayne they went about to take hym: but he escaped out of theyr handes, and went away againe beyōde Iordan, into the place where Iohn̄ before had baptysed, and there abode. And many resorted vnto him and said: Iohn dyd no miracles, but all thynges that Iohn spake of this man, are true. And many beleued on him there. G

The. xi. Chapiter.

A Certaine man was sycke, named Lazacus of Bethanya the towne of Mary and her syster Martha. It was that Mary which anoynted Iesus with oyntment: and wyped his fete with her heere, whose brother Lazarus was sycke: and his systers sent vnto him sayeng: Lord beholde, he whome thou louest is sicke. When Iesus harde that, he sayde this infyrmyte is nat vnto deathe, but for the laude of God, that the son of God myghte be praysed by the reason of it. Iesus loued Martha & her syster & Lazarus. Then after he had harde ꝑ he was sycke, yet abode he two daies styll in the place where he was. A

Then after that, sayd he to his disciples: Let vs go into Iury agayne. His dysceyples sayde vnto him. Mayster, the Iewes lately sought meanes to stone the, & wylte ꝑ go thyther againe? Iesus answered, are there nat xii. hours in the day? yf a mā walke in the day he stom- B

he stombleth nat, because he seeth the lyght of
this worlde. But if a man walke in the nyght
he stombleth, because there is no light in him.
This sayde he, and after that, he sayde vnto
them: our freede Lazarus sleepeth, but I go
to wake hym out of slepe. Then saide his dys-
cyples: Lorde yf he slepe, he shall do well e-
noughe. Howebeit Iesus spake of his death:
but they thought that he hadde spoken of the
naturall sleape. Then saide Iesus vnto them
playnely: Lazarus is deade, and I am glade
for your sakes that I was nat there; because
ye may beleue. Neuertheless let vs go vnto
hym. Then sayde Thomas whiche is called
Didymus, vnto the dyscyples: Lette vs also
go, that we may dye with hym.

C Then wente Iesus and founde that he had
lyne in his graue foure dayes all redye. Be-
thanye was nye vnto Ierusalem aboute .xv.
furlouges of, and many of the Iewes were
come to Martha, and Mary, to comfort them
ouer their brother. Martha as soone as she
harde that Iesus was commynge, wente and
met hym: but Mary sat styll in the house.

✠ Then sayde Martha vnto Iesus: Lorde if
thou haddest bene heare, my brother had nat
bene deade: but neuertheless, I knowe that
what so euer thou axest of god, god wyl gyue
it the. Iesus sayde vnto her: thy brother shall
rise againe. Martha sayd to him: I know that
he shall ryse agayne in the resurrection at the
last day. Iesus said vnto her: I am the resur-
rection and the life. He that beleueth on me ye
thoughe he were deade, yet shall he lyue. And
whosoeuer liueth and beleueth on me, shal ne-
uer dye. Beleuest thou this? She said vnto hi
ye lorde I beleue that thou art Christ the son
of God which shulde come into the worlde. ✠

And assone as she had so sayde, she went her
way & called Mary her sister secretly sayeng.

uit effundit, quia hoc in
tus mundi est. Si quis au
eum ambulauerit de nocte,
offendit, quia lux non est in eo.
Hæc ait, et post hæc dixit
eis: Lazarus amicus noster
dormit, sed vado vt a somno
excitem eum. Dixerunt ergo
discipuli eius: Domine si
dormit, saluus erit. Dixerat
autem Iesus de morte eius:
at illi putauerunt, quod de
dormitione somni diceret.
Tunc ergo Iesus dixit eis
manifeste. Lazarus mortuus
est. & gaudeo propter vos,
vt credatis, quod non fue-
rim ibi. Sed eamus ad eum.
Dixit ergo Thomas, et qui
dicitur Didymus ad discipu-
los. Eamus et nos vt mo-
riamur cum eo.

Venit itaq; Iesus, et inue-
nit eum quatuor dies iam
in monumento habentem.
Erat autem Bethania iuxta
Hierosolymam fere stadiis
quindecim. Multiq; ex Iu-
dæis venerant ad Martham
ac Mariam, vt consolarẽtur
eas de fratre suo. Martha
ergo vt audiuit quod Iesus ve-
niret, occurrit illi. Maria
verò domi desidebat.

Dixit ergo Martha ad Ie-
sum Domine si fuisses hic, fra-
ter meus nõ fuisset mortuus.
Sed & nunc scio quod quæ-
cunq; poposceris a Deo, da-
turus tibi sit deus. Dicit illi
Iesus Resurget frater tuus.
Dicit ei Martha. Scio quod
resurget in resurrectione in
nouissimo die. Dixit ei Ie-
sus. Ego sum resurrectio &
vita, qui credit in me, etiam
si mortuus fuerit viuet? Et
omnis qui viuit, et credit in
me, non morietur in æternum.
Credis hoc? Ait illi: etiam
domine. Ego credo, quod
tu es Christus filius dei,
qui in mundũ venturus erat.
Hæc cum hæc dixisset, abiit
et vocauit Mariam sororem
suam clam dicens,

Magister adest, et vocat te. Illa vt audiuit, surgit cito et venit ad eum: Nondū aūt venerat Iesus in castellum, sed erat in eo loco, vbi occurrerat ei Martha. Iudei ergo qui erant cum ea in domo, et consolabantur eam: cum vidissent Mariam, q̄ cito surrexisset vt exisset, secuti sunt eam dicentes: Vadit ad monumentum, vt ploret ibi. Maria vero cum vidisset vbi erat Iesus, videns eum, accidet ad pedes eius, et dicit ei: Domine, si fuisses hic nō esset mortuus frater meus. Iesus ergo vt vidit eam plorantem, et Iudeos qui venerant cum ea plorantes, infremuit spiritu, & turbauit semetipsum et dixit. Vbi posuistis eum: Dicūt ei Domine, veni et vide. Lacrimatus est Iesus. Dixerunt ergo Iudei: Ecce quomodo amabat eū! Quidam aūt ex ipsis dixerunt: Non poterat hic qui apperuit oculos cęci, facere vt et hic non moreretur? Iesus ergo rursum fremens in semetipso, venit ad monumentum. Erat aūt spelunca, et lapis impositus erat ei.

Ait Iesus: Tollite lapidem. Dixit ei Martha soror eius qui mortuus fuerat: Domine, iam odet, quatridianus est enī. Dicit ei Iesus: Nōne dixi tibi q̄ si credideris videbis gloriam dei? Sustulerunt ergo lapidem a loco, vbi is qui mortuus fuerat erat positus. Iesus aūt attollens sursum oculos, dixit: Pater gratias agotibi, quoniam audisti me. Ego autem sciebam, q̄ semper me audis, sed propter turbam quę circumstat, dixit, vt credant, q̄ tu me miseris.

Hęc cum dixisset, voce magna clamauit: Lazare, veni foras. Et prodiit qui fuerat mortuus, manus et

The wayster is come and called for the. And D
she assone as she harde that, arose quickly and came vnto him. Jesus was not yet come into the towne: but was in ỹ place where Martha mette hym. The Jewes the whyche were with her in the house and comforted her, when they sawe Mary, that she rose vppe hastely, and wente oute, folowed her, sayeng: She goeth vnto the graue, to wepe there.

Then when Mary was come where Jesus was, and sawe him, she fell downe at his feet, sayeng vnto hym: Lorde if thou haddest ben here, my brother had nat bene dead. Whē Jesus sawe her wepe, and the Jewes also wepte which came with her, he groned in the spirite, and was troubled in him self, and said: where haue ye layde him? They said vnto hym: Lorde come and se. And Jesus wepte: Then said the Jues: Beholde howe he loued him. And some of them saide coulde nat he which opened the eyes of the blynde, haue made also, that this man shulde nat haue dyed? Jesus againe groned in him selfe, and came to the graue: it was a caue and a stone layde on it.

And Jesus sayde: take ye awaye the stone. E
Martha the syster of him that was dead, said vnto him: Lorde by this tyme he stynketh: for he hath bene dead foure dayes. Jesus sayde vnto her: Sayde I nat vnto the, that yf thou dyddest beleue thou shuldest see the glorye of God. Then they toke away the stone from the place where the deade was layde. And Jesus lyfte vp his eyes and sayde: Father I thanke the because that thou haste harde me. I wote that thou hearest me alwayes: but bycause of the people that stande by, I sayde it that they may beleue, that thou hast sent me.

And when he thus hadde spoken, he cryed F
with a loude voice. Lazarus come forth. And he that was deade came forth, bounde hande

and

and fote with grane bõdes, and his face was
bounde with a napkyn. Iesꝰ sayde vnto them
loose him, and let hym go. Then many of the
Iues whiche came to Mary, and had seue the
thyngꝭ whyche Iesꝰ dyd, beleued on him. But
some of them went theyr wayes to the Phary-
seys, and tolde them what Iesus had done.

Then gathered the hye Preestes and the
Pharyseis a counsell and sayde: what do we
This man doth many miracles: if we let him
scape thus, all mẽ wyl beleue on him, and the
Romaynes shall come and take awaye ours
countre and the people. and one of them na-
med Caiphas which was the hye Preest that
same yeare, sayde vnto them: ye perceyue no-
thinge at all, nor yet consyder that it is expe-
dient for vs, that one man dye for the people
and nat that al ꝑ people perysshe. Thꝭ spake
he nat of him self, but beynge hye Preest that
same yeare, he prophesyed that Iesus shulde
dye for the people, & nat for the people onely,
but that he shoulde gather togyther in one the
chyldren of God which were scattered abrode
From that day forth they helde a counsell to
gyther, for to put him to deathe.

Iesus therfore walked no more openly a-
monge the Iues: but went hꝭ way thẽce vnto
a countre nye to a wyldernes, into a cytie cal-
led Ephraim, and there haunted with his dis-
cyples. And the Iues Easter was nye at hãd
and many wente out of the countre vp to Ie-
rusalem before the Easter, to purysye thẽ sel-
ues. Then sought they for Iesus, and spake
betwene thẽselues as they stode in the tẽple:
What thynke ye, seyng he commeth nat to the
feast? The hye Preestes and Pharyseys had
geuen a commaundemente, that yf any man
knew where he were, he should shewe it, that
they myght take hym.

The. xii. Chapter.

Then

gatis thebeum quidnã ioc fa-
cit multa signa? Si dimittimus eum sic omnes
credent in eum, & venient Romani & tollent
nostrum locum & gentem. Vnus autem ex ipsis
Caiphas nomine cum esset pontifex anni illius
dixit eis, Vos nescitis quicquam, nec cogitatis
quia expedit nobis, ut vnus homo moriatur pro
populo, & non tota gens pereat. Hoc autem a
semetipso non dixit, sed cum esset pontifex anni illius,
prophetauit quod Iesus moriturus esset pro gente,
& non tantum pro gente sed vt filios dei qui erant dispersi
congregaret in vnum. Ab illo
ergo die cogitauerunt vt interficerent eum.

Iesus ergo iam non palam
ambulabat inter Iudeos, sed abiit in regionem iuxta
desertum, in ciuitatem quae
dicitur Ephraim, & ibi morabatur cum discipulis suis.
Erat autem pascha Iudeo-
rum, & ascenderunt multi
Hierosolymam de regione
ante pascha, vt purificarent
se. Quaerebant ergo Iesum, et
colloquebantur inter se, in
templo stantes. Quid vide-
tis, quia non venit ad diem
festum? Dederant autem
pontifices & pharisei pre-
ceptum, vt si quis cognouisset
vbi esset, indicaret, vt com-
prehenderent eum.

CAPVT. XII.

IEsus ergo ante sex dies paschæ, venit Bethaniã, vbi Lazarus fuerat mortuus quem suscitauit a mortuis. Fecerunt aũt ei cenam ibi, & Martha ministrabat. Lazarus vero vnus erat de numero discumbentium cum eo. Maria ergo accepit libram vnguenti Nardi pistici pretiosæ, et vnxit pedes Iesu, et extersit pedes eius capillis suis: domus aũt impleta est ex odore vnguenti. Dicit ergo vnus ex discipulis eius Iudas, Simonis Iscariotes, q̃ erat eum proditurus: Quare hoc vnguentũ non venit trecentis denariis, et datum est egenis? Dixit aũt hoc, non quod pauperes ille cure essent, sed quia fur erat, ac marsupium habebat, ea q̃ mittebantur, portabat. Dixit ergo Iesus: Sine illã in diem sepulture mee seruauit istud. Pauperes enim semper habetis vobiscum, me vero nõ semper habetis.

Cognouit ergo turba multa ex Iudea, quod illic esset, et venerunt non propter Iesum tantum, sed vt Lazarũ quoq; viderent, quẽ suscitauerat a mortuis. Consultabant aũt Principes Sacerdotum, vt et Lazarum interficerent, quia multi propter illum abibant ex Iudeis, et credebant in Iesum.

Postero die turba multa quæ venerat ad diem festum cum audissent q̃ veniret Iesus Hierosolymam, acceperunt Ramos Palmarum, et processerunt obuiam ei, et clamabant: Hosanna, benedictus qui venit in nomine domini rex Israel. Nactus aũt Iesus asellum, sedit super eum, sicut scriptum est: Noli timere filia Syon, ecce Rex tuus venit sedẽs super pullum Asinæ. Hec autem non cognouerant discipuli eius primũ, sed quãdo glorificatus

THENIESVS syxe dayes before Easter, came to Bethanye where Lazarus was, whiche was deade, and whome Jesus rayſed from death. There they made hym a ſupper, and Martha ſerued: but Lazar? was one of them that ſatte at the table with hym. Then toke Mary a pounde of oyntment called Nardus, perfecte and pretyous, and annoynted Jesus fete, and wypte his fete with her heere, and the houſe was fylled of the sauer of the oyntment. Then ſayd one of hȳ diſciples named Judas Iſcariotb Symõs ſon whiche afterwarde betrayed hi: why was nat this oyntment ſolde for thre hundrethe pence, and gyuen to the poore? This ſayde he, nat that he careth for the poze: but bicauſe he was a theke, and kepte the bagge, and bare that which was gyuen. Then ſayd Jeſus Let her alone, againſt the day of my buryeng ſhe kept it. The poze alwayes ſhall ye haue with you but me ſhal ye nat alwayes haue. A

Muche people of the Jeues had knowe- B
ledge that he was there. And they came, nat for Jeſus ſake onely, but that they myght ſe Lazarus alſo whome he rayſed from deathe The hye preeſt? therfore helde a counſell that they myght put Lazarus to deathe alſo, bycauſe that for hys ſake manye of the Jeues went awaye, and beleued on Jeſus.

On the morowe, muche people that were come to the feaſt when they harde that Jeſus ſhulde come to Jeruſalem, toke braunches of palme trees and went and met hym, and cryed Hoſanna, bleſſed is he that in the name of the Lorde commeth kyng of Iſraell. And Jeſus C
got a ponge aſſe and ſat theron, accordyng to that whiche was wrytten: feare nat doughter of Syon, behold thy kyng cõmeth ſytteynge on and aſſe colte: Theſe thyng? vnderſtode nat his diſcyples at the fyrſt: but when Jeſ? was

glorifyed

glorysyed, then remembred they that suche thynges were wrytten of hym, and that suche thynges they had done vnto him.

The people that was with hym, when he called Lazarus out of his graue, and rayſed him from deathe bare recorde. Therfore met hi the people, bycause they harde that he had done ſuche a myracle. The Pharyſeys therfore ſayde amonge them ſelues perceyue ye howe we preuayle nothynge? Beholde the worlde goeth awaye after him.

There were certaine Grekes amonge them, that came to pray at ỹ feaſt: the ſame came to Philip whiche was of Bethſayda a citie i Galyle, and deſyred him ſayeng: Syr we wolde fayne ſe Ieſu. Philip came & tolde Andrewe. And againe Andrewe and Philyp tolde Ieſu And Ieſus aunſwered them ſaieng: the hour is come that the ſon of man muſt be glorysyed

D ✠ Verely Verely I ſay vnto you, except the wheate corne fall into the grounde and die, it bydeth alone. Yf it die, it bryngeth forth much fruit. He that loueth his lyfe ſhal deſtroy it: & he ỹ hateth his lyfe in this worlde, ſhal kepe it vnto lyfe eternal. Yf any man miniſtre vnto me let him folowe me, and where I am, there ſhal alſo my miniſtre be. And if any man miniſtre vnto me, him wyl my father honour. ✠

Nowe is my ſoule troubled, and what ſhal I ſay: father delyuer me from this hour: but therfore came I vnto thys hour. Father glorysye thy name. Thē came there a voyce frō heuen: I haue glorysyed it, & wyll glorifie it againe. Thē ſaid the people ỹ ſtode by & harde it thundreth. Other ſaid an aungell ſpake to him. Ieſus aunſwered and ſayde: this voyce came nat bycauſe of me, but for youre ſakes.

F ✠ Nowe is the iudgemente of this worlde: now ſhal the prince of this worlde be caſt out. And I, yf I were lyft vp frō the earthe, wyll

eſt Ieſus, haec recordati ſunt quod haec eſſent ſcripta de eo, et quod haec feciſſent ei.

Teſtificabatur igitur turba quae erat cū eo, quando Lazarum vocauit de monumento, et ſuſcitauit eum a mortuis. Propterea et obuiam venit ei turba, quod audierant eum edidiſſe hoc ſignū. Phariſaei ergo dixerunt inter ſe: Videtis quod nihil proficitis? Ecce mundus poſt eum abiit.

Erāt aūt q̄dā Graeci ex his qui aſcenderāt vt adorarent in feſto. Hi ergo acceſſerunt ad Philippū, qui erat a Bethſaida Galilaeae, et rogabant eum dicentes: Domine volumus Ieſum videre. Venit Philippum et dixit Andreae: Andreas rurſū et Philippus dicūt Ieſu. Ieſus aūt rndit eis, dicens: Venit hora vt glorificetur filius hominis. Amen amen dico vobis, niſi granum frumenti delectum in terram mortuū fuerit, ipſum ſolum manet: ſi vero mortuū fuerit, multum fructū affert. Qui amat animā ſuā, perdit eam. Et qui odit animā ſuam in hoc mundo, in vitam eternam cuſtodiet eā. Si q̄s mihi miniſtrat me ſequat. Et vbi ſum ego, illic et miniſter meus erit. Si quis mihi miniſtrauerit honeſtabit eum pater.

Nunc aīa mea turbata eſt. Et quid dicā? Pater ſeruato me ex hora hac: Sed propterea veni in horam hanc. Pater illuſtra nomen tuū. Venit ergo vox de celo dicēs: Et illuſtraui, et rurſus illuſtrabo. Turba ergo quae ſtabat erant dierat, dicebat tonitruū eſſe factū: Alii dicebāt: Angelus ei loquut? eſt. Reſpōdit Ieſus et dixit: Nō propter me haec vox venit, ſed propter vos.

Nūc iudiciū eſt mundi huius: Nūc princeps mūdi huius eiicietur foras. Et ego ſi exaltatus fuero a terra, oēs

traham ad me ipsum. Hoc aũt dicebat, significans qua morte esset moriturus. Rñdit ei turba: nos audiuimus ex lege, quod Christus manet in æternum, et quomodo tu dicis, oportet exaltari filiũ hominis? Quis est iste filius hominis? Dicit ergo eis Iesus: Adhuc ad breue tempus lumen vobiscum est. Ambulate dum lucem habetis, ne vos tenebre occupent. Et qui ambulabat in tenebris, nescit quo vadit. Dum lucem habetis, credite in lucẽ. vt filii lucis sitis.

Hæc loquutus est Iesus, ac digressus abscõdit se ab eis. Cum autem tam multa signa fecisset coram eis, non credebant in eum, vt sermo Esaye Prophetæ impleretur, quem dixit: Dñe quis credidit sermoni nostro, et brachiũ dñi cui reuelatum est? Propterea non poterant credere, quia iterum dixit Esaias: Excecauit oculos eorum, et indurauit cor eorum, ne videant oculum, et ne intelligant corde, et cõuertãtur, et sanem eos. Hæc dixit Esaias quando vidit gloriam eius, et loquutus est de eo. Verũtamen etiam ex principibus multi crediderunt in eum, sed propter Pharisæos non confitebantur, ne e synagoga eicerentur. Dilexerunt gloriam hominum magis quam gloriam Dei. Iesus autem clamauit, et dixit: Qui credit in me, non credit in me, sed in eum qui misit me. Et qui vidit me, videt eum qui misit me.

Ego lux in mundum veni, vt omnis qui credit in me, in tenebris non maneat. Et si quis audierit verba mea, et non crediderit, ego non iudico eum. Non enim veni vt iudicem mundum, sed vt seruem mundum. Qui reiicit me, nec accipit verba mea,

drawe all men vnto me. Thys sayde Jesus, Esay.xl. Eze.xxxvii. sygnyfyenge what death he shulde dye. The people aunswered hym: We haue harde out of the lawe that Chryst bydeth euer: and how sayest thou then that the son of man muste be lyfte vpe who is that son of man? Then Jesv saide vnto them: yet a lytle whyle is the light with you. Walke whyle ye haue lyght, leste the darknes come on you. He that walked in the darke, wotteth nat whyther he goethe. Whyle ye haue light beleue in the lyght, that ye maye be the chyldren of lyght. ✠

These thynges spake Jesus and departed, E and hyd him selfe from them. And thoughe he had done so many miracles before the, yet beleued nat they on hym, ỹ the sayeng of Esayas the Prophete myght be fulfylled, That he spake. Lord who shal beleue our saieng? And to whome is the arme of the Lorde opened? Therfore could they nat beleue, bicause that Esayas sayeth agayne: he hath blinded theyr eyes & hardened theyr hart, that they shulde nat se with theyr eyes, and vnderstande with their hert, and shuld be conuerted, & I shuld heale them. Such thinges sayd Esayas whe he saw his glory, and spake of him. Neuerthe G les among the chyfe rulers many beleued on hym. But bicause of ỹ Pharyseys they wolde nat be a knowẽ of it, lest they shulde be excõmunicate. For they loued the prayse ỹ is giue of men more then the praise that commeth of God. And Jesv cryed and sayde: he that beleueth on me, beleueth nat me, but on hym that sent me. And he ỹ seth me, seeth hi that sẽt me. Esay.liii. Rom.x.b. Esay.vi.c Mat.xiii. Mar.iiii. Luc. viii.b Act.xxviii. Rom.xi.b.

✠ I am come a lyght into the worlde, that whosoeuer beleueth on me, shuld nat byde in darkenes. And yf any man heare my wordes and beleue nat, I iudge him nat. For I came nat to iudge the worlde: but to saue the worlde. He that refuseth me & receyueth nat my wor-

des

des, hath one that iudgeth hym. The wordes that I haue spokē, they shal iudge him in the last daye. For I haue nat spoken of my selfe: but the father which sent me, he gaue me a cō maūdemēt what I shuld say, & what I shuld speke. And I know ỹ this commaundemēt is lyfe euerlastynge. Whatsoeuer I speake therfore, euen as the father bad me, so I speke. I.

The.xiii. Chappter

A BEFORE the feast of Easter when Iesus knewe that his houre was come, that he shoulde departe oute of this worlde vnto the Father. When he loued his, whiche were in the worlde, vnto the ende he loued them. And when supper was ended, after that the deuyll had put in the herte of Judas Iscaryoth Symons son, to betray hym: Jesus knowynge that the father had gyuen all thynges into his handes, and that he was come from God, and wente to God: he rose from supper, and layde a syde his vpper garmentes, and toke a towell and gyrde hym selfe. After that, he powred water into a basin, and beganne to wesshe his disciples fete, and to wype them with the towell wherwith he was gyrde.

B Then came he to Symon Peter. And Peter sayd to hym: Lorde shalt thou wesshe my fete? Jesus answered and sayde vnto hym: what I do, thou wotest nat now but thou shalt know here after. Peter said vnto him: thou shalt nat wesshe my fete whyle the worlde standeth. Jesus aunswered hym: yf I wesshe the nat, thou shalt haue no parte w̄ me. Simon Peter said vnto hym: Lorde, nat my fete onely: but also my handes and my heade. Jesus said to hym: he that is washed, needeth nat saue to wesshe his fete, and is clene euery whyte. And ye are clene: but nat all: For he knewe his betrayer. Therfore sayde he: ye are nat all cleane.

After he had washed their fete, and receyued

habet qui iudicet ipsum. Sermo quem loquutus sum ille iudicabit eum in nouissimo die, quia ego ex meipso non sum loquutus, sed qui misit me Pater, ipse mihi mādatum dedit, quid dicam et quid loquar. Et scio quod mandatū eius vita eterna est. Quæ ergo ego loquor, sicut dixit mihi pater, sic loquor.

CAPVT. XIII.

ANte festū autē paschæ sciens Iesus quod venisset hora ipsius vt transiret ex hoc mundo ad patrem cum dilexisset suos qui erant in mundo, vsq; ad finem dilexit eos. Et cena facta: cum diabolus iam iniecisset in cor Iudæ Simonis, Iscariote vt proderet eum. Sciens Iesus q̄ omnia dedisset sibi pater in manus, & quod a deo exisset & ad deum iret, surgit a cena et ponit vestimenta: & cum accepisset linteum, precinxit se. Deinde misit aquam in Peluim, & cœpit lauare pedes discipulorum et extergere linteo, quo erat præcinctus.

Venit ergo ad Simonem Petrum. Et dicit ei Petrus. Domine tu mihi lauas pedes? Respondit Iesus et dixit ei: Quod ego facio, tu nescis modo: scies autē postea. Dicit ei Petrus. Non lauabis meos pedes in etternum. Respondit ei Iesus: Si non lauero te, non habes partem mecum. Dicit ei Simon Petrus: Domine non tantum pedes meos, sed & manus & caput. Dicit ei Iesus. Qui lotus est, non opus habet nisi vt pedes lauet, sed est mundus totus: Et vos mundi estis, sed non omnes. Sciebat enim quis esset, qui prodoret ipsum. Propterea dixit, non estis mundi omnes.

Postea ergo lauisset pedes eorum & accepisset vestes

bus suis accubuisset, iterum dixit eis. Scitis quid fecerim vobis? Vos vocatis me magistrum ac dominū et benedicitis: sū etenim. Si ergo ego laui pedes vestros dominꝰ et magister vos quoq; debetis inuicem alii aliorū lauare pedes. Exēplū enī ꝑbui vobis, vt quēadmodū ego feci vobis, ita et vos faciatis. Amē amē dico vobis, nō ē seruꝰ maior dño suo, neq; legatꝰ maior est eo qui legauit ipsum. Si hæc nouistis, beati eritis si feceritis ea. Non de omnibus vobis loquor. Ego scio quos elegerim. Sed vt adimpleatur scriptura: Qui edit mecū panē, iustulit aduersum me calcaneū suum. Nūc dico vobis priusq; fiat, vt cū factū fuerit credatis quod ego sim. Amē amē dico vobis, qui recipit quēcūq; misero, me recipit. Qui autē me recipit, recipit eum qui me misit.

Cum hæc dixisset Iesus turbatus est spiritu, & testificatus est, dixitq;: Amē amē dico vobis, q vnus ex vobis proditurꝰ est me. Aspiciebāt ergo se inuicē discipuli hesitantes de quo diceret. Erat autē vnus ex discipulis Iesu recumbēs in sinu ipsius, nimirum is quem diligebat Iesus. Innuit ergo huic Simon Petrus: vt sciscitaretur quis esset de quo loqueretur. Itaq; cum recubuisset ille super pectus Iesu, dicit ei: Domine quis ē cui ego intinctum panē porrexero. Et cum intinxisset panem, dedit Iude Simonis Iscariote. Et post offulam ingressus est in eum Satanas.

Dicit igitur ei Iesus: Quod facis fac citiꝰ: Hoc aūt nemo intelligebat discumbentium ad quid dixisset ei: Quidam enim putabant quia loculos habebat Iudas: quod dixisset ei Iesus, eme ea quę opꝰ sunt nobis ad diem festum.

his clothes, & was set downe againe, he sayde vnto them: wote ye what I haue done to you? Ye cal me mayster and Lorde, and ye say wel, for so am I: if I the your Lorde, and mayster haue washed youre fete, ye also oughte to washe one an others fete. For I haue gyuen you an ensāple, that you shuld do as I haue done to you. Verely, verely, I say vnto you, the seruant is nat greater then his mayster, neyther the messenger greater then he that sente hym. Mat. 10. Luk. 6.

If ye vnderstande these thynges, happy are ye if ye do the. I spake nat of you al, I know who I haue chosen. But that the scryptures be fulfylled: he that eateth bred with me, hath lyfte vp his hele agaynst me. Now tel I you before it come: that whē it is come to passe ye myghte beleue that I am he. Verely, verely, I saye vnto you: He that receyueth whom soeuer I sende, receyueth me. And he that receyueth me, receyueth hym that sente me. C Psal. 41.

Whē Iesus had thus saide, he was troubled in the spirite, & testified sayeng. Verely verely I say vnto you, that one of you shall betraye me. And then the dyscyples loked one on an other doutyng of whom he spake. There was one of his disciples which lened on Iesus bosome, whom Iesus loued. To him beckened Symon Peter that he shulde axe who it was of whō he spake. He thē as he lened on Iesus breest sayde vnto hym: Lorde who is it? Iesus aunswered, he it is to whom I gyue a soppe when I haue dept it. And he wet a soppe, and gaue it to Iudas Iscaryothe Symons son. And after the supper Sathan entred into hi. Mat. 26. Mar. 14. Luk. 22.

Then sayd Iesus vnto hym: that thou dost do quickly. That wyst no mā at the table, for what intent he spake vnto hym. Some of thē thought, bycause Iudas had the bagge, that Iesus had sayde vnto hym, by those thynges that we haue nede of against the feast: or that D

he

he shuld gyue some thyng to the poyr. Assone then as he had receyued the soppe, he wẽt immediatly out. And it was night. Whẽ he was gone out, Jesꝰ sayd: nowe is the son of man glorified. And god is glorified by hi. If god be glorified by hi, god shall also glorifie him in him selfe: & shal streyght way glorifie him.

✠ Deare chyldren, yet a lytle whyle am I with you, ye shall seke me, And as I sayde vnto the Jues, whither I go thyther can ye nat come. Also to you saye I nowe: A newe commaundement gyue I vnto you, that ye loue to gyther. as I haue loued you, that euẽ so ye loue one an other. By this shall all men know that ye are my disciples if ye shal haue loue one to another. Simon Peter sayd vnto hym: Lorde whyther goest thou? Jesus aunswered hym: Whither I go thou canste nat folowe me nowe, but thou shalt folowe me afterwardes. Peter sayd vnto him: Lorde, why can nat I folowe the nowe? I wyll gyue my lyfe for thy sake. Jesus aunswered him: wilt thou gyue thy lyfe for my sake? Verely, Verely I say vnto the, the Cocke shal nat crowe tyll thou haue denyed me thryse.

Joh. ii. b.

The. xiiii. Chapiter.

A AND HE sayde vnto his disciples: lette nat your hartes be troubled. Beleue in God, and beleue in me. In my fathers house are many mansyons. If it were nat so. I wolde haue tolde you. I go to prepayre a place for you. And yf I goo to prepayre a place for you. I wyll come agayne, and receyue you euen vnto my selfe, that where I am there maye ye be also. And whyther I go ye knowe, and the waye ye knowe.

Thomas sayd vnto him: Lorde we knowe nat whyther ꝯ goest: also howe is it possyble for vs to knowe the waye? Jesus sayde to him I am the way, the truth & the lyfe. And no mã

aut egenus vt aliquid det. Cum ergo accepisset ille offulam, exiuit continuo. Erat autẽ nox. Cum ergo exisset, dicit Iesus: Nunc glorificatus est filius hominis. Et deus glorificatus est per eũ. Si deus glorificatus est p eũ, & deꝰ glorificabit eũ per se & continuo glorificabit eũ.

Filioli, adhuc paulisper vobiscum sum. Quæretis me, et sicut dixi Iudæis: quo ego vado, vos non potestis venire: ita et vobis dico nunc: Præceptum nouum do vobis. vt diligatis vos mutuo, sicut dilexi vos, vt et vos diligatis vos mutuo: In hoc cognoscent omnes, q discipuli mei estis, si caritatem habueritis inter vos mutuam. Dicit ei Simon Petrus: Domine, quo vadis? Respondit ei Iesus: Quo ego vado, non potes me nunc sequi, sequeris autem postea, Dicit ei Petrus: Domine, quare non possum te sequi nunc? Animam meam pro te dabo. Respondit ei Iesus: Animam tuam pro me pones? Amen amen dico tibi: non cantabit gallus, donec ter me negabis.

CAPVT. XIIII.

ET ait discipulis suis: Non turbetur cor vestrũ. Creditis in Deum, et in me credite. In domo patris mei mansiones multæ sunt. Quod si non esset, dixissem vobis, vado parare vobis locum. Et si abiero ad parandum vobis locum, iterum veniam, et assumam vos ad meipsum, vt vbi sum ego, et vos sitis: et quo ego vado, scitis, et viam scitis.

Dicit ei Thomas: Domine nescimus quo vadis, et quomodo possumus viam scire? Dicit ei Iesus: Ego sum via, et veritas et vita. Nemo

venit ad patrem nisi per me. Si cognouissetis me, et patrē meum vtiq; cognouissetis. Et amodo cognouistis eum, & vidistis eum.

Dixit ei Philippus: Dñe ostende nobis patrem, et sufficit nobis. Dicit ei Iesus: Tanto tempore vobiscū sū, et nō cognouistis me Philippe qui vidit me, vidit patrē. Et quomodo tu dicis, ostende nobis patrem? Nō credis q ego in patre sum, & pater in me est? Verba q̄ ego loquor vobis, a meipso non loquor. Pater autem in me manens, ipse facit opera. Credite mihi, quod ego in patre sum, & pater in me alioquin propter ipsa facta credite mihi.

Amen amē dico vobis, qui credit in me, opera quæ ego facio, et ipse faciet, et maiora his faciet, quia ego ad patrem vado, Et quicquid petieritis nomine meo, hoc faciam, vt glorificetur pater per filium. Si quid petieritis per nomen meū ego faciam.

Si diligitis me, præcepta mea seruate. Et ego rogabo patrem, et alium consolatorem dabit vobis, vt maneat vobiscum in æternum, spiritum veritatis, quem mundus non potest accipere, quia nō videt eum, nec nouit eum. Vos autem cognoscitis eum, quia apud vos manet, & in vobis erit. Non relinquam vos orphanos, veniam ad vos.

Adhuc pusillum, et mundus me iam non videt, vos autem videtis me. Quia ego viuo et vos viuetis. In illo die vos cognoscetis, quod ego sum in patre meo, et vos in me, et ego in vobis. Qui habet p̄cepta mea, et seruat ea, ille est qui diligit me. Qui autem diligit me, diligetur a patre meo, et ego diligā eū, et ap̄parebo ei meipsum. Dicit ei Iudas, nō ille Iscariotes

cōmeth vnto the father, but by me. If ye had knowen me, ye had knowen my father also. And nowe ye knowe hym, and haue sene hym. Philyp sayd vnto hym: Lorde shew vs the father, & it suffyseth vs. Iesus sayd vnto hym. Haue I ben so longe tyme with you, and yet hast ꝧ nat knowen me? Philyp, he that hathe sene me, hath sene the father. And howe sayest thou then: shew vs the father? Beleuest thou nat that I am in the father, and the father in me? The wordes ꝧ I speake to you, I speake nat of my self: but the father that dwelleth in me, is he that doth the workes. Beleue me that I am in the father, & the father in me. At the leest beleue me for the very workes sake. B

Verely, verely, I say vnto you, he that beleueth on me, the work ꝧ I do, the same shal he do, & greater workes then these shall he do bycause I go to my father. And what soeuer ye axe in my name, ꝧ wil I do, that the father myght be glorifyed by the son, yf ye shal axe any thynge in my name, I wyll do it. ✠ Ioh. xvi. a Mat. vii. a Mar. xi. c.

✠ If ye loue me kepe my commaūdements, and I wyll praye the father, and he shal giue you an other comforter, that he maye byde with you euer whiche is the spirite of truth, whome the worlde can nat receyue, bycause the worlde seeth him nat, neyther knowethe hym. But ye knowe hym. For he dwelleth wt you, and shalbe in you. I wyll nat leaue you comfortlesse: but wyll come vnto you.

Yet a lytell whyle and the worlde seythe me no more: but ye shall se me. For I lyue and ye shal lyue. That day shal ye know that I am in my father, and you in me, and I in you. He that hath my cōmaundements & kepeth them, the same is he that loueth me. And he that loueth me shalbe loued of my father: and I wyl loue hi, and wyl shewe mine owne self to him. Iudas sayde vnto hi (nat Iudas C

Iscariot

Iscarioth) Lorde what is the cause that thou wilt shewe thy selfe vnto vs, and nat vnto the worlde? Iesus answered and sayd vnto hym, yf a man loue me and wyll kepe my sayenges, my Father also wyll loue hym, and we wyll come vnto hym, and wyll dwell with hym. He that loueth me nat, kepeth nat my sayenges. And the wordes whiche ye here, are nat myne,
D but the fathers whiche sente me.

This haue I spoken vnto you beynge yet present with you. But that comforter whiche is the holy ghost, whom my father wyll sende in my name) he shall teache you all thynges, and bryng al thynges to your remembrance, what so euer I haue tolde you.

Peace I leaue with you, my peace I gyue vnto you, nat as the worlde gyueth, gyue I vnto you. Let nat your hertes be greued, neither feare ye. Ye haue harde howe I sayd vnto you: I go and come agayne vnto you. Yf ye loued me, ye wolde verely reioyce, bycause I sayde: I go vnto the father. For the father is greater then I. And nowe haue I shewed you before it come, that when it is come to passe ye myght beleue.

Hereafter wyll I nat talke many woordes vnto you. For the ruler of this worlde commeth and hath nought in me. But that the worlde may know that I loue the father: therfore as the father gaue me cõmaundemente euyn so do I. ✠ Ryse let vs go thence.

A

❧ The. xv. Chapter.

I AM THE true vyne, and my father is an husbande man. Euery braunche that beareth nat frute in me, he wyll take awaye. And euery braunche that beareth frute, wyll he pourge, that it maye bryng more frute. Nowe are ye clene thorowe the wordes which I haue spoken vnto you. Byde in me, and let me bide in you. As the braunche can nat bere

tes? Dicitne quid factum est quod manifestaturus es nobis teipsum, et non mundo? Respondit Iesus, et dixit ei. Si quis diligit me, sermonem meum seruabit et pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus. Qui nõ diligit me sermones meos non seruat. Et sermo quem audistis, nõ est meus, sed eius qui misit me patris.

Hæc locutus sum vobis apud vos manens. Paracletus autem ille, qui est spiritus sanctus, quem spiritum mittet pater nomine meo ille vos docebit omnia, et suggeret vobis omnia quecunq; dixi vobis.

Pacem relinquo vobis, pacem meam do vobis, non quomodo mundus dat, ego do vobis. Ne turbetur cor vestrum neq; formidet. Audistis quod ego dixi vobis: vado et venio ad vos. Si diligeretis me, gauderetis vtiq;. quod dixerim, vado ad patrem, quia pater maior me est. Et nunc dixi vobis, priusq; fiat, vt cum factum fuerit, credatis.

Post hæc non multa loquar vobiscum. Venit enim princeps mundi huius, & in me nõ habet quicquam. Sed vt cognoscat mundus q; diligo patrem. Et sicut mandatum dedit mihi pater, sic facio. Surgite eamus hinc.

❧ CAPVT. XV.

EGo sum vitis vera, et pater meus agricola est. Omnem palmitem in me non ferentem fructum tollet: et omnem qui fert fructũ purgat, & fructũ copiosiorẽ afferat, iam vos mundi estis propter sermonem, quem locutus sum vobis. Manete in me, & ego in vobis. Sicut palmes non potest fer-

tructū a semetipso, nisi mānserit in vite, sic nec ipse in me manseritis.

Ego sum vitis, vos palmites. Qui manet in me et ego in eo, hic fert fructum multum. Quia sine me nihil potestis facere. Si quis in me non manserit, ejectus est foras sicut palmes, & exaruit, et colligunt eos, et in ignem conijciunt, et ardent. Si manseritis in me, & verba mea in vobis manserint. quicquid voluerit is petetis, et fiat vobis.

In hoc glificat⁹ est pat⁹ me⁹ vt fructū copiosum afferatis, & efficiamini mei discipuli.

Sicut dilexit me pater, ita et ego dilexi vos. Manete in dilectione mea. Si precepta mea seruaueritis, manebitis in dilectiõe mea, sicut et ego patris mei precepta seruaui, et maneo ī ei⁹ dilectiõe. Hec locutus sū vobis vt gaudium meum in vobis maneat & gaudium vestrum impleatur.

Hoc est præceptum meum, vt diligatis vos inuicem, sicut dilexi vos. Maiorem hac dilectionem nemo habet vt quis animam suam ponat pro amicis suis. Vos amici mei estis, si feceritis quecunq; ego præcipio vobis. Non posi hac vos dico seruos, quia seruus nescit quid faciat dominus eius. Vos autem dixi amicos, quia omnia quę audiui a patre meo: nota feci vobis.

Non vos me elegistis, sed ego elegi vos & cõstitui vos vt eatis et fructum afferatis, et fructus vester maneat vt quicquid petieritis patrem nomine meo, det vobis.

Hæc præcipio vobis, vt diligatis vos mutuo. Si mundus vos odit, scitis quod me priusquā vos odio habuerit Si de mundo fuissetis, mūd⁹ quod suū est diligeret. Quia vero de mūdo nō estis sz ego

frupte of it selfe, excepte it byde in the vyne: no moze can ye, excepte ye byde in me.

I am the vine, and ye are the bzaunches. He that abydeth in me, & I in him, the same bzyngeth fozth much fruit. Foz without me, can ye do nothing: Yf a mā bide nat in me, he is cast fozth as a bzaunche, and is wyddered: and me gather it and cast it into the fyze, & it burneth. B Yf ye bide in me & my wozdꝭ also bide in you: aze what ye wyl, and it shalbe done to you. ✠

Here in is my Father glozyfyed, that ye bere muche fruyte, and be mad: my dyscypples.

As the Father hath loued me, euyn so haue I loued you. Contynue in my loue. Yf ye shall kepe my commaundementes, ye shall byde in my loue, euyn as I haue kepte my fathers commaundementes, and byde in his loue. These thynges haue I spoken vnto you that my ioye myght remayne in you, and that your ioye myght be full.

✠ This is my commaundemente: that ye loue togyther as I haue loued you. Greater loue then this hathe no man, then that a man bestowe his lyfe foz his freendes. Ye are my freendes, yf ye do whatsoeuer I commaunde you. Hence fozth call I you nat seruauntes. foz the seruant knoweth nat what his Lozde doeth. But you haue I called freendes, foz all thynges that I haue harde of my father, I haue opened vnto you.

Ye haue nat chosen me, but I haue chosen you and ozdeyned you, that ye go and bzynge foz the fruyte, and that your fruyte remayne, that what soeuer ye shall aze of the Father in my name, he shulde gyue it you. ✠ C

✠ This cõmaunde I you, that ye loue togither. If the wozlde hate you, ye knowe that he hated me befoze he hated you. Yf ye were of ꝑ wozlde, the wozlde wolde loue his owne. How be it bycause ye are nat of the wozlde, but I

haue

Ephe. v.
1. Thes. iii.
1. Joh. iii.

1 Joh. iii. and. iiii.

haue chosen you out of the worlde, therefore hateth you the worlde. Remembre the sayeng that I sayde vnto you: the seruaunte is nat greater then the Lord, if they haue persecuted me, so wyll they persecute you: yf they haue kepte my sayenges, so wyll they kepe yours.

But all these thynges wyl they do vnto you for my names sake, because they haue nat knowen him that sent me. Yf I had nat come and spoken vnto them, they shulde nat haue had syn: but now haue they nothig to cloke theyr syn withall. He that hateth me, hateth my father. Yf I had nat done workes among them whiche none other man dyd, they had nat had syne. But nowe haue they sene, and yet haue hated bothe me and my father: euen that the sayenge myght be fulfylled that is wrytten in theyr lawe: they hated me without a cause. ✠

✠ But when the comforter is come, whome I wyll sende vnto you from the father, which is the spyryte of truthe, whiche procedeth of the father, he shall testyfye of me. And ye shal beare wytnes, also because ye haue bene with me from the begynnynge.

¶ The. xvi. Chapyter.

THESE THYNGES haue I sayde vnto you, because ye shulde nat be offended. They shall excommunycate you: ye the tyme shall come that whosoeuer kylleth you, wyll thynke that he dothe God seruyce. And suche thinges wyll they do vnto you, because they haue nat knowen the father, neyther yet me. But these thynges haue I tolde you, that when that houre is come, ye myght remembre then, that I tolde you so. ✠ These thynges sayde I nat vnto you at the begynnynge because I was presente with you.

✠ But nowe I go my waye to hym that sent me, and none of you axeth me, whyther goest thou? But because I haue sayd such thynges vnto

elegi vos de mundo propterea odit vos mundus. Mementote sermonis quem ego dixi vobis. Non est seruus maior domino suo. Si me persecuti sunt et vos persequentur. Si sermonem meum seruauerunt, et vestrum seruabunt.

Sed haec omnia facient vobis propter nomen meum, quia non nouerunt eum qui misit me. Si non venissem & loquutus fuissem eis peccatū nō haberent. Nunc autem nō habēt quod prætexerāt pctō suo. Qui me odit is et patrē meum odit. Si opera non fecissem inter eos, quæ nemo alius fecit, peccatum non haberet. Nunc autē et viderunt & oderunt, non solum me, verumetiā patrē meum. Sed hoc accidit, vt cōpleatur sermo qui ī lege eorum scriptus est. Odio habuerunt me gratis.

Cum autem venerit paracletus, quem ego mittam vobis a patre, spiritus veritatis qui a patre procedit, ille testimonium perhibebit de me. Quin et vos testes estis, quia ab initio mecum estis.

¶ CAPVT. XVI.

HAEC loquutus sum vobis: vt ne quid offendamini. Alienos a synagogis facient vos. Sed venit tempus vt quisquis interficiat vos, videatur cultum præstare deo. Et hæc facient vobis, quia nō nouerunt patrem neq; me, sed hæc loquutus sum vobis, vt cum venerit tempus illud, reminiscamini eorum quod ego dixerim vobis. Hæc autem vobis ab initio non dixi, quia vobiscum eram.

Nunc autem vado ad eum qui misit me, & nemo ex vobis interrogat me quo vadis. Sed quia hæc loquutus

sum vobis, mestitudo implevit cor vestrum. Sed ego veritatem dico vobis, expedit vobis, vt ego vadam. Si enim non abiero consolator ille non veniet ad vos. Sin autem abiero, mittam eum ad vos. Et cum venerit ille, arguet mundum de peccato et de iustitia, & de iudicio. De peccato quidem, quia non credunt in me. De iustitia vero, quia ad patrem vado, & post hac non videritis me. De iudicio autem, quia princeps huius mundi iam iudicatus est.

Adhuc multa habeo quæ vobis dicam, sed non potestis portare nunc. Cum autem venerit ille, qui est spiritus veritatis: ducet vos in omnem veritatem. Non enim loquetur a semetipso, sed quæcunq; audierit, loquetur. & quæ futura sunt, annunciabit vobis. Ille me glorificabit, quia de meo accipiet & annunciabit vobis. Omnia quæcunq; habet pater, mea sunt. Propterea dixit, quod de meo accipiet, et annunciabit vobis.

Pusillum, et non videtis me, et iterum pusillum, et videbitis me, quia ego vado ad patrem. Dixerunt ergo quidam ex discipulis eius inter se. Quid est hoc, quod dicit nobis, pusillum et non videtis me, et rursus pusillum, et videbitis me, & quia ego vado ad Patrem? Dicebat ergo, Quis est hoc quod dicit pusillum? Nescimus quid loquatur. Cognouit autem Iesus quod vellent ipsum interrogare, & dixit eis: De hoc quæritis inter vos, quod dixi pusillum, et non videtis me, et iterum pusillum, & videbitis me. Amen amen dico vobis, plorabitis et lamentabimini, vos, mundus autem gaudebit. Vos autem mœrore afficiemini, sed mœror vester vertetur in gaudium.

vnto you, your hertes are full of sorowe. Neuertheles I tell you the truthe, it is expedyent for you that I go awaye. For yf I go nat awaye, that comforter wyll nat come vnto you. But yf I departe, I wyll sende hym vnto you. And when he is come, he wyll rebuke the worlde of syn, and of ryghtuousnes, and of iudgement. Of syn, bycause they beleue nat on me: of ryghtuousnes, bycause I go to my father, and ye shall see me no more, and of iudgement, bycause the chefe ruler of this worlde is iudged all redy.

C I haue yet many thynges to saye vnto you but ye can nat beare them away nowe. Howbeit when he is come (I meane the spyryte of truth) he wyll leade you into al truth. He shal nat speake of hym selfe: but what so euer he shall heare, that shall he speake, and he wyll shewe you al thinges to come. He shal glorify me, for he shal receyue of mine and shal shewe vnto you. All thynges that the father hathe are myne. Therfore sayd I vnto you, that he shall take of myne and shewe vnto you. ✠

D ✠ After a whyle ye shall nat see me: and agayne after a whyle ye shall see me: for I go to the father. Then sayde some of his dyscyples betwene them selues: what is this that he sayeth vnto vs, after a whyle ye shall nat se me, and agayne after a whyle ye shal se me, and that I go to the father. They sayde therfore: what is this ỹ he sayeth, after a whyle? we can nat tell what he sayeth. Iesus perceyued that they wolde axe hym, and sayde vnto them. This is it that ye enquyre of betwene youre selues that I sayde after a whyle ye shall nat see me, and agayne after a whyle ye shall se me. Verely, verely, I say vnto you: ye shall wepe and lamente, and the worlde shall reioyce. Ye shall sorowe, but youre sorowe shalbe tourned to ioye.

A woman

F A womā when she trauepleth hath sorowe, bycause her houre is come: but assone as she is delyuered of the chylde, she remembreth no more the anguisshe, for ioye ꝑ a man is borne into the worlde. And ye nowe are in sorowe: but I wyll se you agayne, and your hertes shall reioyce, and your ioye shal no man take from you. ✠ And in that day shall ye axe me no questyon. ✠Verely, Verely I saye vnto you: what soeuer ye shall axe the father in my name, he wyll gyue it you. Hytherto haue ye axed nothig in my name. Axe and ye shall receyue it, that your ioye may be full.

Iac. vii. a. and. xvi. c.

F These thyngs haue I spoken vnto you in prouerbes. The tyme wyll com when I shall no more speake to you in prouerbes: but I shal shew you plainely frō my father. At that daye shall ye axe in my name. And I saye nat vnto you that I wyll speake vnto my father for you: For the father hym selfe loueth you, bicause ye haue loued me, and haue beleued, that I came out frō God. I went out frō the father, and came into the worlde, and I leaue the worlde agayne, and go to the father.

Mar. xi c. Iac. xi. b.

G Hys disciples sayde vnto hym: lo nowe speakest thou plainly and thou vsest no prouerbe. Nowe knowe we that thou vnderstandest all thinges, and nedest nat that any man shulde axe the any questyon. Therefore beleue we that thou camest from God. ✠ Iesus answered them: Now ye do beleue. Beholde the houre draweth nye, and is all redy come that ye shalbe scattered euery man his waies, and shal leaue me a lone. And yet am I nat alone For the father is with me.

Mat. xvii. Mar. xiiii.

These wordes haue I spoken vnto you, that in me ye myght haue peace. For in the worlde shall ye haue tribulaspon: but be of good chere. I haue ouercome the worlde.

¶ The. xvii. Chapiter. ✠

Mulier cum parit, dolorem habet, quia venit hora eius: cum autem peperit puerū, iam non meminit angustiæ: propterea q̄ gaudet hoīm esse natum in mundo. Et vos igit̄ nūc q̄dē mœrorē habetis: sed iterū videbo vos, et gaudebit cor vr̄m, et gaudiū vestrū nemo tollet a vobis. Et in illo die me nō interrogabitis q̄quam. Amen amē dico vobis: quicunq; petieritis patrem in nomine meo, dabit vobis. Hactenus non petistis quicq̄ in nomine meo. Petite, et accipietis, et gaudium vestrum sit perfectum.

Hæc per prouerbia locutus sum vobis. Venit tempus cum iam nō per prouerbia loquor vobis, sed palā de patre meo annunciabo vobis. In illo die in nomine meo petetis. Et non dico vobis, q̄ ego rogaturus sum patrem pro vobis. Ipse enim pater amat vos, q̄a vos me amastis, et credidistis q̄ a Deo exierim. Exiui a patre, et veni in mundum, iterum relinquo mundum, vado ad patrem.

Dicunt ei discipuli eius: Ecce, nunc aperte loqueris, nec prouerbium vllum dicis. Nunc scimus, q̄ scis omnia, nec opus est tibi, vt quis te interroget. Per hoc credimus q̄ a Deo existi. Respondit eis Iesus: Nunc creditis. Ecce, venit hora, et iam venit, vt dispergamini vnusquisq; in sua, et me solum relinquatis, et tamen nō sum solus, q̄a pater mecum est.

Hæc locutus sum vobis, vt in me pacem habeatis. In mundo afflictionem habebitis, sed bono animo estote, ego vici mundum.

CAPVT. XVII.

HAEC loquut' est Iesus, et sublatis oculis in cœlũ, dixit: Pater venit hora, glorifica filium tuum, vt et filius tuus glorificet te, sicut dedisti ei potestatem omnis carnis, vt quotquot dedisti ei, det eis vitam æternam. Hæc est autem vita æterna, vt cognoscant te solũ Deum verum et quem misisti, Iesum Christum.

Ego te glorificaui super terram, opus consummaui, quod dedisti mihi vt facerẽ. Et nunc glorifica me tu pater, apud temetipsum gloria, quam habui priusq̃ hic mũdus esset apud te. Manifestaui nomẽ tuum hominibus, quos dedisti mihi de mundo. Tui erant, et mihi eos dedisti, et sermonem tuum seruauerunt. Nunc cognouerũt quod omnia quecunq; dedisti mihi, abs te sunt. Quia verba que dedisti mihi, dedi eis, et ipsi acceperunt, et cognouerunt vere, quod ate exiui, et crediderunt, quod tu me misisti.

Et pro eis rogo: Nõ pro mundo rogo, sed pro iis quos dedisti mihi, quia tui sunt. Et mea omnia tua sunt, et tua mea sunt, et glorificatus sum in eis. Et iam non sum in mundo, et hi in mũdo sunt, et ego ad te venio.

Pater sancte, serua eos per nomen tuum, quos dedisti mihi, vt sint vnum, sicut et nos. Cum essem cum eis in mundo, ego seruabam eos nomine tuo. Quos dedisti mihi ego custodiui, et nemo ex eis periit, nisi filius ille perditus, vt scriptura compleretur.

Nunc autem ad te venio, et hæc loquor in mundo, vt habeant gaudium meum impletum in semetipsis. Ego tradidi eis sermonem tuum, & mundus eos odio habuit,

THESE VVORDES spake Jesus, A
and lyft vp hȝ eyes to heauen and sayd
Father the houre is come: glozyfye thy son,
that thy son maye glozyfye the: as thou haste
gyuen hym power ouer all fleshe, ẏ he shulde
gyue eternal life to as many as thou hast gy
uen hym. This is lyfe eternall, that they
myght knowe the that onely very God, and
whome thou hast sent Jesus Chryste.

I haue glozyfyed the on ẏ earth. I haue fy B
nyshed the wozke whiche thou gaueste me to
do. And nowe glozyfy me ẏ father with thyne
owne selfe, with the glozye which I had with
the yer the wozlde was. I haue declared thy
name vnto the mẽ which thou gauest me out
of the wozlde. Thyne they were and thou ga-
uest them me, and they haue kept thy sayengꝭ
Nowe they knowe that all thynges what so-
euer thou hast gyuen me: are of the. Foz I
haue gyuen to them the wozdes whiche thou
gauest me, & they haue receyued them and
knowe surely that I came out from the, and
do beleue that thou dyddest sende me.

I pzay foz them, & pzay nat foz the wozlde
but foz them which thou hast gyuen me, foz
they are thyne. And al mine are thyne, & thine
are myne, and I am glozifyed in them. And
nowe am I no moze in the wozlde, but they
are in the wozlde, and come to the. ✠

✠ Holy father kepe in thyne owne name
them which ẏ hast gyuen me, that they maye
be one, as we are. Whyle I was with the in
the wozlde, I kepe them in thy name. Those
that thou gauest me, haue I kepte, and none Psal. 108.
of them is lost, but that losse chylde, that the
scrypture myght be fulfylled.

Nowe come I to the, & these wozdes spake C
I in the wozlde, that they myghte haue my
ioye full in thẽ. I haue gyuen them thy woz-
des, and the wozld haue hated them, bycause
they

they are nat of the wozlde, euen as I am nat of the wozlde. I desyze nat that thou shuldest take thē out of the wozlde: but that thou kepe them frō euyll. ¶ They are nat of the wozlde as I am nat of the wozlde. Sanctyfye them with thy truth. Thy saienge is truth. As thou diddest sende me into the wozlde, euen so haue I sent them into the wozlde, and foz theyz sakes sanctifye I my selfe, that they also myght be sanctyfyed thzoughe the truth.

D I pzay nat foz them alone: but foz them also which shal beleue on me thzoughe theyz pzeachynge, that they all may be one, as thou father arte in me, and I in the, that they may be also one in vs, that the wozlde maye beleue that thou hast sente me. And that glozye that thou gauest me, haue I giuen them, that they maye be one, as we are one. I in them, and thou in me, that they maye be made perfecte in one, and that the wozlde maye knowe that thou haste sente me, and haste loued them as thou hast loued me.

Father, I wyll that they whiche thou haste gyuen me, be with me where I am, that they may se my glozye whiche thou hast gyuen me me. Foz thou louedst me befoze the makynge of the wozlde. O ryghteous father, the very wozlde hath nat knowen the: but I haue knowen the, and these haue knowen that thou hast sent me. And I haue declared vnto them thy name, and wyll declare it that the loue wherwith thou hast loued me, be in them, and that I be in them.

The. xviii. Chappter.

A WHEN Iesus hadde spoken these wozdes: he went fozthe with his dysceples ouer the bzoke Cedzon, where was a garden, into the which he entred with his dysceples. Iudas also whiche betrayed hym, knewe the place: foz Iesus ofte tymes

qui non sunt de mundo, sicut et ego non sum de mundo. Non rogo vt tollas eos à mundo, sed vt serues eos a malo. De mundo non sunt, sicut et ego non sum de mundo. Sanctifica eos per veritatem tuam. Sermo tuus veritas est. Sicut tu me misisti in mundum, ita et ego misi eos in mundum, & pro eis ego sanctifico meipsum, vt sint & ipsi sanctificati per veritatem.

Non pro eis autem rogo tantum, sed et pro iis qui credituri sunt per sermonē eorum in me, vt omnes vnum sint, sicut tu pater in me, et ego, in te, vt & ipsi in nobis vnum sint, vt credat mundus q̄ tu me miseris, & ego gloriam quam dedisti mihi dedi eis, vt sint vnum, sicut et nos vnum sumus, ego in eis, & tu in me, vt sint consumati in vnum: et vt cognoscat mundus, quod tu me misisti, & dilexisti eos sicut et me dilexisti

Pater quos dedisti mihi volo vt vbi sum ego et illi sint mecum vt videant gloriam quam dedisti mihi quia dilexisti me ante conditum mundum. Pater iuste, et mundus te non cognouit ego autē te cognoui, et hi cognouerunt q̄ tu me miseris. Et notum feci eis nomen tuum, & notum faciam et dilectio qua dilexisti me, in ipsis sit, & ego in ipsis.

¶ CAPVT. XVIII.

HEC cum dixisset Iesus, egressus est cum discipulis suis trans torrentem Cedron, vbi erat hortus in quem introiuit ipse et discipuli eius. Nouerat autem & Iudas, qui prodebat eum locum, quia frequenter Iesus conuenerat

illuc cum discipulis suis. Iudas ergo cum accepisset cohortem, & a pontificibus ac Pharisæis ministros, venit illuc cum lanternis ac facibus & armis. Iesus itaq; sciens omnia quæ ventura erant super se, processit, ac dixit eis. Quem quæritis? Responderunt ei. Iesum Nazarenum. Dicit eis Iesus. Ego sum.

Stabat autem et Iudas, qui prodebat eum, cum ipsis. Vt dixit ergo eis, ego sũ abierunt retrorsum et ceciderunt in terram. Iterum ergo interrogauit eos. Quẽ quæritis? Illi autẽ dixerunt Iesum Nazarenũ. Respõdit Iesus. Dixi vobis, quod ego sũ. Si ergo me quæritis, sinite hos abire. Vt cõpleretur sermo quem dixerat. Ex iis quos dedisti mihi, non perdidi quenq;. Simon ergo Petrus cum haberet gladium eduxit eum & percussit pontificis seruum et abscidit auriculã eius dextrã. Erat aũt nomẽ seruo Malchus. Dicit ergo Iesus Petro. Immitte gladium tuũ in vaginã. Annõ bibã poculũ quod dedit mihi pater? Cohors igitur et tribunus ac ministri iudeorũ cõprehenderunt Iesum, & ligauerũt eũ, et adduxerũt eũ ad Annam primũ (erat enim socer Caiphe, qui erat pontifex anni illius. Erat autẽ Caiphas is qui cõsilium dederat Iudeis, quod expediret vnum hominem mori pro populo)

Sequebatur autem Iesum Simon Petrus et alius discipulus. Discipulus autem ille erat notus pontifici et introiuit cum Iesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exiuit ergo discipulus ille alter, qui erat notus pontifici. et dixit ostiarie, et introduxit Petrũ. Dixit ergo Petro ancilla ostiaria. Nunquid et tu ex discipulis

tymes resorted thyther with his dyscyples. Mat.xxvi. Mar.xiiii. Luc.xxii.
Judas then after he had receyued a bonde of men, and mynysters of the hye Pzeestes and Pharyseys, came thyther with lanternes and fyze bzondes, and wepons. Then Jesus knowynge all thynges that shulde come on hym, went forth and sayde vnto them: Whom seke ye? They answered hym. Jesus of Nazareth. Jesus sayde vnto them: I am he.

Judas also which betrayed hym, stode with B
them. But assone as he had sayde vnto them: I am he: they went backwardes and fel to the grounde. And he axed them agayne: Whom seke ye? They sayde: Jesus of Nazareth. Jesus answered: I sayde vnto you. I am he. Yf ye seke me, let these go theyr waye. That the sareng might be fulfylled whiche he spake: of them which ỹ gauest me, haue I nat lost one. Symon Peter had a swearde & dzewe it, and smote the hie Pzeestes seruant, and cut of his ryght eare. The seruauntes name was Malchus. Then sayde Jesus vnto Peter: put vp thy swerde into thy sheath: shall I nat dzynke of the cup whiche my father hathe gyuen me? Then the companye & the captayne & the mynysters of the Jues toke Jesus & bounde hym C
and led him away to Anna first, for he was father elawe vnto Cayphas which was the hye Pzeest that same yere. Cayphas was he that gaue counsell to the Jues that it was expedient that one man shulde dye for the people.

And Symon Peter folowed Jesus and an other disciple, that disciple was knowē of the hye pzeeste, and went in with Jesus into the pallys of the hye Pzeeste. But Peter stode at Mat.xxvi. Mar.xiiii. Luc.xxii.
the doze without. Then went out that other disciple which was knowē vnto the hye pzeest and spake to the damsell that kepte the doze, and brought in Peter. Then sayd the damsell that kepte the doze, vnto Peter: Arte nat thou

one

one of thy mans disciples: he sayd: I am nat
The seruaunt and the mynysters stode there
and had made a fyer of coles: for it was cold,
and they warmed the selues. Peter also stode
amonge them and warmed hym selfe.

D The hye Preest axed Jesus of his dyscyples & of his doctryne. Jesus answered him:
I spake openly in the worlde. I euer taught
in the synagoge and in the temple whither al
the Jues resorted, and in secrete haue I sayd
nothynge: why axest thou me? Axe the which
harde me, what I sayde vnto them. Beholde
they can tell what I sayde. When he hadde
thus spoken, one of the ministers which stode
by, smote Jesus on the face sayeng: answe-
rest thou the hye Preeste so? Jesus answered
hym: yf I haue euyll spoken, beare wytnes
of the euyll, yf I haue well spoken, why smy-
test thou me? And Annas sente hym bounde
vnto Cayphas the hye preeste.

Symon Peter stode and warmed hi selfe,
and they sayde vnto hym: arte nat thou also
one of hys dyscyples? He denyed it, and sayd:
I am nat. One of the seruauntes of the hye
preeste (his cosyn whose eare Peter smote of)
sayde vnto hym: dyd nat I se the in the gar-
den with hym? Peter denyed agayne, and im-
medyatly the cocke crewe.

E Then led they Jesus from Cayphas vnto
the hal of iudgemēt. It was in the morning,
and they them selues wēt nat into the iudge-
ment hall lest they shulde be defyled, but that
they myght eate the paschall lambe. Pylate
then went out vnto them & sayd: what accu-
sacyon bring ye agaynst this man? They an-
swered and sayd vnto him: Yf he were nat an
euyl doer, we wolde nat haue delyuered hym
vnto the. Then sayd Pylate to them: take ye
him, and iudge hi after your owne la we. The
the Jues sayde vnto hym: It is nat lawfull
for

ea hostilis illius? Dicit ille:
Non sum. Stabant autem
serui et ministri: qui prunas
cōstituerant, quia frigus erat,
et calefaciebant se. Erat aūt
cum eis Petrus stans, et cale-
faciens se.

Pontifex ergo interrogauit Iesum de discipulis suis,
et de doctrina ipsius. Re-
spondit ei Iesus: Ego palam
loquutus sum mūdo, ego sem-
per docui in synagoga, & in
templo, quo omnes Iudæi
conueniunt, et in occulto lo-
quutus sum nihil. Quid me
interrogas? Interroga eos
qui audierunt, quid loqua-
tus sum ipsis: Ecce, hi sciunt
quæ dixerim ego. Hæc autē
cum dixisset, unus assistens
ministrorum, dedit alapam
Iesu, dicens: Sic ne respon-
des pontifici? Respondit ei
Iesus: Si male loquutus sum
testificare de malo: si bene,
cur me cedis? Et misit eum
Annas vinctum ad Caipham
pontificem.

Stabat autem Symon Pe-
trus, et calefaciebat se. Dixe-
runt ergo ei: Nunquid et tu ex
discipulis eius es? Negauit
ille et dixit: Non sum. Dicit
ei unus ex seruis pontificis
cognatus eius, cuius abscide-
rat Petrus auriculam: Nonne
ego te vidi in orto cum illo?
Iterum ergo negauit Petrus.
Et statim gallus cecinit.

Ducunt ergo Iesum a Cai-
pha in prætorium. Erat autē
mane, et ipsi non introierunt
in prætorium, ne contamina-
rentur, sed vt edērent pascha.
Exiit ergo Pilatus ad eos
foras, et dixit: Quam accu-
sationem affertis aduersus
hominem hunc? Rēderūt ei
dixerunt ei: Si non esset hic
nocens, haud quaquā tibi tra-
didissemus eū. Dixit ergo eis
Pilatus: Accipite eum vos,
et secūdū legē vestrā iudicate
eum. Dixerunt ergo ei Iudæi

nobis vbi licet testificetur quisq; , vt sermo Iesu impleretur, quem dixit, significans qua morte esset moriturus.

Introiuit ergo iterum in prætoriũ Pilatus, et vocauit Iesum et dixit ei: Tu es rex Iudeorum? Respondit Iesus: A temetipso tu hoc dicis: an alii dixerũt tibi de me? Respondit Pilatus: Num ego Iudæus sum? Gens tua & Pontifices tradiderũt te mihi: Quid fecisti? Respõdit Iesus: Regnum meũ non est ex hoc mundo: Si ex hoc mundo esset regnum meum, ministri vtiq; decertarent, ne traderer Iudeis. Nũc autem regnum meum non est hinc. Dixit itaq; Pilatus, ergo, Rex es tu? Respondit Iesus: Tu dicis quod Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, et testimonium feram veritati. Oĩs qui est ex veritate audit vocẽ meam. Dixit Pilatus: quid est veritas? Et cum hoc dixisset, iterum prodiit ad Iudeos, et dicit eis: Ego nullam inuenio in eo causam. Est autẽ consuetudo vobis, vt vnum dimittam vobis in pascha. Vultis ne ergo dimittam vobis illum Regem Iudeorum? Clamauerunt rursum omnes, dicentes? Non hunc, sed Barrabam. Erat aũt Barrabas latro.

CAPVT XIX.

TVnc ergo apprehendit Pilatus Iesum, et flagellauit, et milites plectentes coronam de spinis, imposuerunt capiti eius, et veste purpurea circumdederunt eum, ac dicebant: Aue Rex Iudeorum. Et dabant ei alapas. Exiuit iterũ Pilatus foras, et dixit eis: Ecce adduco vobis eum foras, vt cognoscatis, quod nullam in eo causam inuenio. Exiuit ergo Iesus foras, gestans spineam coronam, et purpureum pallium. Et dicit eis:

for hym to put any mã to death. That the wordes of Jesus myghte be fulfylled whiche he spake, signifienge what death he shulde dye.

Then Pylate entred into the iudgemẽt hal Mat.
againe, & called Jesus, and sayde vnto hym: Mar.
art thou the kyng of the Jues? Jesus answered: sayest thou that of thy selfe, or dyd other Luc.
tell it the of me? Pylate aunswered: am I a Jewe? Thine owne nacyon and hye preestes haue delyuered the vnto me. what hast thou done? Jesus answered, My kingdome is nat of this worlde. Yf my kingdome were of this worlde, then wolde my ministers surely fyght F
that I shulde nat be deliuered to the Jewes, but nowe is my kyngedome nat from hence, Pylate sayde vnto him: Arte thou a kynge? then Jesus answered: Thou sayeste that I am a kynge. For this cause was I borne, and for this cause came I into the worlde: that I shuld beare wytnes vnto the truth. And al that are of the truthe heare my voyce. Pylate sayde to him: what thinge is truthe. And when he had sayd that, he went out againe vnto the Jues and sayde vnto them: I fynd in him no cause Mat.
at al. Ye haue a custome that I shuld deliuer Mar.
you one loose at Easter. wyll ye that I loose Luc.
vnto you the kinge of the Jues? Then cryed they al againe sayenge: Nat him but Barrabas: that Barrabas was a robber

¶ Th. xix. Chapiter.

THEN Pylate toke Jesus and scurged him. And the soudiours wounde a crowne A
of thornes, and put it on his heade. And they dyd on him a purple garnẽt: and sayd: hayle Mat.
kyng of the Jues, and they smote him on the Mar.
face. Pilate went forth againe, and said vnto them: behold I bringe him forth to you: that ye may knowe that I fynde no faute in hym. Then came Jesus forth bearynge a crowne of thorne and a robe of purple. And Pylate said

vnto

vnto them: Behold the man. When the hye Preestes and mynysters sawe hym, they cryed saynge: Crucifie hi, crucifie hym. Pylate sayd to them. Take ye hym & crucifye him, For I fynde no cause in hym. The Jues answered him: we haue a law, & by our law he ought to dye: bycause he made him selfe the son of God.

B When Pylate harde that sayeng, he was the more afrayde, and went agayne into the iudgement hal, and sayde vnto Jesus: whēce art thou? But Jesus gaue hym no answere. Then sayde Pilate vnto him: Speakest thou nat vnto me? knowest thou nat that I haue power to crucifye the, & haue power to loose the? Jesus answered: Thou couldest haue no power at all agaynst me, except it were giuen the from aboue. Therfore he that delyuered me vnto the, is more in syn. And from thence forthe sought Pylate meanes to loose hym: but the Jues cried saeng: if thou let him go, thou arte nat Cesars freende. For whosoeuer maketh him selfe a kyng, is against Cesar.

When Pilate hard that sayenge, he brought Jesus forth, and sat downe to gyue sentence in a place called the pauement: but in the Hebrue tōge, Gabbatha. It was the Sabboth euyn whiche fallech in the Easter feaste, and about the syxte houre. And he sayde vnto the Jues, Beholde your king. They cried, away with him, awaye with him, crucifye him. Pylate sayde vnto them: Shall I crucifye your kynge? The hye Preestes answered: we haue no kynge but Cesar. Then delyuered he him vnto them to be crucifyed.

C And they toke Jesus, and led him awaye. And he bare his crosse, and went forth into a place called the place of deade mens sculles, which is named in Hebrue, Golgotha. Where they crucifyed him, and two other with him, on eyther syde one, and Jesus in the myddes:

Folio. Cxxix.

Hanc ergo audiebat Pilatus sermonem, magis timuit. Et ingressus est prætorium iterum, et dixit ad Iesum: Vnde es tu? Iesus autē rursum non dedit ei. Dicit ergo ei Pilatus: Mihi nō loqueris? Nescis q̄ potestatē habeo crucifigere te, et potestatē habeo absolvendi te? Respōdit Iesus: Non haberes potestatē aduersum me vllam, nisi tibi datū esset desuper. Propterea q̄ me tradidit tibi, magis peccatū habet. Et exinde q̄rebat Pilatus absolvere eū. Iudei autem clamabant, dicentes: Si hunc absolueris, non es amicus Cæsaris. Quicunq; se regem facit, contradicit Cæsari.

Pilatus aūt cū audisset hūc sermonem, produxit Iesum, sedit q; pro tribunali in loco q̄ dicitur Lithostrotos, Hebraice autē Gabbatha. Erat autem parasceue paschæ, hora ferme sexta, & dicit Iudæis: Ecce, Rex vester. Illi autem clamabant: Tolle, tolle, crucifige eum. Dicit eis Pilatus: Regem vestrum crucifigam? Respōderunt pontifices: Non habemus regē nisi Cæsarem. Tunc ergo tradidit eum illis, vt crucifigeretur.

Acceperunt autem Iesum, & abduxerunt. Et bajulans sibi crucem exiuit in eum qui dicitur Caluariæ locum, Hebraice autem Golgotha, vbi eum crucifixerunt eum, & cum eo alios duos hinc & hinc, medium autem Iesum.

Scripsit autem et titulum Pilatus, et posuit super crucē. Erat autem scriptum: Iesus Nazarenus Rex Iudeorum. Hunc ergo titulum multi Iudeorū legerūt quia prope ciuitatem erat locus, vbi crucifixus est Iesus. Et erat scriptum Hebraice, et Grece, et Latine. Dicebant ergo Pilato pōtifices Iudeorū: Noli scribere Rex Iudeorum, sed q̄ ille dixerit Rex sum Iudeorum. Respondit Pilatus: Quod scripsi scripsi.

Milites ergo cum crucifixissent Iesum, acceperūt vestimenta eius, et fecerūt quatuor partes, vnicuiq; militi partem et tunicam. Erat autem tunica inconsutilis, a sursum contexta per totum. Dixerunt ergo inter se: Non scindamus eam, sed sortiamur de illa cuius sit: vt scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi, et in vestem meam miserunt sortem. Et milites quidem hec fecerunt.

Stabant autem iuxta crucem Iesu Mater eius, et soror matris eius Maria vxor Cleophe, et Maria Magdalena. Cum vidisset ergo Iesus matrē ac discipulum adstantem quem diligebat, dicit matri sue. Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit eā discipulus in sua.

Postea sciens Iesus, quod omnia iam consummata essent, vt cōsummaretur scriptura, dicit: Sitio. Vas igit erat positū aceto plenū. Illi vero impleuerunt spongeam aceto et hysopo, et impositam admouerunt ori eius. Cum ergo accepisset Iesus acetum, dixit: Consummatū est. Et inclinato capite, tradidit spiritum.

Iudei ergo quoniam pa-

And Pylate wrote his tytle, and put it on the crosse. The wrytynge was: Jesus of Nazareth kynge of the Jewes. This tytle redde many of the Jewes. For the place where Jesus was crucyfyed was nye vnto the cytye. And it was wrytten in Hebrewe Greke, and Latyn. Then sayde the hye Prestes of the Jewes to Pylate: wryte nat kynge of the Jewes: but that he sayde. I am kynge of the Jewes: Pylate answered: what I haue wrytten that haue I wrytten.

D Then the soudyours when they had crucified Jesus, toke his garmente and made foure partes, to euery soudyer a parte, and also his coote. The coote was without seme wrought vpon thorowe out. And they sayde one to an other. Let vs nat deuyde it, but caste lottes who shall haue it. That the scrypture myght be fulfylled, which sayeth. They departe my rayment amonge them, and on my coote dyd caste lottes. And the soudyers dyd suche thynges in dede. Mat.xxvii. Mar.xv. Luc.xxiii. Psal.xxi.

Then stode by the crosse of Jesus his Mother, & his Mothers syster Mary the wyfe of Cleophas, & Mary Magdalene. when Jesus saw hys Mother, and the disciple stādyng whō he loued, he sayde vnto his Mother: woman beholde thy son. Then sayde he to the dyscyple. Beholde thy mother. And from that hour the disciple toke her for his owne.

E After that when Jesus perceyued that all thynges were perfourmed: that the scripture myght be fulfylled, he sayd. I thurste. There stode a vessell full of veneyger by. And they fylled a spunge with veneygre, and wounde it about with Ysope and put it to hys mouth. Assone as Jesus had receyued of the veneygre, he sayde: It is fynyshed: and bowed his heade: and gaue vp the Ghost. Psal.xlviii.

The Jues thē bicause it was the Sabboth

euyn

euyn that the bodyes shulde nat remayne vpō the crosse on the Sabboth day(for that Sabboth daye was an hye daye)besought Pylate that theyr legges myght be broken, and that they myghte be taken downe. Then came the soudyers and brake the legges of the fyrste and of the other whiche was crucyfyed with Jesus. But when they came to Jesus & sawe that he was deade alredye they brake nat his legges: but one of the soudyers with a spere thrust hym into the syde and forthe with there came out bloude and water.

F

And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye myghte beleue also. These thynges were done that the Scrypture shulde be fulfylled: Ye shall nat breake a bone of hym. And agayne an other scrypture sayeth: They shall loke on hym whom they pearsed.

Exo. xii°. Num. ix. b. Zacha xii.

After ỹ, Joseph of Aramathia (whiche was a dyscyple of Jesus, but secretlye for feare of the Jues) besoughte Pylate that he myghte take downe the bodye of Jesus. And Pylate gaue him lycence. And there came also Nicodemus whiche at the begynning came to Jesus by nyght, and brought of myr and aloes myngled togyther about an hundred pounde weight. Then toke they the body of Jesu, and wounde it in lynnen clothes with the odours as the maner of the Jues is to burye. And in the place where Jesus was crucyfyed was a garden, and in the garden a newe sepulchre, wherein was neuer man layde. There layde they Jesus bycause of the Jewes Sabboth euyn for the sepulchre was nye at hande.

G

Mat. xxvii. Mar. xv. c. Luc. xxiii. g Joha. iii. a.

¶ The.xx.Chaypter.

THE morowe after the Sabbothe daye came Mary magdalene early whē it was yet darke, vnto the sepulchre, & sawe the stone taken awaye from the tombe. Then she ran

A

Mat. 28. Mar. xvi. b Luc. xxiiii. a

ruisceus erat: vt non remanerent in cruce corpora sabbato(erat enim magnus dies ille sabbati) rogauerunt Pilatum, vt frangerentur eorum crura, & tollerentur. Venerunt ergo milites, & primi quidem fregerunt crura, et alterius, qui crucifixus est cum eo. Ad Iesum autem cum venissent, vt viderunt eum iam mortuum, non fregerunt eius crura: sed vnus militum lancea latus eius fodit, & continuo exiuit sanguis & aqua.

Et qui vidit testimonium perhibuit, et verum est testimonium eius. Et ille scit quod vera dicit, vt et vos credatis. Facta sunt enim hæc vt scriptura impleretur. Os non comminuetis ex eo. Et rursus alia scriptura dicit Videbunt in quem pupugerunt.

Post hæc autem rogauit Pilatum Ioseph Arimathiensis, qui erat discipulus Iesu, sed occultus propter metum Iudeorum, vt tolleret corpus Iesu: & permisit Pilatus. Venit autem et Nicodemus, qui venerat ad Iesum nocte primum, ferens mixturam myrrhæ & aloes ad libras fermè centum. Acceperunt ergo corpus Iesu, et obuinxerunt illud linteis cum aromatibus sicut mos est Iudeis sepelire. Erat autem in eo loco vbi crucifixus est, hortus, & in horto monumentum nouum, in quo nondum quisquam positus erat, ibi ergo propter parasceuen Iudeorum, quod iuxta esset monumentum, posuerunt Iesum.

¶ CAPVT. XX.

PRimo vero die sabbatorum Maria Magdalene venit mane cum adhuc tenebræ essent, ad monumentum: & videt lapidem sublatum a monumento. Cucurrit ergo

et venit ad Simonem Petrum & ad alterum illum discipulum, quẽ amabat Iesus, et dicit eis: Sustulerũt dominũ e monumento, et nescimus vbi posuerunt eum. Exiit ergo Petrus, & ille alius discipulus, et venerunt ad monumentum. Currebant autẽ duo simul, et ille alius discipulus precucurrit citiꝰ Petro venitq; prior ad monumentũ. Et cum se inclinasset, vidit posita linteamina, non tamen introiuit. Venit ergo Simõ Petrus, sequens eũ, et introiuit in monumentum: & videt linteamina posita, & sudarium quod fuerat super caput eius non cũ linteaminib⁹ positum, sed separatim involutũ in vnum locum. Tunc ergo introiuit et ille alius discipulus qui venerat prior ad monumentum viditq; et credidit. Non dum enim nouerat scripturam, quod oportuisset eum a mortuis resurgere. Abierunt ergo rursus discipuli ad semetipsos.

Maria autem stabat ad mõ numentum foris plorans. Dum ergo fleret, inclinauit se in monumentũ, et videt duos angelos amictos albis sedentes, vnum ad caput, & alterum ad pedes illic, vbi posuerant corpus Iesu, dicunt ei illi: mulier quid ploras? Dicit eis. Sustulerunt dominum meum, nec scio vbi posuerunt eum. Hæc cum dixisset, conversa est retrorsum: et videt Iesum stantem, nec sciebat quod Iesus esset. Dicit ei Iesus: Mulier quid ploras? Quẽ queritis? Illa existimans quod hortulanus esset, dicit ei: Domine, si tu asportasti eum, dicito mihi vbi posueris eum, et ego eum tollam. Dicit ei Iesus. Maria. Conversa illa dicit ei: Rabboni, quod dicitur

and came to Symon Peter and to the other disciple whom Iesus loued, and sayde vnto them: They haue taken away the Lorde out of the tombe, and we can not tell where they haue layde hym. Peter wente forth and that other dyscyple, and came vnto the sepulchre. They ranne bothe togyther, and that other dyscyple dyd out runne Peter, and came fyrst to the sepulchre. And he stouped downe and sawe the lynnen clothes lyenge, yet wente he nat in. Then came Simon Peter folowynge hym, and wente into the sepulcre, and sawe the lynnen clothes lye, and the napkyn that was aboute his heade, nat lyenge with the lynnen cloth, but wrapped togither in a place by it selfe. Then wente in also that other dyscyple, whiche came fyrste to the sepulchre, and he sawe and beleued. For as yet they knewe nat the scrypture that he shulde ryse agayne from death. ✣ And the dyscyples went away agayne vnto theyr owne home. B

✣ Mary stode without the sepulchre weppynge. And as she wepte, she bowed her selfe into the sepulchre, and saue two Aungels in whyte syttynge, the one at the head & the other at the feete, where they had layde the bodye of Iesus. And they sayde vnto her: woman why wepest thou? She sayde vnto them: For they haue taken away my Lorde, and I wote nat where they haue layde hym. When she hadde thus sayd, she tourned her selfe backe, and sawe Iesus standynge, and knewe nat that it was Iesus. Iesus sayde vnto her: woman why wepest thou? Whome seekest thou? She supposynge that he had been the gardyner, sayde vnto hym. Syr yf thou haue borne hym hence tel me where thou hast layde hym, that I maye fette hym. Iesus sayde vnto her: Marye. She tourned her selfe and sayde vnto hym: Rabboni, whiche is to saye C

Mat. xx. Mar. xvi.

Maister,

D Maister. Jesus sayd vnto her, touche me nat for I am nat yet ascended to my father. But go to my brethren and saye vnto them: I ascende vnto my father and your father: to my God, and youre God. Marye Magdalene came and tolde the disciples that she hadde sene the Lorde, and that he had spoken suche thynges vnto her. ✠

E ✠ The same daye at nyght: whiche was the morow after the Saboth day, when ỹ doores were shut, where the disciples were assembled to gether for feare of ỹ Jewes, came Jesus and stode in the myddest, and sayd to thē: Peace be with you. And whē he had so sayde, he shewed vnto them his handes, & hys syde. Thē were the disciples glade when they sawe the Lorde. Then saide Jesus to them againe Peace be with you. As my father sent me, euē so sende I you. And when he had said that, he brethed on them and sayd vnto them. Receiue the holy ghost. Whosoeuers sinnes ye remit, they are remytted vnto thē. And whosoeuers synnes ye retayne, they are retayned. ✠

Mat. xvbiii. Mar. xvi. c. Luc. xiiii. 1. Cor. xv.

Mat. xvi.

F ✠ But Thomas one of the twelue, called Didymus, was nat with them when Jesus came. The other disciples sayde vnto hym, we haue sene the Lorde. And he sayde vnto them: except I se in his hande the print of the nayles, and thrust my handes into his syde I wyll nat beleue. And after. viii. dayes agayne, his disciples were within, and Thomas with them. Then came Jesus when the doores were shut. and stode in the myddes and sayde: peace be with you.

After that sayde he to Thomas: bring thy fynger hether & se my handes, and bryng thy handes & thrust into my syde, & be nat faythelesse, but beleuynge. Thomas answered and

G sayd vnto hym: My Lorde & my God. Jesus sayde vnto hym: Thomas, bicause ỹ hast sene

Magister. Dixit ei Iesus: Noli me tangere. Nondum enim ascendi ad patrem meum, Sed vade ad fratres meos et dic eis: Ascendo ad patrem meum & patrem vestrum, Deum meum et Deum vestrum. Venit Maria Magdalena, annuncians discipulis quod vidisset Dominum, et ea dixisset sibi.

Cum ergo vespere esset die illo, qui erat vna Sabbatorum, et fores essent clause vbi erant discipuli congregati propter metum Iudeorum, venit Iesus, stetitq; in medio et dicit eis: Pax vobis: Et cum hoc dixisset, ostendit eis manus ac latus suum. Gauisi sunt ergo discipuli viso Domino: Dixit ergo eis iterum: Pax vobis: Sicut misit me pater, ita et ego mitto vos. Hoc cum dixisset flauit in eos, et dicit eis: Accipite spiritum sanctum: Quorum cunq; remiseritis peccata, remittuntur eis: quorūcunq; retinueritis, retenta sunt.

Thomas autem vnus ex duodecim, qui dicitur Didimꝰ, non erat cum eis quando venit Iesus. Dixerunt ergo ei alii discipuli: Vidimus Dominum, Ille autem dixit eis: Nisi videro in manibus eius vestigium clauorum, et mittam digitum meum in vestigium clauorum, & mittam manum meam in latus eius, non credam. Et post dies octo iterum erant discipuli eius intus, et Thomas cū eis: Venit Iesus ianuis clausis, et stetit in medio, et dicit: Pax vobis.

Deinde dicit Thome: Infer digitum tuum huc & vide manus meas & admoue manum tuam & mitte in latus meum, et noli esse incredulus, sed credens. Respondit Thomas, & dixit ei: Dominus meus, & Deus meus: Dicit ei Iesus: Quia vidisti

me Thoma, credidisti: Beati qui non viderunt & crediderunt.

Multa quidem & alia signa fecit Iesus in conspectu discipulorum suorum, quæ non sunt scripta in libro hoc: hæc autē scripta sunt vt credatis q Iesus est Christus ille filius dei, et vt credētes, vitam habeatis per nomen eius.

CAPVT. XXI.

Postea manifestauit se Iterū Iesus ad mare Tiberiadis: manifestauit autem sic. Erant simul Petrus et Thomas qui dicitur Didymus, & Nathanael qui erat a Cana Galileæ, & ille Zebedei, alij ex discipulis eius duo. Dicit eis Simon Petrus: Vado piscatū. Dicunt ei: Venimus & nos tecū: Exierūt & ascenderūt in nauim statim, et illa nocte nihil ceperunt. Mane autem iā facto, stetit Iesus in litore, non tamen cognouerunt discipuli q Iesus esset. Dicit eis Iesus: Pueri, numquid obsonium habetis. Respondērunt ei: Non. At ille dicit eis: Mittite in dexteram nauigii partem rete, et inuenietis. Miserunt ergo, et iam nō valebāt illud trahere, præ multitudine piscium.

Dicit ergo discipulus ille, quem diligebat Iesus, Petro: Dominus est. Simon ergo Petrus cum audisset, quod Dominus esset, tunica succinxit se (erat enim nudus) & misit se in mare. Alij autem discipuli nauigiolo venerunt, nō enim longe abierant a terra, sed circiter cubitis ducentis, trahentes rete piscium: Vt ergo descenderunt in terram, viderunt prunas positas, & piscem superpositum, & panem. Dicit eis Iesus: Afferte

me, therfore thou beleuedst: Happye are they that haue nat seue, and yet beleue.

And many other sygnes dyd Jesus in the presence of his disciples, whiche are nat writ ten in this boke. These are wrytten that ye myght beleue that Jesus is Chryste the son of God, and that in beleuynge ye myght haue lyfe thrroughe his name. ✠

The. xxi. Chapiter. ✠

A FTER THAT IESVS shewed hi A
selfe agayne at the see of Tyberyas. And on this wyse shewed he him selfe. There were togyther Symon Peter and Thomas, whiche is called Didymus, and Nathanael of Cana a cyte of Galyle, and the sonnes of Zebedei, and two other of the disciples. Symon Peter sayde vnto them: I go a fyshyng They sayde vnto hym: we also wyll go with the. They wente they? waye and entred into a shyppe streyghte waye, and that nyghte caughte they nothynge. But when the morynge was nowe come, Jesus stoode on the shooze: Neuertheless the dyscypples knewe nat that it was Jesus. Jesus sayde vnto them: Syrs, haue ye any meate? They answered hym no. And he sayde vnto them: cast out the nette on the ryght syde of the shyppe, and ye shall fynde. They cast out, and anone they were nat able to drawe it for the multytude of fyshes.

Then sayde the disciple whom Jes? loued B
vnto Peter: It is the Lorde. When Symon Peter harde that it was the Lorde, he gyrde hys mantel to him (for he was naked) & sprang into the see. The other dyscypples came by shyp for they were nat farre from lande, but as it were two hundrethe cubytes, and they drewe the net with fyshes. Anone as they were come to lande, they sawe hote coles and fyshe layde theron and breade. Jesus sayde vnto them:

bryng

bryng of the fyshe which ye haue now caught
Symon Peter stepped forthe and drewe the
net to lande ful of great fyshes an hundreth
and. liii. And for all there were so many, yet
was nat the net broken. Jesus sayde vnto
them: come and dyne. And none of the dyscy-
ples durst axe hym, what arte thou? for they
knewe that it was the lorde. Jesus then came
and toke breade, and gaue them, and fyshe
lykewyse. And this is nowe the thyrde tyme
that Jesus appered to his disciples after that
he was ryssen agayne from death. ✠

C When they had dyned, Jesus sayde to Sy-
mon Peter: Symon Joanna, louest thou me
more then these? He sayde vnto hym: ye Lorde
thou knowest, that I loue the. He sayde vnto
hym: fede my lambes. He sayd to him agayne
the seconde tyme: Symon Joanna, louest
thou me? He sayde vnto hym: ye Lorde thou
knowest that I loue the. He sayde vnto hym:
fede my shepe: He sayde vnto hym the thyrde
tyme: Symon Joanna, louest thou me? And
Peter sorowed because he sayde vnto him the
thyrde tyme, louest thou me, and sayde vnto
hym: Lorde, thou knowest all thynge, thou
knowest that I loue the. Jesus sayde vnto
hym fede my shepe:

Verely, verely, I saye vnto the, when thou
wast ponge, thou gyrdest thy selfe, and
walkedest whyther thou woldest: but when
thou arte olde, thou shalte stretche forthe thy
handes and an other shall gyrde the, and
leade the whyther thou woldeste nat. That
spake he signifyeng: by what death he shulde
glorifye God.

D And when he had sayd thus, he sayd to hi: ✠
Folowe me. Peter tourned about and sawe ỹ
dyscyple whom Jesus loued folowynge whi-
che also lened on his brest at supper and sayd:
Lorde which is he that shall betray the. Whē

de piscibus, quos prendidis-
ti nunc. Ascendit Simon
Petrus, et traxit rete in terrā
plenū magnis piscibus cen-
tum quinquaginta tribus. Et
cum tot essent, non est scissum
rete. Dicit eis Iesus. Venite
prandete. Et nemo discu-
pulorū audebat interrogare
eum, dicens: Tu q̄s es cum
scirent quod dominus esset.
Venit itaq; Iesus & accepit
panem, et dat eis, & piscem
similiter. Hoc iam tertia vice
manifestatus est Iesus discī-
pulis suis, cum resurrexisset a
mortuis.

Cum ergo prandissent, di-
cit Simoni Petro Iesus; Si-
mō Ioānis diligis me plus ꝓ
his? Etiam domine, tu scis
quod amo te. Dicit ei. Pasce
agnos meos. Dicit ei Iesus
iterum Simō Ioannis diligis
me? At illi. Etiam domine,
Tu scis quod amem te. Di-
cit ei. Pasce oues meas. Di-
cit ei tertio: Simon Ioannis
amas me? Indoluit Petrus,
quod dixisset sibi tertio,
amas me? dixitq; ei Domi-
ne, tu omnia nōsti. Tu scis
quod amem te. Dicit ei
Iesus, Pasce oues meas.

✠ Amen amen dico tibi,
cum esses iunior cinge-
bas te, & ambulabas quo
volebas, cum autem se-
neris extendes manus tu-
as, & alius te cinget, &
ducet quo non vis. Hoc
autem dixit, significans qua
morte glorificaturus esset
Deum.

Et cum hoc dixisset, di-
cit ei: Sequere me. Conuer-
sus Petrus, videt illum dis-
cipulum quem diligebat Ie-
sus, sequentem, qui & recu-
buit in cena super pectus ei⁹
et dixit. Domine quis est ille
qui tradidit. Hunc ergo cum

2.Pet.i.c.

vidisset Petrus, dicit Iesu Domine hic autem quid? Dicit ei Iesus: Si eum velim manere donec veniam, quid ad te. Tu me sequere. Exiit ergo sermo iste inter fratres quod discipul⁹ ille nō moreretur. Et non dixerat ei Iesus, non moritur: sed si eum velim manere donec veniam quid ad te? Hic est discipulus ille, qui testimonium perhibet de his, et scripsit hæc Et scimus quod verum est testimonium eius. Sunt autē et alia multa quę fecit Iesus quę si scribantur per singula, nec ipse opinor, mundus capere eos qui scribendi essent libros.

Peter sawe hym, he sayd to Jesus: Lorde what shall he here doe? Jesus sayde vnto hym: If I wyll haue hym to tarye tyll I come, what is that to the? folowe thou me. Then wente this sayenge abrode amonge the brethren, that that dyscyple shulde nat dye. Yet Jesus sayde nat to hym, he shall nat dye, but yf I wyll that he tary tyl I come, what is that to the? The same dyscyple is he which testifieth of these thynges and wrote these thynges. And we knewe that his testymonye is true. ¶ There are also many other thynges whiche Jesus dyd, the whiche if they shulde be wrytten euery one I suppose the worlde coulde nat contayne the bokes that shulde be wrytten.

B

EVANGELII SECVNDVM IOANNEM.

FINIS.

¶ Heare endeth the Gospell of Saynte Johan.

The Actes of the Apostels, wrytten by sayntLuke the Euangelyst, whiche was present at the doynges of them.

¶ The fyrst Chappter.

A IN the former treatyse (deare frende Theophylus) I haue wrytten of al that Jesus beganne to do and teache, vntyll the daye in which he was taken vp after ỹ he, through the holy goost, had gyuen commaundements vnto the Apostels whiche he hadde chosen, to whom also he shewed him selfe alyue after his passyon by many tokens, apperinge vnto thẽ forty dayes, and speakynge of the kyngdome of God, and gathered them togither, and commaunded them: that they shulde nat departe from Jerusalem: but to wayte for the promes of the father, wherof ye haue harde of me. For Joh̃ baptysed with water: but ye shalbe baptysed with the holy goost, and that within this B fewe dayes. When they were come togyther: they axed of hym sayenge: Lorde wylte thou at this tyme restore agayne the kyngdome of Israel? And he sayde vnto them: It is nat for you to knowe the tymes or the seasons which the father had put in his owne power, but ye shall receyue power of the holy Ghost, which shall come on you. And ye shalbe wytnesses vnto me in Jerusalem: and in al Jury, and in Samary

ACTA APOSTOLORVM ADIVOLVCA CONSCRIPTA QVI EODEMQVO AGEBANTVR TEMPORE INTERPVIT.

¶ CAPVT PRIMVM.

SVPERIORE quidē volumine dixi mus Theophile de oīb⁹ qui cepit Iesus tā facere tum docere ad eū vsq; diē, quo posteq; imperitus i hoc ipsū spiritū sanctū mandata dedisset, quos delegerat apostolis, surrū assumpt⁹ est, quibus etiā seipsū exhibuerat viuentē posteaq; supplicio fuisset affectus, idq; cōplurib⁹ argumentis, dum per dies quadraginta conspicitur ab illis, ac loquitur eis de regno Dei, congregans illos in idem loci, precepit eis ne discederent. Hierosolymis sed vt expectarent promissum patris, de quo inquit, audistis ex me: quoniam Ioānes baptizauit quidem aqua, vos autem baptizabimini spiritu sancto post dies hosce non multos. illi igitur vbi cognouissent, percontebantur illum, dicentes: domine num in tempore hoc restituis regnum Israel? Dixit autē ad illos: Nō ē vr̃m nosse tempora et articulos temporū quos pater in sua ipsius constituit potestate: sed accipietis virtutem posteq; spiritus sanctus aduenerit super vos, & eritis mihi testes, non solum Hierosolymis verum etiam in vniuersa Iudea,

Iamestlah denich vsq; extrema terra.

Atq; hæc loquutus, videntibus illis eleuatus est et nubes subduxit illum ab oculis eorum. Cumq; essent defixis in cœlum oculis, eunte illo, ecce viri duo astiterunt illis, amicti vestibus albis, qui & dixerunt. Viri Galilæi quid statis intuentes in cœlum. Hic Iesus qui assumptus est a vobis in cœlum sic veniet quemadmodũ vidistis eum euntẽ in cœlum.

Tunc reuersi sunt Hierosolymam a monte qui vocatur Oliueti, qui abest ab Hierosolymis iter sabbati. Et cum introissent, ascenderunt in cœnaculum vbi manebat et Petrus et Iacobus, & Ioannes, et Andreas, Philippus, et Thomas, Bartholomeus, & Matheus, Iacobus, Alphei, et Simon Zelotes et Iudas Iacobi frater: hi omnes perseuerabant vnanimiter in deprecatione et obsecratione cum mulieribus & Maria mater Iesu, cumq; fratribus illius.

Et in diebus his exurgens Petrus in medio discipulorũ, dixit (eratq; turba hominum simul fere centum viginti) Viri fratres, oportuit impleri scripturam hanc, quam prædixit spiritus sanctus per os Dauid de Iuda. qui fuit dux his qui comprehenderunt Iesum, quia cooptatus erat in numerum nostrum, et sortitus erat partẽ ministerii huius. Et is quidem possedit agrum ex mercede iniquitatis, suspensusq; crepuit medius, & effusa sunt omnia viscera eius. Et notum factum est omnibus habitantibus Hierosolymis. Ita vt appellaretur ager ille lingua illis vernacula Acheldama, hoc est ager sanguinis.

* Scriptum est enim in libro Psalmorum. Fiat commo-

Mynary and euyn vnto the worldes ende.

And when he hadde spoken these thynges, whyle they beheld, he was taken vppe, and a cloude receyued hym vp out of theyr syghte. And whyle they loked stedfastly vp to heauen as he went, beholde two men stode by them in whyte apparell whiche also sayde: ye men of Galyle, why stande ye gasynge vp into heauen? This same Jesus whiche is taken vppe from you in heauen, shall so come, euyn as ye haue seue hym go into heauen. K

Thẽ returned they to Jerusalem frõ mount Olyuete, whiche is nye to Jerusalem containyng a Saboth dayes iourney. And whẽ they were come in, they went vp in a parler, where abode both Peter and James, Johñ and Andrewe, Philyp and Thomas, Bartlemew and Mathewe, James the son of Alpheus, and Symon Zelotes, and Judas James sonne. These al continued with one accorde i prayer and supplication with the women and Mary the mother of Jesu, and with his brethren. Luc.xxiiii.

C

And in those dayes Peter stode vp in the myddes of the dyscyples and sayde (the nombre of names that were togyther, were aboute an hundreth and twenty) Ye men and brethrẽ this scrypture must haue nedes ben fulfylled whiche the holy Goste throughe the mouth of Dauyd spake before of Judas, whiche was gide to them that toke Jesus. For he was nõbred with vs, and had obteyned felowshyp in this mynystracyon. And the same hath nowe possessed a plat of grounde with the rewarde of iniquyte, and when he was hanged, brast a sonder in the myddes, and all his bowelles gusshed out. And it is knowen vnto al the inhabyters of Jerusalem, in so much that that feede is called in theyr mother tongue, Acheldama, that is to saye, the blode feelde. Psal.xl. Joh.xiii. act.xvii.

D

It is wrytten in the boke of Psalmes: His Psal.lxix habyta-

habitacion be voyde, & no man be dwellynge therin: and his Bysshoprycke let an other take. Wherfore of these men which haue cõpanyed with vs, al the tyme that the Lord Jesv went in and out among vs, beginninge at the baptyme of Johñ, vnto that same daye that he was taken vp frõ vs, muste one be ordeyned to beare wytnes with vs of his resurrectyon.

And they appoynted two, Joseph called Barsabas (whose surname was Justus) and Mathias, and they prayed saienge: ℣ Lorde whiche knowest the hertes of all men, shewe whether of those two thou haste chosen, that the one maye take the roume of thys mynystracion, and Apostleshyp: from whiche Judas by transgression fel, that he myght go to his owne place. And they gaue forthe theyr lottes, and the lot fel on Mathyas, & he was counted with the eleuen Apostles. ✠

☞ The. ii. Chapitr. ✠

A When the fyftenthe daye was come they were all with one accorde together in one place. And sodenlye there came a sounde from heauen, as it had bene the cõmynge of a mighty wynde, & it filled al the house where they sat. And there appered to thẽ clouen tonges, lyke as they had bene fyre, and it sat vpon eche of them. And they were al fylled with the holy Ghoste, and began to speake with other tonges, euen as the spyryte gaue them vtteraunce.

B And there were dwellynge at Jerusalem, Jues deuout men whiche were of al nations vnder heauen. When thys was noysed about, the multytude came togither, and were astonyed, bycause that euerye man harde them speake hys owne tonge. They wondred al and merueyled saienge amonge them selues: Behold, are not al these which speake, of Galile. And how heare we euery man hys owne tonge

wherin

habitatio eius deserta, et non sit qui inhabitet in ea. Et episcopatum eius accipiat alius. ℣ Oportet igitur vt ex his viris qui nobiscum versati sunt toto tempore quo Dominus Iesus perpetuam vite actus studinem egit nobiscum exordium a baptismo Iohannis usq; die, quo receptus est a nobis: vnus quispiam constituatur qui sit vna nobiscum testis resurrectionis eius.

Et statuerunt duos, Ioseph qui vocatur Barsabas, qui cognominat' est Iustus, & Mathiam. Et facta predicatione, dixerunt: Tu dñe, q̃ cordium nosti oĩm oratione, ostende elegeris ex his duob', vt accipiat sortem ministerii huius, et apostolat', vnde preuaricat' est Judas, vt abiret in locũ suum. Et dederunt sortes eorum, et cecidit sors super Mathiam, & conputatus est cum vndecim apostolorũ.

CAPVT. II.

ET cũ cõplerentur dies pẽtecostes, erant oẽs vnanimiter in eodẽ loco. Et factus est repẽte de cœlo sonus tanq̃ impetus veniẽtis flatus vehemẽtis, et replauit totam domũ, vbi erãt sedentes. Et vise sunt illis dispertite linguæ velut ignis. Seditq; super singulos eorũ, ac repleti sunt omnes spiritu sancto, ceperuntq; loqui aliis linguis, prout spiritus ille dabat eloqui illis.

Erant autem Hierosolymis habitantes Iudei, viri religiosi ex omni natione eorum qui sub cœlo sunt. Facta autem hac voce, conuenit multitudo, & confusa est, q̃ audiret vnusquisq; linguã suã illos loquentes. Stupebant autem omnes, ac mirabantur, dicentes inter se: Nõne ecce omnes isti qui loquuntur, Galilei sunt?

Et quomodo nos audiuimus vnusquisq; linguã

in quo nati sumus? Parthi, & Medi, & Elemite & habitatores Mesopotamiæ, Iudeiq; & Cappadotiæ, Pōti, et Asiæ, Phrigiæ, et Pāphiliæ, Aegipti, et partiū Libiæ eius, qui est finitima Cyrenæ, et aduena Romani: Iudeiq; & proseliti, Cretes & Arabes, audiuimus eos loquentes nostris linguis magnifica dei. Stupebant autem oēs et mirabantur inter se, dicentes: Quidnam vult hoc esse. Alii autem irridentes, dicebant; Musto repleti sunt isti.

wherin we were bozne? Parthyās, Medes, and Elamptes, and the inhabiters of Mesopotamia, of Jury, & of Capadocia, of Pōth? and Asia, Phrigia, Phamphilia, & of Egipt and of the partyes of Libya whiche is beſyde Syzene, and ſtraungers of Rome, Jues and conuertes, Grekes and Arabyans: we haue harde them ſpeake with oure owne tongues the great wozkes of God. ✠ They were all amaſed, and wondzed ſayeng one to an other what meaneth thꝭ? Other mocked them ſayenge: they are all full of newe wyne.

Stans autem Petrus cum vndecim, extulit vocem suam et loquutus est eis: Viri Iudei & qui habitatis Hierosolymis vniuersi hoc vobis notum sit, & auribus percipite verba mea: Non enim sicut vos existimastis, hi ebrii sunt, cum sit hora diei tertia, Sed hoc est quod dictum est per prophetam Iohel: Et erit in nouissimis diebus, dicit: Deus effundā de spiritu meo super omnem carnem. Et prophetabunt filii vestri, & filie vestre, iuuines vestri visiones videbunt; & seniores vestri somnia somniabūt. Et quidē super seruos meos, et super ancillas meas in diebus illis effundam de spiritu meo, & prophetabunt. Et dabo prodigiis in cœlo superne, & signa in terra inferne, sanguinem et ignem, & vaporem fumi. ¶Sol conuertitur in tenebras, & luna in sanguinem, anteq; veniat dies ille Dñi, magnus atq; illustris. Et futurum est, vt omnis quicunq; inuocauerit nomen Domini, seruetur.

Viri Israelite audite verba hæc: Iesum Nazarenum virum exibitum a Deo ergavos virtutibus & prodigiis & signis quæ fecit per illum Deus in medio vestri, sicut & ipsi scitis, hunc definito

✠ But Peter ſtepped fozth with the eleuen and lyfte vp his voyce, and ſayde vnto them: Ye men of Jury, and all ye that inhabite Jeruſalem: be this knowen vnto you, and with your eares heare my wozdes. These are nat dzonken, as ye ſuppoſe: foz it is yet but the thyzde houre of ỹ daye. But thꝭ is that which was ſpokē by the pzophete Johell. It ſhalbe in ỹ laſt dayes ſayth god: of my ſpirite I wyl powze out vpō all fleſhe. And your ſones and youre doughters ſhall pzophelye, and youre yonge men ſhall ſe viſions, and your olde mē ſhall dzeame dzeames. And on my ſeruauntꝭ and on my hande maydens I wyl powze out of my ſpyzyte in thoſe dayes, & they ſhall pzophelye. And I wyl ſhewe wonders in heauen aboue, & tokēs in the earth beneth, blode and fire, & the vapour of ſmoke. The ſōne ſhalbe turned ito darkenes and the mone into blode beſoze that great & notable daye of the Lozde come. And it ſhalbe: that whoſoeuer wyll call on the name of the Lozde, ſhalbe ſaued. ✠

C

Iohel.ii.

✠ Ye mē of Iſraell heare theſe wozdes: Jeſus of Nazareth, a man appzoued of God amonge you, with miracles, wonders, and ſignes whiche God dyd by him in the myddes of you, as ye your ſelues know: him haue ye taken by the handes of vnryghteous perſons, after he was deliuered by the determynate

D

Actes. ii.

counsell, and fore knoweledge of God, and haue crucified and slayne: who god hath rayssed vp and loosed the sorowes of deth, bicause it was vnpossyble that he shulde be holden of it. For Dauyd speaketh of hym: I fore hande I sawe God alwayes before me: for he is on my ryght hande, that I shulde nat be moued. Therfore dyd my herte reioyce, and my tonge was gladde. Moreouer also my flesshe shall reste in hope, bycause thou wylt nat leue my soule in hell, neyther wylt suffre thyne holye, to se corrupcyon. Thou hast shewed me the wayes of lyfe, and shalte make me full of ioye with thy countenaunce. ✠

E Men and brethren, lette me speake frely to you of the patryarke Dauyd. For he his both deade and buryed, and his sepulchre remayneth with vs vnto this daye. Therfore seinge he was a Prophete, and knewe that God had swore with an othe to hym, that the frute of his loynes shuld syt on his seat (in that Christ shuld ryse agayne in the flesshe) he saw before: and spake of the resurrection of Chryste ỹ his soule shulde nat be lefte in Hell, neyther his flesshe shulde se corrupcyon. This Iesus hath God rayssed vp, whereof we all are witnesses.

Sence nowe that he by the ryghte hande of God exalted is, & hath receyued of the father the promise of the holy goost, he hath shed forth that whiche ye nowe se and here. For Dauyd is nat ascended into heauen: but he sayd. The Lorde sayd to my Lord syt on my right hand, vntyl I make thy foes thy fote stole. Do ther fore let al the house of Israel know for a sure tye, that God hath made the same Iesus who ye haue crucyfyed, Lorde and Chryste

F When they harde this, they were pycked in theyr hertes, and sayde vnto Peter and vnto the other Apostles. Ye men and brethren, what shall we do? Peter sayde vnto them: repente

and

consilio, et prescientia Dei traditum, cum occepissetis per manus iniquorum, crucifixum interemistis, quem deus suscitauit solutis doloribus mortis quatenus impossibile erat teneri illũ ab eo. David enĩ dicit ab eo. Prouidebã dominũ coram me semp qm a dextris est mihi, ne cõmouear. Propter hoc letatũ est cor meũ & exultauit lingua mea insuper etcaro mea requiesset in spe. Quoniã nõ derelinques animã meam in inferno nec dabis vt sanctus tuus videat corruptionem. Notas mihi fecisti vias vite, replebis me lecundũ tate cum facie tua.

Viri fratres quandoquidem licet libere dicere apud vos de patriarcha David, q et defunctus est, et sepultus ẽ & sepulchrũ eius ẽ apud nos vsq in hodiernum diem. propheta igitur cum esset et sciret quod iure iurãdo iurasset sibi deus, futurũ vt de fructu lumbi ipsius, quantũ ad carnem, Christus exsurgeret, ac sederet sup sedẽ eius presciꝰ loquutus est de resurrectione Christi. q nõ derelicta sit in inferno anima eius, neq caro eius viderit corruptionẽ. Hũc Iesum suscitauit deus cuius omnes nos sumus testes.

Dextera igitur dei exaltatꝰ et promissione spiritus sancti accepta a patre effudit hoc quod nunc vos videtis & auditis. Nõ enĩ David ascendit in celos. Sed dicit ipse Dixit dominus dño meo, sede a dextris mihi, donec ponã inimicos tuos scabellũ pedũ tuorũ. Certo sciat ergo tota domus Israel, q dominum et Christum fecerit deus, hunc Iesum, q vos crucifixistis.

His auditis cõpuncti sunt corde, & dixerunt ad Petrum reliquos q Apostolos. Quid faciemus viri fratres? Petrus autem ait ad illos, Pœnitemini

penitentiam agite, et baptizetur vnusquisq; vestrum in nomine Iesu Christi, in remissionem peccatorum, et accipietis donum spiritus sancti. Vobis enim facta est repromissio, et filiis vestris, et omnibus qui longe sunt quoscunq; aduocauerit dominus deus noster. Aliisq; verbis plurimis testificatus est eos, dicens. Seruemini a generatione ista praua. Qui ergo libenter acceperunt sermonem eius, baptizati sunt, et accesserunt in die illo animæ circiter ter mille.

Erāt autem perseuerantes in doctrina apostolorum & cōmunicatione, et fractione panis, et precationib⁹. Obortus est autē omni anime timor, multaq; prodigia & signa per apostolos edebant. Oēs autē qui credebāt erant cōsūtū, & habebāt oīa cōmunia. Possessiōesq; & substātias vendebant ac diuidebāt illa omnib⁹, prout cuiq; op⁹ erat. Et quotidie perdurantes vnanimiter in templo, & frāgētes per singulas domos, panē, inuicē sumebāt cibū cū exultatione et simplicitate cordis laudātes deū, et habētes gratiā apud oēm plebem. Dñs autē addebat qui saui fierent quotidie cōgregatiōi.

CAPVT. III.

Simul autē Petrus & Ioannes ascendebāt in tēplū ad horā precatiōis nonam. Et quidā vir qui erat claudus ex vtero matris sue, baiulabat, quē ponebāt quotidie ad portā tēpli, quę dicit speciosa, vt peteret eleemosinā ab introeūtib⁹ in tēplū. Is cū vidisset Petrum ac Ioannē ingressuros in tēplū, rogabat vt eleemosinā acciperet. Defixis autem in eum oculis, Petrus cum Ioanne dixit: Aspice in nos. At ille intendebat in eos, sperans se aliquid accepturū ab eis. Petrus autem dixit: Argentum et aurum non est mihi: quod autem habeo hoc tibi do. In nomine Iesu Christi Nazareni surge et ambula. Et apprehensa manu dextera eius erexit eum. Confestim autem consolidatę sunt bases eius et plantę. Et exiliens stetit et ambulabat. Et intrauit cum illis in templum ambulans et exiliens et laudans deum. Et vidit omnis populus eum ambulantem et laudantem deum. Cognoscebant autem eum quia ipse erat qui ad elemosinam sedebat ante portam templi speciosam, et impleti sunt stupore et extasi ad id quod contigerat illi. Tenente autem eo Petrum et Ioannem concurrit omnis populus ad eos in porticum quę dicitur Salomonis, stupefactus. Videns autem Petrus populum respondit ad illos: Viri Israelitę, quid admiramini in hoc, aut nos quid intuemini quasi nostra potestate aut pietate fecerimus hunc ambulare? Deus Abraham et Isaac et Iacob deus patrum nostrorum glorificauit filium suum Iesum, quem vos quidem tradidistis et negastis ante faciem Pilati, iudicante illo dimittere. Vos autem sanctum et iustum negastis, et petistis virum homicidam donari vobis, auctorem autem vitę interfecistis, quem deus suscitauit a mortuis, cuius nos testes sumus. Et in fide nominis eius hunc quem vidistis et nostis confirmauit nomen eius, et fides quę per eum est dedit huic integram sanitatem coram omnibus vobis. Et nunc fratres scio quia per ignorantiam fecistis, sicut et principes vestri. Deus autem quę annunciauit per os omnium prophetarum pati Christum suum, sic implęuit. Pœnitentiam ergo agite et conuertimini ad deum, vt deleantur peccata vestra, vt cum venerint tempora refrigerii a conspectu domini, et emiserit Iesum Christum qui vobis prędicatus est, quem oportet quidem cęlum suscipere usque ad tempora restitutionis omnium quę locutus est deus per os sanctorum a sęculo prophetarum suorum. Moyses quidem ad patres dixit: Quia prophetam suscitabit vobis dominus deus noster de fratribus vestris tanquam me, ipsum audietis secundum omnia quęcunq; locutus fuerit ad vos. Erit autem omnis anima quę non audierit prophetam illum, exterminabitur de populo. Et omnes prophetę a Samuel et deinceps qui locuti sunt annunciauerunt dies istos. Vos estis filii prophetarum et testamenti quod disposuit deus ad patres nostros dicens ad Abraham: Et in semine tuo benedicentur omnes cognationes terrę. Vobis primum deus suscitans puerum Iesum misit benedicentem vos, vnumquemq; conuertere a nequitiis vestris.

Loquentibus autem illis ad populum, superuenerunt sacerdotes et magistratus templi et sadducæi, dolentes quod docerent populum et annunciarent in Iesu resurrectionem a mortuis. Et iniecerunt in eos manus et posuerunt in custodiam usque in crastinum. Erat enim iam vesperum. Multi autem eorum qui audierant verbum crediderunt, et factus est numerus virorum quasi quinque milia. Factum est autem in crastinum congregari principes eorum et seniores et scribas in Ierusalem, et Annam principem sacerdotum et Caiphan et Ioannem et Alexandrum et quotquot erant de genere principalium. Et cum statuissent eos in medio interrogabant: Qua virtute aut quo nomine fecistis hoc vos? Tunc Petrus repletus spiritu sancto dixit ad eos: Principes populi et seniores audite. Si nos hodie discutimur in beneficio hominis infirmi, in quo iste saluus factus est, notum sit omnibus vobis et omni populo Israel, quia in nomine Iesu Christi Nazareni quem vos crucifixistis, quem deus suscitauit a mortuis, in hoc iste adstat coram vobis sanus. Hic est lapis qui reprobatus est a vobis edificantibus, qui factus est in caput anguli. Et non est in alio aliquo salus. Nec enim aliud nomen est sub cęlo datum hominibus in quo oporteat nos saluos fieri. Videntes autem constantiam Petri et Ioannis, comperto quod homines essent sine litteris et idiotę, mirabantur. Et cognoscebant eos quod cum Iesu fuissent. Hominem autem videntes stantem cum illis qui curatus fuerat, nihil habebant contradicere. Iubentes autem eos exire foras concilio, conferebant ad inuicem dicentes: Quid faciemus hominibus istis? Quia quidem notum signum factum est per eos omnibus habitantibus Ierusalem manifestum, et non possumus negare. Sed ne amplius dispergatur in populo, comminemur illis ne ampliꝰ loquantur in nomine hoc ulli hominum. Et vocantes eos denunciauerunt illis ne omnino loquerentur neque docerent in nomine Iesu. Petrus autem et Ioannes respondentes dixerunt ad illos: Si iustum est in conspectu dei vos magis audire quam deum, iudicate. Non enim possumus nos quę vidimus et audiuimus non loqui. At illi comminationes dimittentes dimiserunt eos, non inuenientes quomodo aliquid mali illis faciant propter populum, quia omnes glorificabant deum in eo quod factum fuerat. Amplius enim erat annorum quadraginta homo in quo factum fuerat signum istud curationis. Dimissi autem venerunt ad suos et nunciauerunt omnia quę principes sacerdotum et seniores dixerunt ad illos. Illi autem audientes eleuauerunt vocem ad deum unanimiter et dixerunt: Domine tu es qui fecisti cęlum et terram et mare et omnia quę in eis sunt, qui dixisti spiritu sancto per os patris nostri Dauid pueri tui: Quare fremuerunt gentes et populi meditati sunt inania? Astiterunt reges terrę et principes conuenerunt in unum aduersus dominum et aduersus christum eius. Conuenerunt enim in ciuitate ista super sanctum puerum tuum Iesum quem unxisti Herodes et Pontius Pilatus cum gentibus et populis Israel, facere quę manus tua et consilium tuum decreuit fieri. Et nunc domine respice in minas eorum et da seruis tuis cum omni fiducia loqui sermonem tuum, in eo quod manum tuam extendas ad sanitates fieri et signa et prodigia fieri per nomen sancti filii tui Iesu. Et cum deprecati fuissent, motus est locus in quo erant congregati, et repleti sunt omnes spiritu sancto et loquebantur verbum dei cum fiducia. Multitudinis autem credentium erat cor unum et anima una. Nec quisquam eorum quę possidebat aliquid suum esse dicebat, sed erant illis omnia communia. Et virtute magna reddebant apostoli testimonium resurrectionis Iesu Christi domini nostri, et gratia magna erat in omnibus illis. Neque enim egens quisquam erat inter illos. Quotquot enim possessores agrorum aut domorum erant, vendentes afferebant pretia eorum quę vendebant, et ponebant ante pedes apostolorum. Diuidebatur autem singulis prout cuiq; opus erat. Ioseph autem qui cognominatus est Barnabas ab apostolis, quod est interpretatum filius consolationis, Leuites, Cyprius genere, cum haberet agrum, vendidit eum et attulit pretium ante pedes apostolorum. Quidam autem Ananias nomine cum Saphira uxore sua vendidit possessionem et fraudauit de pretio uxore conscia, et attulit partem quandam et ante pedes apostolorum posuit. Dixit autem Petrus: Anania, quare tentauit Satanas cor tuum mentiri te spiritui sancto et fraudare de pretio agri? Nonne manens tibi manebat et uenundatum in tua erat potestate? Quare posuisti in corde tuo hanc rem? Non es mentitus hominibus sed deo. Audiens autem Ananias hęc uerba procidit et expirauit. Et factus est timor magnus super omnes qui audierunt hęc. Surrexerunt autem iuuenes et subtrahentes amortuauerunt et efferentes sepelierunt. Factum est autem post spatium horarum trium ut et uxor eius quę nescierat quod factum fuerat intraret. Respondit autem Petrus ad illam: Dic mihi mulier si tanti agrum uendidistis? At illa dixit: Etiam tanti. Petrus autem ad illam: Quid conuenit uobis temptare spiritum domini? Ecce pedes eorum qui sepelierunt uirum tuum ad ostium, et efferent te. Cecidit autem mulier statim ante pedes eius et expirauit. Introgressi autem iuuenes inuenerunt eam mortuam et efferentes sepelierunt ad uirum suum. Et factus est timor magnus in uniuersa ecclesia et in omnes qui audierunt hęc. Per manus autem apostolorum fiebant signa et prodigia multa in plebe. Et erant unanimiter omnes in porticu Salomonis. Cęterorum autem nemo audebat se illis coniungere, sed magnificabat eos populus. Et magis augebatur credentium multitudo uirorum ac mulierum, ita ut in plateas eiicerent infirmos et ponerent in lectulis et grabatis, ut ueniente Petro saltem umbra illius obumbraret quemquam illorum et liberarentur ab infirmitatibus suis. Concurrebat autem et multitudo ciuitatum circa Ierusalem, ferentes infirmos et uexatos a spiritibus immundis, qui curabantur omnes. Exurgens autem pontifex et omnes qui cum illo erant, quę est secta Sadducæorum, repleti sunt zelo et iniecerunt manus in apostolos et posuerunt eos in custodia publica. Angelus autem domini per noctem aperuit ianuas carcerum, educens quoq; illos dixit: Ite et stantes loquimini in templo populo omnia uerba uitę huius. Quo audito introierunt mane in templum et docebant. Aduenit autem pontifex et qui cum illo erant, et conuocauerunt concilium et omnem senatum filiorum Israel, et miserunt ad carcerem ut adducerentur. Ministri autem qui uenerant non inuenerunt eos in carcere, regressi autem nunciauerunt dicentes: Carcerem quidem inuenimus clausum cum omni diligentia et custodes stantes ante ostia, aperientes autem intus neminem inuenimus. Vt autem audierunt hos sermones sacerdos et magistratus templi et principes sacerdotum, dubitabant de illis quidnam fieret. Aduenit autem quidam et nunciauit illis dicens: Ecce uiri quos posuistis in carcere sunt in templo stantes et docentes populum. Tunc abiit magistratus cum ministris et adduxit eos non cum uiolentia, timebant enim populum ne lapidarentur. Adducentes autem eos statuerunt in concilio. Interrogauit autem eos pontifex dicens: Praecipientes praecepimus uobis ne docuissetis in nomine isto, et ecce repleuistis Ierusalem doctrina uestra et uultis inducere super nos sanguinem hominis huius. Respondentes autem Petrus et apostoli dixerunt: Obedire oportet deo magis quam hominibus. Deus patrum nostrorum suscitauit Iesum quem uos interfecistis suspendentes in ligno. Hunc principem et saluatorem exaltauit dextera sua dare penitentiam Israel et remissionem peccatorum. Et nos sumus testes horum uerborum et spiritus sanctus quem dedit deus obedientibus sibi. Illi autem audientes dissecabantur et cogitabant interficere illos. Surgens autem quidam in concilio pharisęus nomine Gamaliel legis doctor honoratus a cunctis populo, iussit paulisper foras homines fieri et ait ad illos: Viri Israelitę, attendite uobis quid uobis sit facturi super homines istos. Ante hos enim dies surrexit Theudas dicens se esse aliquem, cui adhęsit numerus uirorum quasi quadringentorum, qui interfectus est et omnes quotquot credebant ei dispersi sunt et redacti sunt in nihilum. Post hunc surrexit Iudas Galilęus in diebus professionis et auertit populum multum post se, et ipse perijt et omnes quotquot consentiebant ei dispersi sunt. Et nunc dico uobis: Discedite ab hominibus istis et sinite illos, quia si est ex hominibus consilium hoc aut opus, dissipabitur. Si autem ex deo est, non poteritis dissipare illos, ne forte deo repugnare inueniamini. Consentiebant autem illi et conuocantes apostolos cęsis uerberibus dimiserunt illos praecipientes ne omnino loquerentur in nomine Iesu, et dimisit eos. Illi quidem ibant gaudentes a conspectu concilii quoniam digni habiti sunt pro nomine Iesu contumeliam pati. Omnem autem diem non cessabant in templo et circa domos docentes et euangelizantes Iesum Christum.

C The. iii. Chapyter.

PETER AND Johñ wente vp togyther into the tẽple at the nynth houre of prayer And there was a certaine man halte from his mothers woombe, whom they brought & layde at the gate of the temple called beautyfull, to aske almes of them that entred into the tẽple. Whiche same when he sawe Peter and Johñ that they wolde into the temple, desyred to receyue an almes. And Peter fastened his eyes on him with Johñ and sayd, loke on vs. And he gaue hede vnto them, trustynge to receyue some thynge of them. Then sayd Peter: Syl-

ver

ster and golde haue I none, suche as I haue
gyue I the: In the name of Iesus Chryst of
Nazareth, ryse vp and walke. And he toke hi
by the ryghte hande, and lyfte hym vp. And
immedyatly his fete and ancle bones receyu-
ued strength. And he sprange, stode, and also
walked and entred with them into the tẽple
walkynge and leapyng and laudinge God.

And all the people sawe him walke & laud
god. And they knewe hi that it was he which
sat and begged at the beautyfull gate of the
tẽple. And they wondered and were sore asto-
nyed at that whiche had happened vnto him
And as the halt which was healed helde Pe-
ter and Johñ, all the people ran amased to
them in Salomons porche.

B When Peter sawe that, he answered vnto
the people. ✠ Yemẽ of Israel, why meruetle
ye at thys, or why loke ye so stedfastly on vs
as thoughe by oure owne power or holynes
we had made thys man go? The God of Abra-
hã, Isaac, and Jacob, the God of our fathers
hathe glorifyed his son Jesus, whome ye de-
lyuered and denied in the presence of Pylate
when he had iudged him to be loosed. But ye
denyed the holy and iuste: and desyred a mur
therer to be gyuen you, and kylled the Lorde
of lyfe, whom God hath rayled from death of
the whiche we are wytnesse. And hys name
throughe the fayethe of his name hathe made
this man soũde: whome ye se and knowe. And
the fayth which is by him, hath gyuen to him
this healthe in the presence of you all.

C And nowe bretheren I wote well ỹ throughe
ignorance ye dyd it, as did also your heades.
But those thynges which God before hadde
shewed, by the mouthe of all his Prophetes,
howe that Chryste shulde suffre, he hath thus
wyse fulfylled. Repent ye therfore and tourne
that your synnes may be done awaye.

When

genũs et surrexi? est mihi,
q̃ autem habeo, hoc tibi do:
In nomine Iesu Christi Na-
zareni surge, et ambula. Et
apprehensa manu ei? dextera
erexit eum. Protinus autem
cõsolidate sunt plantæ illi?
et tali: Et exiliens stetit et
ambulabat: introivitq; cum
illis in templum ambulans
et saliens ac laudans Deum.

Et vidit eũ totus populus
ambulantẽ ac laudantẽ deũ:
Agnoscebantq; illum q̃ ipse
esset is, q̃ ad eleemosynã se-
derat ad speciosam portam
tẽpli. Et impleti sũt admira-
tione et stupore sup eo, q̃ cõ-
tigerat illi. Tenente aũt
q̃ sanatus fuerat claud? Pe-
trũ et Iohañ, cucurrit tot? po-
pulus ad eos in porticu, q̃ ap-
pellat Salomõis, stupefact?

Quo viso Petrus rũdit ad
pplm: Viri Israelitæ, quid
miramini super hoc, aut nos
quid intuemini, quasi nostra
virtute aut pietate affecerimus,
vt hic ambularet? Deus
Abrahã, et Isaac et Iacob, de-
us patrũ nostrorũ glorifica-
uit filiũ suũ Iesũ quẽ vos tra-
didistis et negastis in con-
spectu pilati, cum ille iudi-
casset eũ absoluẽdũ, vos aũt
sanctum et iustum negastis, et
postulastis vt virum homici-
dã doneret vobis, autorẽ ve-
ro vitæ interfecistis. quẽ de?
suscitauit a mortuis, cui? nos
testes sumus, et per fidem
nominis eius hunc quẽ vide-
tis ac nostis, cõfirmauit nom
ẽ ipsum, et fides q̃ per eum
est, dedit ei integritatẽ istam
in conspectu oĩm vestrum.

Et nunc fratres scio, q̃ per
ignorantiam fecistis, sicut et
principes vestri. Deus aũt
quæ pnũciasset per os
oĩm prophetarum suorum,
Christum passurum, impleuit
sic. Pœnitemini vos igitur et
conuertimini, vt deleantur
peccata vestra.

Vt cum venerint tempora refrigerationis a conspectu Domini, et miserit eum quem ante predicatum est vobis, Iesum Christum, quem oportet quidem celum accipere, vsq; ad tempora restitutionis omnium, quæ loquutus est Deus per os omnium sanctorum suorum a seculo prophetarum.

When the tyme of refreshyng commethe, whiche we shall haue of the presence of the Lorde, and when God shall sende him, which before was preached vnto you, that is to witte Jesus Chryste, whiche muste receyue heauen vntyll the tyme that all thynges, whiche God hathe spoken by the mouthe of all hys holy Prophetes sence the worlde beganne be restored agayne.

Moses quidem ad patres dixit: Prophetam suscitabit vobis Dominus Deus vester de fratribus vestris mei similem. Audietis eum iuxta omnia quecunq; loquutus fuerit vobis. Futurum est autē, vt omnis anima quæ non audierit Prophetam illum, et terminetur e populo. Quin et omnes Prophetæ a Samuele, ac deinceps quotquot loquuti sunt, etiam annunciauerunt dies istos.

For Moyses sayd vnto the fathers: A Prophete shal the Lorde your god rayse vp vnto you, euyn of your brethren lyke vnto me: him shall ye heare in all thynges, whatsoeuer he shall saye vnto you. For the tyme wyll come that euery soule, whiche shall nat heare that same Prophete, shalbe destroyed frō among the people. Also al the Prophetes from Samuel and thence forth, as many as haue spoken, haue in lykewise tolde of these dayes. Deut. xviii.

Vos estis filii Prophetarū, ac testamenti, quod testatus est Deus erga patres nostros, dicens ad Abraham: Et in semine tuo benedictionē omnes familiæ terræ. Vobis primum Deus, cum suscitasset filium suum Iesum, misit eum benedicentem vobis: ita vt vnusquisq; vestrum conuerteret se ab iniquitatibus suis.

Ye are the chyldren of the prophetes and of the couenant, whiche God hadde made vnto our fathers, sayeng to Abraham: Euyn in thy sede shall all the kyndredes of the earthe be blessed. Fyrste vnto you had God raysed vp his son Jesus, and him he hath sente to blesse you, that euery one of you shulde tourne frō youre wyckednes. D

CAPVT. IIII.

The. iiii. Chapiter.

Loquentibus aūt illis ad ppl'm, superuenerūt illis sacerdotes ac magistratus templi, et Sadducei molestē ferentes q̄ docerent ppl'm, et annūciarēt in noīe Iesu resurrectionē ex mortuis: et iniecerūt manus, posueruntq; eos in custodiam in posterū diem: nam erat iam vespera. Multi vero eorū q̄ audierant sermonē, crediderunt: et factus est numerus virorū circiter quinq; millia.

AS THEY spake vnto the people: the Preest, and the ruler of the temple, and the Saduceys came vpon them, takynge it greuously that they taught the people and preached in Jesu the resurrection frō deathe. And they layde handes on thē and put them in holde vntyll the nexte day, for it was nowe euyn tyde. Howbe it many of them whiche hard the wordes, beleued: and the nomber of the men was about fyue thousande. A

Factū est aūt postero die vt congregarentur principes eorū & seniores & scribæ Hie-

And it chaunsed on the morowe, that theyr rulers, and Elders, and Scribes, as Annas

the

the chiefe preest and Caiphas, and Johñ, and Alexãder: and as many as were of the kynred of the hye preestes gathered togyther at Jerusalé, & set the other before them & axed: bi what power or in what name haue ye done thys? ✠ Then Peter full of the holy ghost sayd vnto thẽ, ye rulers of ỹ people, & Elders of Israel, yf we this day are examyned of the good dede done to the sicke mã by what meanes he is made whole, be it knowẽ vnto you all and to the people of Israel, that in ỹ name of Jesv Christ of Nazareth, whõ ye crucified and whõ God rayled agayne frõ death: euyn by him doth this man stande here present, before you whole. This is the stone caste a syde of you builders, whiche is set i the chiefe place of the corner. Neyther is there saluacyon in ani other, nor yet also is there any other name gyuen to men wherin we muste be saued. ✠

Gen.xlix.g. When they sawe the boldnes of Peter and John, and vnderstode that they were vnlerned men & lay people, they merueyled, & they knewe thẽ that they were with Jesu: and beholding also the man which was healed stãdyng with them, they coulde nat say agaynst it. But they commaunded them to go a syde out of the counsel, & counselled a mong them selues, sayeng: what shal we do to these men. For a manyfest sygne is done by them and is opẽly knowen to al them that dwell in Jerusalem, and we can nat denie it. But that it be noysed no further amonge the people, let vs thzeaten and charge them that they speake hence forthe to no man in this name.

C And they called them and commaunded them that in no wyse they shuld speake or teache in the name of Jesu. But Peter & John aunswered vnto them and sayde: whether it be ryghte in the syghte of God to obeye you more then God, iudge ye. For we can nat but

Clay.vii. Mat.xvi.e. Mar.xvi.a. Luc.xx.b.

B

rosolymis & Annas princeps sacerdotum, & Caiphas & Ioannes & Alexander, & quotquot erant de genere pontificio. Et cũ statuissent eos in medio, interrogabant: Qua virtute, aut quo nõe fecistis hoc vos? Tunc Petrus repletus spiritu sancto, dixit ad eos: Principes populi & seniores Israel: si nos hodie examinamur de eo, q̃ bene fecerimus hõi infirmo, qua ratione iste salus factus sit: notũ sit omnibus vobis, & toti plebi Israel, q̃ per nomen Iesu Christi Nazareni quem vos crucifixistis, quẽ deus suscitauit a mortuis, per hunc iste astat coram vobis sanus. Hic est lapis ille, qui reiectus est a vobis edificantibus, qui factus est caput anguli: nec est in alio quoq; salus. Nec enim aliud nomen est sub cœlo datum inter homines, in quo oporteat nos saluos fieri.

Videntes autẽ Petri in dicendo libertatem ac Ioannis cõperto q̃ homines essent illiterate et idiote, admirabãtur, & agnoscebant eos, q̃ cum Iesu fuissent: hominẽ autẽ videntes stantem cum eis, qui sanatus fuerat, nihil poterãt contradicere. Iussus autẽ illis e concilio secedere, conferebant inter seipsos, dicentes: Quid faciemus hominibus istis? Nam cognitum signum editum est per eos, omnibus habitantibus Hierosolymis manifestum est, nec possumus infici. Sed ne amplius diuulgetur in populum, minaciter interminemur eis, ne posthac loquantur in nomine hoc vlli homini.

Et accersitis illis præceperunt, ne omnino loquerentur, neq; docerent in nomine Iesu. At Petrus & Ioannes respondentes, dixerunt ad eos: An iustum sit in conspectu dei, vos potius audire quã Deum, iudicate? Non enim possumus

quæ vidimus & audiuimus non loqui. At illi additis minis, dimiserunt eos, nihil inuenientes, qua ratione punirent eos propter populum, quia omnes glorificabant Deum super eo quod factum fuerat. Annorum enim amplius quadraginta, homo, in quo factum fuerat signum istud sanationis.

Dimissi autem venerunt ad suos, & annunciauerunt quæcunq; sibi principes sacerdotum & seniores dixerant. Qui cum audissent, vnanimiter attollebant vocem ad deum dixeruntq; : Domine, tu es Deus qui fecisti cœlum & terram, mare, & omnia quæ in eis sunt, qui per os Dauid pueri tui dixisti : Quare fremuerunt gentes, & populi meditati sunt inania? Astiterunt reges terræ, & principes conuenerunt in vnum, aduersus Dominum, & aduersus Christum eius.

Conuenerunt enim vere aduersus sanctum filium tuum Iesum quem vnxeras. Herodes simul & Pontius Pilatus cum gentibus & populis Israel, ad faciendum quæcunq; manus tua, & consilium tuum prius decreuerat vt fierent. Et nunc Domine, aspice in minas eorum & da seruis tuis vt cum omni fiducia loquantur sermonem tuum : manum tuam porrigendo in hoc, vt sanatio & signa & prodigia magna edantur per nomen sancti filii tui Iesu. Et cum orassent illi, motus est locus in quo erant congregati : et repleti sunt omnes spiritu sancto, et loquebantur sermonem Dei cum fiducia.

Multitudinis autem credentium erat cor vnum, & anima vna, nec quisq; aliquid eorum quæ possidebat suum esse dicebat : sed erant illis omnia communia.

Et virtute magna reddebant

speake that which we haue sene & harde. So threatened they them and lette them go, and founde nothyng how to punishe them bycause of the people. For al men lauded God for the myracle whiche was done: for the man was aboue forty yere olde, on whome this myracle of healynge was shewed.

Assone as they were lette go, they came to they; felowes, and shewed all that the hye Preestes and elders had sayde to them. And when they harde that, they lyft vp they; voyces to God with one accorde, and said: Lorde thou art God whiche haste made heauen and earth, the see and all that in them is, which by the mouth of thy seruaũt Dauyd hast sayde: why dyd the Hethen rage, and the people imagen vayne thynges. The kynges of the earth stode vp and the rulers came togyther agaynst the Lorde and agaynst his Christ. D psal. ii. a.

For of a truth, agaynst thy holy chylde Iesus whome thou hast anoynted, bothe Herode and also Poncious Pylate with the gentyls and the people of Israell gathered them selues togyther, for to do what so euer thy handes and thy counsell determyned before to be done. And nowe Lorde, beholde they; threatenynges, and graunte vnto thy seruauntes with all confydence to speake thy worde. So that thou stretche forthe thy hande, that healyng and signes and wonders be done by the name of thy holy chylde Iesus. And assone as they had prayed, the place moued where they were assembled togyther, and they were al fylled with the holy ghoste, and they spake the worde of God boldly.

✠ And the multytude of the that beleued, were of one hert, and of one soule. Also none of them sayde, that any of the thynges which he possessed was his owne, But hadde all thinges cõmen. And with great powet gaue E

the

the Apostles wytnesse of the resurrection of the Lorde Jesu. And greate grace was with them all. Neyther was there any amonge the that lacked. For as many as were possessers of landes or houses, solde them and brought the pryce of the thynges that were solde, and layde it downe at the Apostles feete. And dystrybucyon was made vnto euery man, accordynge as he had nede. ✠

And Joses whiche also was called of the Apostles, Barnabas (that is to saye the son of consolacyon) beynge a Leuyte, and of the countre of Ciprs had lande, and solde it, and layde the pryce downe at the Apostles feete.

❧ The.v.Chapyter.

A A Certayne man named Ananyas with Saphira his wife, solde a possessyō and kept away part of the pryce (his wife also beig of counsel) and brought a certayne parte, and layd it downe at the Apostles feete. Then sayd Peter: Ananias, how is it that Sathan hath fylled thyne herte, that thou shuldest lye vnto the holye Ghost, and kepe awaye parte of the pryce of the lyuelode: Darteyned it nat to the only, and after it was solde: was nat the pryce in thyne owne power? Howe is it that thou hast conceyued this thinge in thy hert? Thou hast nat lyed vnto men, but vnto god. When Ananyas harde these woordes, he fell downe and gaue vp the ghost. And great feare came on al them that these thynges harde. And the yonge men rose vp, and put hym apatte and carped hym out, and buryed hym.

B And it foztuned as it were aboute the space of thre hourrs after that his wyfe came in ignorauntе of that whiche was done. And Peter sayde vnto her. Tell me: gaue ye the lande for so muche? And she sayde: ye, for so muche. Then Peter sayd to her: why haue ye agreed togyther, to tempte the spyryte of the Lorde?

Apostoli testimonium reddunt resurrectionis Domini Iesu, & gratia magna erat super omnes illos. Neq; enī quisq; egens erat inter illos. Quotquot enim possessores agrorum, aut ędium erant, vendentes afferebant precia eorum quę venditа fuerant, et ponebāt ad pedes Apostolorum. Distribuebatur aūt singulis pro ut cuiq; opus erat.

Ioses vero, qui cognominatus est Barnabas ab Apostolis, quod est, filius consolationis, Leuites, Cyprius genere: cum haberet agrum vendidit eum, & attulit precium, et posuit ad pedes Apostolorum.

❧ CAPVT. V.

VIR autem quidā nomine Ananias cum Saphira vxore sua vendiderat possessionem, & sepposuerat de precio, consciа etiam vxore sua & allatam partem aliquā ad pedes Apostolorum posuit. Dixit autē Petrus: Anania cur implevit satanas cor tuū, vt mentiretis spiritui sancto, & fraudares de precio agri? Nonne prorsus tibi manebat, & venundatus in tua erat potestate? Quare posuisti in corde tuo rem istā? Non es mentitus hominibus, sed Deo. Audiens autem Ananias hęc verba collapsus expirauit. Et ortus est timor magnus super omnes qui audierunt hęc. Surgentes autem iuuenes amouerunt eum et extemplo sepelierunt.

Intercessit autem fermo horarum trium interuallum, vxor quoq; ipsius nesciens quod factum fuerat, introiuit. Respondit autem ei Petrus: Dic mihi: Num tanti agrum vendidisti? At illa dixit: Etiam tanti. Petrus autem ait ad eam: Quid conspirastis inter vos, vt tentaretis spiritum Domini?

Ecce pedes eorũ, qui sepe
lierunt virum tuum, ad ostium
adsunt et efferẽtte. Cõfestim
autẽ cõcidit ad pedes eius, &
expirauit. Ingressi autẽ iuue
nes reperierunt illã mortuam
et extulerunt ac sepelierunt
iuxta virum suum. Et ortus
est timor magnus super vni
uersam congregationẽ, & su
per omnes qui audiebant hec

Per manus aũt Apostolorũ
edebantur signa ac prodigia
multa in populo. Et erãt vna
miniter omnes in porticu So
lomonis. Ceterorũ aũt nemo
audebat se continngere illis,
sed magnificabat eos popu
lus: magis autem accrescebat credentium domino multitudo virorum simul ac mulierum, ita vt in plateã exportarent infirmos, et ponerent
in lectulis ac grabbatis, vt veniẽtis Petri vel vmbra obumbraret aliquem illorum. Conueniebat aũt & multitudo vicinarum ciuitatũ Hierosolymam, afferens egros ac vexatos a spiritibus immundis, qui sanabantur omnes.

Exurgens autem princeps
sacerdotum, et omnes qui cũ
illo erant quæ est factio Sad
ducæorum, repleti sunt emu
latione, et iecerunt manus
in Apostolos & posuerunt
eos in custodia publica. Sed
angelus domini per noctem
aperuit fanuas carceris: edu
ctisq; illis dixit: Ite et stan
tes loquamini in templo po
pulo omnia verba vite huius
Illi vero cum hæc audissent
intrauerunt diluculo in tem
plum, ac docebant.

Aduenies autem princeps
sacerdotum et qui cum eo
erant cõuocauerũt cõcilium &
vniuersum seniorũ ordinem
filiorũ Israel miseruntq; ad
carcerẽ qui adducerent eos.
Cum aũt veniissent ministri,
nec reperissent illos in car
cere, reuersi nunciauerũt di
cẽtes: Carcerẽ quidem inuen-

Beholde the fete of them whiche haue buried thy husbande, are at thy doze, and shall carye the out. Then she fell downe streyght waye at his feete, and yelded vp the ghoste. And the yonge men came in and founde her dead, and caried her out, and buried her by her husbãde And greate feare came on all the congregacyon, and on as many as harde it.

By the handes of the Apostles were manye C
signes and wonders shewed amonge the people. And they were all togyther with one accorde in Salomõs porche. And of other durst no man ioyne him selfe to them, neuerthelater the people magnyfyed them. The nombre of them that beleued in the Lorde bothe of men and women, grewe moze and moze: in soinuch that they brought the sycke into the streetes. and layde them on beddes and pallettes, that at the lest way the shadowe of Peter when he came by, myght shadowe some of thẽ. There came also a multitude out of the cyties roũde about to Ierusalem, bryngynge sycke folkes and them whiche were vexed with vncleane spyrytes. And they were healed euery one.

Then the chyefe preest rose vp & al they that D
were with him, which is the secte of ỹ Saducees, and were full of indyguacyon, and layde handes on the Apostles, and put them in the comen prison. But the aungell of the lorde by myght opened the prison dores, and broughte them forth and said, go, step forth, and speake in the temple of the people all the wordes of this lyfe. When they hard that, they entred into the temple erly in the morning and taught.

The chyefe preeste came and they that were with him, & called a counsel togither, & all the elders of the chyldren of Israell, & sent to the prison to fet them. When the ministers came and foũde thẽ nat in the prison, they retourned and tolde saieng: the prison foũde we shut as

sure

sure as was possyble, and the kepers stadyng without before the dores. But when we had opened we foude no man within. When ꝑ chiefe preest of al and the rulers of the tẽple and the hye prestes harde these thynges, they douted of them, where vnto this wolde growe.

E Then came one and shewed them: behold the men that ye put in prison, stande in the tẽple, and teache the people. Then went the ruler of the temple with ministers, and brought them without violence. For they feared the people: lest they shuld haue bene stoned. And when they had brought them, they sette them before the councell. And the chiefe preest axed them saienge: dyd nat we streytly cõmaunde you that ye shulde nat teache in thys name? And beholde ye haue filled Jerusalem with your doctrine, and ye intended to bryng this mannes bloude vpon vs.

Peter & the other Apostles answered and sayd. We ought more to obey God, then men. The God of oure Fathers rayled vp Jesus, whom ye slewe and hãged on tree. Hym hath God lyft vp with his ryght hande to be a ruler and a sauiour, for to gyue repentaunce to Israell and forgyuenes of sines. And we are his recordes concerninge these thynges, and also the holie ghost whõ God hathe gyuen to them that obey hym. When they herde that, they claue a sunder, & sought meanes to sley them. Then stode there vp one of the counsel a pharisei named Gamaliel, a doctour of law had in auctorite among al the people, and cõmaunded to put the Apostles a syde a lytell space, and sayde vnto them: Men of Israell take hede to your selues what ye entende to do as touchyng these men. Before these daies rose vp one Theudas bostynge hym selfe, to whom resorted a nõbre of men, about a foure hundreth whiche was slayne, & they all which

mus clausum esse & custodes foris stantes ante fores, aperuissemus, nẽminem intus reperimus. Vt audierunt autẽ hos sermones, & sacerdotes & magistratus templi, principesq; sacerdotum, ambigebant de illis, quid nam hoc futurum esset.

Adueniens autẽ quidã, nunciauit eis: Ecce, viri quos posuistis in carcere, sunt in templo stantes, ac docentes populum. Tunc abiit magistratus cum ministris, & adduxit illos sine vi. Timebant enim populum ne lapidarẽtur. Et cum adduxissent illos, steterunt in concilio. Et interrogauit eos princeps sacerdotum, dicens: Nõne etiam atq; etiam precepimus vobis ne docuissetis in nomine isto? Et ecce, replestis Hierosolymã doctrina vestra, & vultis inducere super nos sanguinem hominis illius?

Respõdens autẽ Petrus & Apostoli dixerunt: Obedire oportet Deo magis q̃ hoĩnibus, Deus patrum nostrorum suscitauit Iesum, quem vos interfecistis, suspẽdentes in ligno. Hunc principẽ & seruatorẽ Deus exaltauit dextera sua, ad dandã penitentiam Israel, remissionẽq; pctorũ, ac nos sumus, et testes horum q̃ dicimus: insuper autem & spiritus sanctus, quem dedit deus obedientibus ipsi. Hæc autẽ cum audissent, dissecabantur & consultabãt, vt interficerent illos. Surgens autẽ quidam in concilio pharisæus nomine Gamaliel, legis doctor honestus habitus apud totũ populũ, iussit vt paulisper secederent foras Apostoli. Dixitq; ad illos: Viri Israelite attendite vobis super hominibus istis, quid acturi sitis. Ante hos enim dies extitit Theudas, dicens se esse aliquem, cui adhesit numerus virorum circiter quadringentorum q̃ occisus est, & omnes qui

credebant eſt, diſsipati ſunt & redacti ad nihilum. Poſt hunc exſtitit Iudas Galilæus in diebus profeſsionis, & auertit populum multū poſt ſe, & ipſe periit, & omnes quotquot perſenerant ei, diſperſi ſunt.

Et nunc dico vobis: abſtinete ab oībus iſtis, & ſinite illos. Quoniam ſi eſt ex hominibus conſilium aut opus hoc, diſſoluetur: Si ex Deo eſt, non poteſtis diſſoluere, ne quādo et Deo repugnare reperiamini. In huius autem ſententiam pedibus itum eſt a ceteris: & cum aduocaſſent Apoſtolos, cæſis præceperunt, ne loqueretur in noīe Ieſu, & dimiſerunt eos.

Et illi quidē ibant gaudētes a conſpectu concilii, q digni habiti eſſent, vt pro noīe eius contumelia affice rentur. Et quotidie in tēplo & in ſingulis domibus non ceſſabant docere, & annunciare Ieſum Chriſtum.

CAPVT. VI.

IN diebus aūt illis creſcēte numero diſcipulorū, ortū eſt murmur Græcorum aduerſus Hebreos, eo q deſpicerentur in miniſterio quotidiano vidue ipſorum. Ceterū duodecim illi, cū iuſſiſſent adeſſe multitudinē diſcipulorum, dixerūt: Non eſt placitū, vt nos derelicto ſermone dei miniſtremus menſis. Circūſpicite ergo fratres viros ex vobis ſpectate probitatis ſeptē, plenos ſpiritu ſancto et ſapientia, q̄bus deputabimus hoc negocii. Nos vero deprecatione & adminiſtrando ſermoni incūbemus. Et placuit hic ſermo coram toto multitudine. Et elegerunt Stephanum virū plenum fide ac ſpiritu ſancto, & Philippū & Prochorū, & Nicanorē, & Timonē, & Parmenam Nicolaū proſelitū Antiochenū. Hos ſtatuerunt in conſpectu

beleued hi: were ſcattered abrode & brought to nought. After this man aroſe there vp one Judas of Galyle, in the tyme when trybute began, and drewe awaye muche people after hym. He alſo peryſhed, and all euyn as many as harkened to hym: are ſcattered abrode.

And nowe I ſay vnto you: refrayne youre F
ſelues from theſe men, let them alone. For yf the counſell of thys worke be of men: it wyll come to nought. But and yf it be of God ye can nat dyſtroy it, leaſt happely ye be founde to ſtryue agaynſte God. And to hym they agreed, and called the Apoſtles, and bet them and cōmaunded that they ſhulde nat ſpeake in the name of Jeſu, and let them go.

And they departed frō the counſell, reioyſieng that they were counted worthy to ſuffre rebuke for his name. And daply in the tēple, and in euery houſe they ceaſed nat, trachyng and preachinge Jeſus Chryſte.

¶ The. vi. Chypiter.

IN thoſe dayes as the nombre of the dyſ- A
cyples grewe there aroſe a grudge amōge the grekes againſt the Hebrues, bycauſe theyr wydowes were dyſpyſed in the daylye mynyſtryng. Thē the twelue called the multytude of the diſciples togyther, and ſayde: it is nat mete that we ſhulde leaue the worke of God: and ſerue at the tables. Wherefore brethren loke ye out amonge you ſeuen men of honeſt reporte, and full of the holy Ghoſte and wyſdome, whiche we may appoynt to thys nedefull buſynes. But we wyll gyue our ſelues contynually to prayer and to the mynyſtracyon of the worde. And the ſaienge pleaſed the whole multytude. And they chooſe Steuen a mā full of fayth and of the Holy Ghoſt, and Philyp, and Prochorus, and Nichanor, and Timon, of Permenas, and Nycholas, a conuerte of Antioche. Whiche they ſet before the Apoſtles,

and

and they prayed & layd their handes on them.
B And the woorde of God encreased, and the nombre of the disciples multyplyed in Jerusalem greatlye, and a greate company of the preestes were obedyente to the faythe. ✝ And Steuen ful of fayth and power, dyd great wonders and myracles amonge the people. Then there arose certayne of the synagoge, whiche are called Libertines, and Cyrenites, and of Alexandrya, and of Cylycia and of Asya, and disputed with Steuen. And they coulde nat resyst the wysdome, and the spirite, with which he spake. Then sent they in men, which sayde: we haue harde hym speake blasphemous woordes agaynst Moyses, and agaynst God. And they moued the people and the elders and the scribes, and came vpon him and caught him, and brought him to the counsel, and brought forth false wytnes which said. This man ceaseth nat to speake blasphemous woordes agaynste this holy place and the lawe, for we hard hym saye: this Jesus of Nazareth shall destroye this place, and shal chaunge the ordynaunces which Moyses gaue vs. And al that sat in the counsell, loked stedfastlye on hym, and sawe his face as it had ben the face of an Aungell.

¶ The. vii. Chapyter.

A Then sayde the chyefe preest: it is euyn so? And he sayde: ye men, brethren and fathers herken to. The God of glorye appered vnto oure father Abraham whyle he was yet in Mesopotamia, before he dwelt in Charran and sayde vnto hym: come out of thy countre and from thy kynred, and come into the lande which I shal shewe the. Then came he out of the lande of Caldey, and dwelte in Charran.
Gene. xii. And after that awaye as his father was dead he brought hym into this lande, in whiche ye nowe dwel, and he gaue him none inheritance in it, no nat the breedth of a fote: but promysed

Apostolorum, et ecce multitudo impeserunt eis manus.
Et sermo Dei crescebat, et multiplicabatur numerus discipulorum Hierosolymis valde, multaq; turba sacerdotum obediebat fidei. Porro Stephanus plenus gratia et fortitudine faciebat prodigia & signa magna in populo. Exorti sunt autem quidam de synagoga, quæ appellatur Libertinorum, et Cyrenensium, & Alexandrinorum, Ciliciæ, et Asianorum disputantes cum Stephano, nec poterant resistere sapientiæ, et spiritui qui loquebatur. Tunc subornauerunt viros, qui dicerent: Audiuimus eum dicentem verba blasphemia in Mosen ac deum. Commouerunt quoq; plebem et seniores, et scribas, et irruentes corripuerunt eum, et adduxerunt in concilium, statueruntq; falsos testes, qui dicerent: Homo iste non cessat loqui verba contra locum sanctum hunc et legem. Audiuimus enim eum dicentem: Iesus Nazarenus iste demolietur locum hunc, et mutabit instituta quæ tradidit nobis Moses. Et intuentes eum omnes qui sedebant in concilio, viderunt faciem eius tanquam faciem angeli.

CAPVT. VII.

Dixit autem princeps sacerdotum. Num hæc ita se habent? At ille ait: Viri fratres et patres, audite. Deus gloriæ apparuit patri nostro Abrahæ cum esset in Mesopotamia, priusquam moraretur in Charran, et dixit ad illum, Exi de terra tua et de cognatione tua, et veni in terram quamcunq; monstrauero tibi. Tunc exiit de terra Caldæorum, et habitauit in Charran. Et inde postquam mortuus est pater eius, transtulit illum in terram hanc, in qua nunc vos habitatis. Et non dedit illi hereditatem in ea, ne vestigium quidem pedis: et repromisit illi ut

so datorum possidendam, et semini eius post ipsum, cum non haberet filium.

Locutus est autē Deus sic, q̄ futurū esset semen eius inquilinū i terra aliena q̄ eos seruituri illud subiectui esset et male tractaturi annis quadringentis. Et gentē cui ſ̄ seruient iudicabo ego dicit Deus. Et post hæc exibunt, et seruient mihi in hoc loco. Et dedit illi testamentū circumcisionis, et sic genuit Isaac, et circumcidit eum in die octauo, et Isaac genuit Iacob, et Iacob genuit duodecim patriarchas. Et patriarchæ inuidia moti Ioseph vendiderunt in Aegiptum. Et erat Deus cum eo, et eripuit eum ex omnibus afflictionib⁹ eius, et dedit ei gratiā et sapientiā coram Pharaone rege Aegiptiorū. Et cōstituit eū prefectū sup Aegiptū et super totam domum suam.

Venit autē fames in vniuersam terrā Aegipti et Chanaā et afflictio magna, nec inueniebant cibos patres nostri. Cū audisset autem Iacob esse frumenta in Aegipto, misit patres nostros primū. Et cū iterū missiſſet eos, agnitus est Ioseph a fratrib⁹ suis, et innotuit Pharaoni genus Ioseph. Missō aūt nūcio Ioseph accersiuit Iacob patrē suū omnemq̄ cognationem suam in animabus septuaginta quinq̄. Et descēdit Iacob in Aegyptū, defunctusq̄ ē ipse et pres vī, et trāslati sūt in Sichē, et positi sūt in sepulchro quod emit Abraham precio argenti, a filiis Emor filii Sychē.

Cum autē appropinquaret tēpus promissiōis, de qua iurauerat deus Abrahe creuit populus, et multiplicatus est in Aegipto, donec exortus est alius rex, qui nō nouerat Ioseph: Hic circūueniens genus nostrū afflixit pres nros, vt exponerent infantes suos, ne fortus essēt vitales. Eodē tem

that he wolde gyue it to hi to possesse & to his sede after hym, when as yet he had no chylde.

God verely spake on this wyse, that his sede shuld be a dweller in a strange lāde, and that they shulde kepe them in bondage & intreate them euyll. iiii. C. yeares. But the nacyon to whō they shalbe in bōdage wyl I iudge, sayd god. And after ꝑ shall they come forth & serue me in this place. And he gaue hym the couenāt of circumcision. And he begat Isaac, and cyrcumcised him the. viii. daye, and Isaac begat Jacob, and Jacob the. xii. Patrypartkes. And the patriarkes hauing indignacyon solde Joseph into Egypt. And god was with him, and delyuered him out of all his aduersyties, and gaue him fauour and wisoome in the sight of Pharao kyng of Egypt which made him gouerner ouer Egypt, & ouer all his housholde.

Then came there a derth ouer al the land of Egypt and Canaan, and gret affliction, that our fathers founde no sustenance. But when Jacob herde that there was corne in Egypte: he sente our fathers fyrste. And at the seconde tyme, Joseph was knowen of his brethren, & Josephs kynred was made knowē vnto Pharao. Then sent Joseph and caused his father to be brought and al his kin, thre score and. xv soules. And Jacob dyscendyd into Egypte, and dyed bothe he and our fathers, and were translated into Sychem, and were put in the sepulchre that Abraham bought for money of the soune of Emor, at Sychem.

When the tyme of ꝑ promise drue nye (which God had swore to Abrahā) the people grewe and multyplyed in Egypt, tyll an other kyng arose whiche knewe nat of Joseph. The same delte surely with our kynred, and euyll intreted our fathers, & made them to cast out theyr yonge chyldren, that they shulde nat remayne alyue. The same tyme was Moyses boorne;

Gen. xvi. and. xxv & 28. and. 35.

Gene. xxx. and. xxxvii & 38. and. 46.

Exod. ii. c.

Gene. 43. and. 45.

Gene. 46. and. 49. and. 50. Exod. i. a.

Exod. ii. a.

Exod. ii. a.

and

and was a propze chylde in the syght of God, whiche was nozysshed vp in his fathers house thze monethes. When he was cast out, Pharaoes doughter toke hym vp, and nozysshed him vp foz hyz owne sonne. And Moyses was lerned in al maner wisoome of the Egipcyans and was myghtye in dedes and in wozdes.

C And when he was full foztye yeare olde, it came into his herte to vysyt his bzethzen, the chyldzen of Israell. And when he sawe one of them suffre wzonge, he defended hym and auenged his quarell that had the harme done to hym, and smote the Egypcyan. Foz he supposed his bzethzen wolde haue vnderstande, howe that God by his handes shoulde saue them. But they vnderstode nat.

And the nexte day he shewed hym selfe vnto them as they stroue, and wolde haue set them at one agayne sayeng: Syzs, ye are bzethzen, Exod.ii.c. why hurte ye one an other? But he that dyd his neighboure wzonge, thzust him away sayeng: who made the a ruler and a iudge amõg vs? what wylte thou kyl me, as thou dyddest the Egypcyan yester day? Then fled Moyses at that sayenge, and was a straunger in the laude of Madyon, where he begat two sons.

D And when foztye peres were expyzed. there appered to hym in the wyldernes of mounte Exod.iii.a. Syna, an Angell of the Lozde in a flame of fyze in a bushe. When Moyses saw it he wondzed at the syght. And as he dzewe nere to beholde, the voice of the lozde came vnto him: I am the God of thy fathers, the God of Abzahã, the God of Isaac, and the God of Jacob. Moyses trembled and durst nat beholde. The sayd the Lozde to him: Put of thy shoes from thy feete, foz the place where thou standest, is holy grounde. I haue perfectly sene the affliccyon of my people whiche is in Egypt and I haue herde theyr gronynge & am come downe to

pus factus est Moses, et fuit gratus deo, qui nutritus est tribus mensibus in domo patris: Expositum autẽ illũ sustulit filia Pharaonis, et nutrivit eũ sibi vice filii. Et eruditus est Moses oĩ sapientia Aegyptiorũ, erat potens in factis et in dictis.

Vt vero expleti est el quadraginta annorũ tẽpus, subiit in cor eius, vt inuiseret fratres suos filios Israel. Et cũ vidisset quendam iniuria afflici, defendit eum, et vltus est vicem eius, qui affligebatur, percusso Aegyptio. Existimat autẽ intelligere fratres suos, q̃ Deus per manum ipsius daret salutem illis. At illi non intellexerunt.

Et sequenti die cõspectus est illis litigantibus, & rede git eos in cõcordiam, dicens: Viri, fratres estis: cur vos inuicem leditis? Ceterũ is qui iniuriam faciebat proximo repulit eum, dicens: Quis te cõstituit principem ac iudicem sup̃er nos? Numquid interficere me tu vis, quemadmodum interfecisti heri Aegyptium? Fugit autem Moses ad dictum hoc, et factus est aduena in terra Madiam, vbi genera uit filios duos.

Et expletis annis quadraginta apparuit illi in deserto montis Sina ãgelus domini in flammeo incendio rubi. Moses autem vt conspexit admiratus est visum. Porro cũ accederet, vt attenderet, facta est ad eum vox domini. Ego sum Deus patrum tuorũ Deus Abraham, deus Isaac, et Deus Iacob. Tremefactus autem Moses, non audebat attendere. Dixit autem illi dominus: Solue calceamentum pedum tuorum. Locus enim in quo stas, terra sancta est. Vidi, inquam, afflictionem populi mei qui est in Aegypto, & gemitum eorum audiui, & descendi vt

erunt eos. Nunc veni to, & mittam te in Aegiptum.

Hunc Moſen quem negauerunt, dicentes: Quis te conſtituit principem & iudicē? hunc inquam, Deus principē & redemptorem miſerat per manum Angeli, qui apparuerat illi in rubo. Hic eduxit illos, edēs prodigia & ſigna in Aegipto, & in rubro mari, & in deſerto, annis quadraginta. Hic eſt Moſes qui dixit filiis Iſrael: Prophetam ſuſcitabit vobis Deus veſter e fratribus veſtris, ſimilem mei, illum audietis.

Hic eſt qui fuit in congregatione in ſolitudine cū Angelo, qui loquebatur ei in monte Syna, & cum patribus noſtris, qui accepit ſermonē viuum, vt daret nobis: cui noluerunt obedire patres noſtri, ſed repulerunt & auerſi ſunt corde ſuo in Aegiptum, dicentes ad Aaron, Fac nobis deos qui præcedebāt nos. Moſi enim huic qui eduxit eos de terra Aegipti, neſcimus quid acciderit. Et vitulum fecerunt in diebus illis, & obtulerunt oſtiam ſimulachro, & letabuntur ſuper operibus manuum ſuarū.

Conuertit ſe autem Deus & tradidit eos, vt colerent militiam cœli ſicut ſcriptum eſt in libro prophetarum. Num victimas, & hoſtias obtuliſtis mihi annis quadragīta in deſerto, domus Iſrael? Et ſuſceptis tabernaculum Moloch, & ſydus Dei veſtri Rempham, figuras, quas feciſtis ad adorandum eas. Et transferam vos vltra Babylonem.

Tabernaculum teſtimonii fuit patribus noſtris in deſerto ſicut ordinauerat illis, loquens ad Moſen, vt faceret illud ſecundum formam, quā viderat.

to delyuer them. And nowe come, and I wyll ſende the into Egypte.

This Moyſes whome they forſoke ſayenge who made the a ruler and a iudge, the ſame God ſent both a ruler and a delyuerer, by the handes of the angel, which appered to hym in the buſſhe. And the ſame brought them out, ſhewing wonders and ſygnes in Egypte, and in the reed ſee, and in the wylderneſſe. xl. yeres This is that Moyſes which ſayd to the chyldren of Iſraell: A Prophete ſhall the Lorde your god rayſe vp vnto you of your brethren, lyke vnto me, hym ſhall ye heare. Exod. 7. 8. 8. 9. 10. 11. 13. 9. 16. Deu. xviii. Exod. xx.

This is he that was in the congregacion, in the wyldernes with the aungell whiche ſpake to hym in the mounte Sina, and with our fathers. This man receiued the worde of lyfe to gyue vnto vs, to whō our fathers coulde nat obey, but caſt from them, and in theyr hertes tourned backe agayne into Egypt, ſayeng to Aaron: Make vs Gods to go before vs. For this Moyſes that brought vs out of the lāde of Egypt, we wote nat what is become of him And they made a calfe in thoſe dayes, and offered ſacryfyce vnto the ymage, and reioyced in the workes of theyr owne handes. Exod. xxxii.

Then God turned hym ſelfe and gaue them vppe, that they ſhulde worſhippe the ſtarres of the ſkye, as it is wrytten in the boke of the prophetes. O ye of the houſe of Iſrael, gaue ye to me ſacryfyces and meate offerynges by the ſpace of. xl. yeare in the wyldernes? And ye toke vnto you the tabernacle of Moloch, and the ſtarre of youre God Remphan, fygures whiche ye made to worſhyp them. And I wyl tranſlate you beyonde Babylon. Amos. v.

Our fathers had the tabernacle of wytnes, in the wyldernes, as he had appoynted them ſpeakyng vnto Moyſes, that he ſhulde make it accordinge to the faſhyon that he had ſene.

Which

which tabernacle our fathers receyued, and brought it in with Josue into the possession of the Gentyls which God draue out before the face of our fathers vnto the tyme of Dauyd. Which founde fauour before God, and wolde fayne haue made a tabernacle for the God of Jacob. But Salomon buylte him a house.

Howe be it he that is hyest of all, dwelleth nat in temples made with handes, as sayethe the prophete: Heauen is my seate, and earthe is my fote stole, what house wyll ye buylde for me sayethe the Lorde? or what place is it that I shulde rest in? Hathe nat my handes made all these thynges.

Ye stykke necked, and of vncyrcumcised hartes and eares: ye haue all wayes resysted the holye Ghoste: as youre fathers dyd, so do ye. Which of the prophetes haue nat your fathers persecuted and they haue slayne the, whiche shewed before of the commynge of that iuste: whom ye haue nowe betrayed and murdred. And ye also haue receyued a law by the ordynaunce of angels, and haue nat kept it.

G When they herde these thynges, they were stonge a sundre, and they gnashed on him with theyr tethe. But he beyng full of the holy Ghost, loked vp stedfastly with his eyes into heauen, and saw the glory of God, and Jesus standinge on the ryght hand of God, & sayd: beholde, I se the heauen open, and the son of man standyng on the ryghte hande of God. Then they gaue shoute with a lowde voyce, and stopped theyr eares, & ran vpō hym al at once, and cast him out of the cytie, and stoned hym. And the wytnesses layde downe theyr clothes at a yonge mans fete named Saul. And they stoned Steuen callyng on and sayenge: Lorde Jesu receyue my spirite. And he kneled downe and cryed with a lowde voyce Lorde lay nat this sinne to their charge. And when

Quod & inuenerit, & fecum seruire petres nostri, ei Iesu in possessionem gentiū quas expulit Deus a facie patrum nostrorum, vsq; ad dies Dauid, qui inuenit gratiā coram Deo, & petiit vt inueniret tabernaculum Deo Iacob. Salomon autē edificauit illi domum.

Sed excelsissimus ille, nō in manu factis templis habitat, sicut Propheta dicit: Cœlum mihi sedes est, terra autem scabellum pedum tuorum. Quam domum edificabitis mihi, dicit Dominus, quis locus requietionis meæ est? Nonne manus meæ fecit hæc omnia?

Duri ceruice, & incircūcisis corde & auribus, vos semp spiritui sancto resistitis sicut patres vestri ita & vos. Quē Prophetarū nō sunt persecuti patres vestri? Et occiderunt eos, qui prænunciabant de aduentu iusti illius, cuius vos nunc proditores & occisores fuistis: qui accepistis legem per dispositiones angelorum, nec seruastis.

Audientes aūt hæc dissecabantur cordibus suis, & fremebant dentibus suis in eum. Cum autem esset plenus spiritu sancto, intentis in cœlum oculis, vidit gloriam Dei, & Iesum stantem a dexteris Dei. Et ait: Ecce video cœlos apertos, & filium hominis stantem a dexteris dei. Exclamantes autem voce magna continuerunt aures suas, & impetum fecerunt vnanimiter in eum. Et eiecto eum extra ciuitatem, lapidabant, & testes deposuerunt vestimenta ad pedes adolescentis, qui vocabatur Saulus. Et lapidabant Stephanum inuocantem & dicentem: Dñe Iesu, suscipe spiritum meum. Positis aūt genibus clamauit voce magna: Domine, ne statuas illis hoc peccatum. Et

ẽ hoc dixisset, obdormiuit. when he had thus spoken: he fell a slepe.

CAPVT. VIII.

SAVLVS autem cõsentiebat in nece eius. Facta est autem in illo die persecutio magna aduersus ecclesiã q̃ erat in Hierosolymis, & oẽs dispersi sunt per regiones Iudeæ & Samariæ preter apostolos. Curauerunt aũt vna Stephanum, viri religiosi fecerũtq; planctũ magnum super eum. Saulus vero deuastabat ecclesiã per singulas domos intrans, trahensq; viros ac mulieres tradebat incustodiam. Illi igitur dispersi peragrabant, annunciantes sermonẽ Dei. Philippus aũt descendit in ciuitatẽ Samariæ, ac predicabat illis Christum. Intendebant aũt turbe his, q̃ a Philippo dicebantur, vnanimiter audientes & vidẽtes signa q̃ edebant. Spiritus enim immundi e multis q̃ ad illis tenebantur, exibant, clamantes voce magna. Multi aũt paralytici et claudi sanati sũt. Et factum est gaudiũ magnũ in illa ciuitate. Vir aũt q̃dã nomine Symon, qui antea in ea ciuitate artem exercuerat magicam, ac gentẽ dementauerat Samaria, dicens se esse quẽpiã magnum: cui auscultabant illi a minimo vsq; ad maximum, dicentes: Iste est virtus dei, q̃ vocatur magna. Auscultabant autẽ ei; propterea q; multo tempore magicis artibus dementasset eos. Cum vero credidissent Philippo euãgelizanti de regno Dei, deq; nomine Iesu Christi, baptizabantur viri simul ac mulieres. Tunc Symon et ipse credidit, & cum baptizatus esset, adherebat Philippo. Vidensq; signa & virtutes fieri, stupens admirabatur.

Cum autem audissent Apostoli qui erant Hierosolymis

¶ The. viii. Chapiter.

SAVL had pleasure in hys death. And at A
that tyme there was a great persecucyon agaynst the congregacyon which was at Ierusalem, and they were all scattered abrode throughout the regiõs of Jury and Samarya, except the Apostles. Then deuout men dressed Stiuen, and made greate lamentacion ouer hi. But Saul made hauocke of the congregacion, & entred into euery house and drewe out both man and woman, and thurste them into pryson. Howbeit they that were scattered abrode, went euery where preachig the worde. Then came Philyp into a cytye of Samaria, and preached Chryste vnto them. And the people gaue hede vnto those thyngs which Philip spake, with one accorde, in that they harde and sawe the myracles whiche he dyd. For vncleane spyrytes crieng with loud boyce, came out of many that were possessed B
of them. And many taken with palsyes, and manye that halted were healed. And there was great toye in that cytie. And there was a certayne man called Symon, which before tyme in the same cytie vsed wytchecrafte and bewytched the people of Samarya, sayeng: that he was a man that coulde do great thinges. Whom they regarded, from the leaste to the greatest, sayenge this felow is the greate power of god. And him they set much by, because that of long tyme he had mocked them with sorceri. But assone as they beleued Philyppes preachyng of the kyngdome of God & of the name of Iesu Chryst, they were baptysed both men and women. Then Simon himselfe beleued also and was baptysed, and cõtynued with Philip, & wondred beholdynge the miracles & sygnes whiche were shewed. C

¶ Whẽ the Apostles which were at Ierusa-

lem

lem harde saye that Samarya hath receyued the worde of god, they sent vnto them Peter & Johñ. Whiche when they were come prayed for thẽ that they myght receyue the holy goost. For as yet he was come on none of them, but they were baptysed onely in ỹ name of Chryst Jesu. Then layde they theyr handes on them, and they receyued the holy ghost. ✠

When Symon sawe that thorowe layenge on the Apostles handes on them, the holye ghost was gyuen, he offered them money sayeng: Giue me also this power, that on whom soeuer I put the handes, he may receyue the holy ghost. Then sayde Peter vnto hym: thy money perysshe with the, bycause thou weenest that the gyfte of God may be obteyned with money. Thou hast neyther parte nor felowship in this busynesse. For thy hert is nat ryght in the syghte of god. Repent therfore of this thy wyckednes, and praye God that the thoughte of thyne herte may be forgyuen the. For I perceyue that thou arte full of bytter galle and wrapped in iniquite.

D Then answered Simon and sayd: praye ye to the lord for me, that none of those thinges whiche ye haue spoken fall on me. And they when they had testified & preached the worde of the lorde returned towarde Jerusalẽ, and preched the gospel in many cyties of the Samaritãs.

E ✠ Then the Angell of the Lorde spake vnto Philyp sayenge: aryse and go towardes mydday vnto the way that goeth downe from Jerusalem vnto Gaza whiche is in the deserte. And he arose and went on. And beholde a man of Ethiophia which was a chamberlaine, and of great auctorite with Candace quene of the Ethyopians, and had the rule of all her treasure, came to Jerusalem for to praye. And as he retourned home agayne syttynge in hys charet, he red Esaye the Prophete.

q̃ rẽcepisse Samaria sermonem dei, miserũt ad eos Petrum ac Ioannem: qui cum descendissẽt orauerunt pro ipsis, vt acciperent spiritum sanctũ, nondũ enim in quẽquam illorum illapsus fuerat sed baptizati tantũ erant in nomine Christi Iesu. Tunc imponebant manus super illos & accipiebant spiritũ sanctum.

Cum vidisset autẽ Simon q̃ per impositionem manuum Apostolorum daretur spiritus sanctus, obtulit eis pecuniam dicens: Date & mihi potestatem istã vt cuicunq; imposuero manus, accipiat spiritum sanctũ. Petrus autẽ dixit ad eum: pecunia tua tecũ sit in perditionẽ, quoniam donum dei existimasti pecunia parari. Nõ est tibi pars neq; sors in ratione hac: cor enim tuũ nõ est rectũ coram Deo. Resipisce igit ab ista malitia tua, et roga Deũ si forte remittat tibi cogitatio cordis tui. In felle enim amaritudinis, et colligatione iniquitatis video te esse.

Respõdens autẽ Simon dixit: Precamini vos pro me apud dñm, ne quid eorum ista quæ dixistis, veniat in me. Et illi quidẽ testificati et loquuti sermonem dei reuersi sunt Hierosolymam, et multis oppidulis Samaritanorum euangelizabant.

Angelus autẽ domini locutus est ad Philippũ, dicens: Surge et vade meridiẽ versus, ad viã quæ descendit ab vrbe Hierosolyma ad ciuitatem Gazam, hæc est deserta. Et surgens abiit, et ecce vir Aethiops Eunuchus præfectus Candaces reginæ Aethiopum quem præfecerat vniuersæ gazæ eius, venerat adoraturus Hierusalem, et reuertebatur sedens super currum suum, legebatq; Isaiam prophetam.

The

Then the spyryte sayde to Philyp: go nere and ioyne thy selfe to yonder charet. And Philyp ran to hym, and harde hym rede the Prophete Esayas, and sayde: Understandest thou what thou redest? And he sayd: how can I, except I had a gyde. And he desired Philip that he wolde come vp and syt with hym. The tenoure of the scrypture which he red was this. He was led as a shepe to be slayne, and lyke a lambe dombe before his sherer, so opened he nat his mouth. Bicaule of his humblenes, he was nat estemed: who shall declare his generacyon (for his lyfe is taken from the earthe. The chamberlaine answered Philip and said I praye the of whom speaketh the Prophete this? of hym selfe, or of some other man?

And Philyp opened his mouth, and began at the same scripture, and preached vnto hym Jesus. And as they went on theyr waye, they came vnto a certayne water: and the chamberlayne sayde: Se heare this water, what shall let me to be baptysed? Philyp sayd vnto him. Yf thou beleue with al thy herte: thou mayst. He answered and sayde: I beleue that Jesus Christe is the son of God. And he commaunded the charet to stande styll. And they wente downe both into the water, both Philyp and also the chamberlayne, and he baptysed hym. And assone as they were come out of the water the spirite of the Lorde caught away Philyp, that the chamberlaine sawe hym no more. And he went on his way reioysyng: but Philyp was founde at Azotus. And he walked throughout the countre preachynge in theyr cytyes, tyll he came to Cesarea. ✠

F

The. ix. Chappter.

A

AND Saul yet breathynge out threatenynges and slaughter agaynste the dyscyples of the Lorde, went vnto the hye preest, and desired hym of letters to Damasco, to the

synagoges

Dicit aũt spūs Philippo: Accede et adiunge te ad currum istum. Accurrens autem Philippus, audiuit eum legentẽ Esaiam prophetam, & dixit: Intelligis ne quæ legis? At ille ait: Quomodo enim possim si aliquis dux vie mihi fuerit? Rogauitq; Philippum vt ascenderet sederetq; secũ. Locus aũt scripture quem legebat, erat hoc: Tanq̃ ouis ad occisionem ductus est, & sicut agnus coram tondente se mutus, sic non aperuit os suum. In humilitate ipsius iudicium eius sublatum est. Generationem autem eius quis enarrabit? Quoniam tollitur de terra vita eius. Respõdens autem Eunuchus Philippo dixit. Obsecro te, de quo propheta dicit hoc: de se an de alio quopiam.

Aperiens aũt Philippus os suum et incipiens a scriptura ista, predicauit illi Iesũ. Et dũ irent p viam, venerũt ad quandã aquã. Et ait Eunuchus: Ecce aqua, q̃d vetat quo minus baptizer? dixit aũt Philippus: Si credis ex toto corde, licet. Et rñdẽs ait: Credo filiũ Dei esse Iesũ Christum. Et iussit stari currum, ac descenderunt ambo in aquam, Philippus simul et Eunuchus et baptizauit eum. Cum aũt ascendissent ex aqua, spiritus dñi rapuit Philippum, nec amplius vidit eum Eunuchus. Ibat enim per viam suã gaudẽs. Philippus autem repertus est Azoti, et pertransiens euãgelizabat ciuitatibus cũctis, donec veniret Cesaream.

CAPVT. IX.

SAVLVS aũt adhuc spirans minas ac cedis aduersus discipulos dñi accessit ad principem sacerdotũ, et petiit ab eo epistolas, quas ferret Damascum

synagoges that yf he foūde any of this wayē whether they were men or women, he myghte bryng them bounde vnto Ierusalem. But as he iourneyed & was come to Damasco, so sodenly there shyned round about him alyght frō heauen, and he fel to the earth, and harde a voyce sayeng to him, Saul, Saul, why p̄secutest thou me? And he sayd: what art thou Lorde? And the Lorde sayde. I am Iesus whom thou persecutest. it shall be harde for the to stycke agaynst the pricke. And he both trymblynge and astonyed sayde: Lorde what wylt thou haue me to do? And the Lorde said vnto him: aryse and go into the cytye, and it shalbe tolde the what thou shalt do.

B The men which iurneyed with him, stode amased, for they harde a voyce, but sawe no man. And Saul arose frō the earth and opened his eyes, but sawe no man. Thē led they him by the hande, and brought him into Damasco. And he was thre dayes without syght and neyther eat nor dranke. And there was a certayne dyscyple at Damasco, named Ananias, and to him sayde the Lorde in a vision: Ananyas? And he sayde: beholde I am here Lord. And the Lord said vnto him: arise, and go into the strete, whiche is called straight, & seke in the house of Iudas, after one called Saul of Tharsus. For beholde he prayeth, & hathe seue a vysyon a man named Ananyas comming into him and putting his handes on him that he myght receyue his syght.

Then Ananias answered: Lorde, I haue harde by many of this man, how much euyll he hathe done to the saīctis at Ierusalem, and here he hath auctorite of the hye preestes: to bynde all that call on thy name. The Lorde sayd vnto him: go thy wayes, for he is a chosen vessell vnto me, to beare my name before the Gentyls and kynges, and the chyldren of

C Israell

ad synagogas, vt si quos inuenisset eius viæ virū seu mulieres, vinctos duceret Hierosolymam. Et cum iter faceret, contigit vt appropinquaret Damasco: Et subito circumfulgurauit eum lux de cœlo, collapsusq; in terrā, audiuit vocem dicentē sibi: Saul Saul, q̄d me persequeris? Ille autem: Quis es Dñe? Dñs aūt dixit: Ego sum Iesus quē tu persequeris. Durū ē tibi contra stimulum calcitrare. Is tremens ac stupens dixit: Domine, quid me vis facere? Et Dominus ad eum: Surge, & ingredere in ciuitatem & dicetur tibi q̄d te oporteat facere.

Viri autem illi qui erant ei comites itineris, stabant attoniti, audientes quidem vocem, neminem tamen videntes. Surrexit autem Saulus e terra: apertisq; oculis, neminem videbat. Sed manu ducentes illū, introduxerūt Damascum. Et erat tribus diebus nō videns: ac nō comedit neq; bibit. Erat aūt quidam discipulus Damasci, nomine Ananias, et dixit ad illum in visu Dñs: Anania. Et ille ait: Ecce, ego Dñe. Et Dominus ad eum: Surge, & vade in vicum qui vocatur rectus, & quere in domo Iudæ Saulum nomine Tarsensem. Ecce enim orat. Et vidit in visu virum Ananiam nomine introeuntem, & imponentem sibi manum, vt visum reciperet.

Respondit aūt Ananias: Dñe, audiui ex multis de viro hoc quanta mala fecerit sanctis tuis Hierosolymis. Et hic habet potestatem a principibus sacerdotū vinciendi oēs qui inuocant nomen tuum. Dixit aūt ad eū Dñs: Vade, quoniā organum electionis est mihi iste, vt portet nomen meum coram gentibus & regibus & filiis

Israel. Ego enim ostendam illi, quanta oporteat eū pro nomine meo pati.

Et abiit Ananias, & introiit in domum, et imponens ei manus dixit: Saul frater, Dñs misit me, qui apparuit tibi in via qua veniebas, vt visum recipias, & implearis spiritu sancto. Et confestim ceciderūt ab oculis eius tanq̄ squame, et visum recepit, & surgens baptizatus est. Cumq̄ cepisset cibum corroboratus est. Fuit aūt Saul' cū discipulis qui erant Damasci, per dies aliquot. Et continuo in synagogis prædicabat Christum, q̄ is esset filius Dei. Stupebant autem oēs qui eū audiebant, ac dicebant: Nonne hic est qui expugnabat Hierosolymis eos qui invocabat nomen illud? Et huc ad hoc venit, vt vinctos illos duceret ad principes sacerdotum? Saulus autem multo magis convalescebat, & confundebat Iudeos, qui habitabant Damasci, affirmans quod is esset Christus.

Expletis aūt diebus cōsiliis, inierunt inter se Iudei consiliū, vt illum occiderent. Sed intellecta sunt Paulo insidiæ eorum. Asseruabant q̄ portas die ac nocte, vt eū interficerēt. Accipientes aūt eū discipuli nocte p murū dimiserūt, submittentes in sporta.

Cū aūt Saulus venisset Hierosolymā tentabat se iungere discipulis, & omnes timebāt eū, nō credentes q̄ esset discipulus. Barnabas aūt apprehensum illū, duxit ad Apostolos, ac narravit illis, quomodo in via vidisset dñm & q̄ locutus esset ei, et quomodo i Damasco fortiter egisset in nōie Iesu. Et erat cū illis versus Hierosolymis cū fiducia loquens in nomine Domini Iesu, loquebaturq̄ & disputabat aduersus Græcos. Illi vero quærebant

Israel. For I wyll shewe hym howe great thinges he must suffre for my names sake.

Ananias went his way and entred into the house, and put his handes on him and sayde: brother Saul the Lorde that appered vnto ꝑ in the wayes as thou camest, hathe sente me, that thou mightest receyue thy syght and be fylled with the holy ghost. And immedyatly there fell from his eyes, as it had bene scales and he receyued syghte & arose and was baptyled, and receyued meate and was cōforted. Then was Saul a certeyne dayes with the disciples whiche were at Damasco. And streight way he preached Christ in the Synagoges, how that he was the son of God. All that harde him were amased & sayde: Is not this he ꝑ spoyled them whiche called on his name in Jerusalem, and came hyther for the intent that he shuld bringe thē bounde vnto the hye preest? But Saul encreased in strength, and cōfoūded the Jues which dwelt at Damasco affermynge that this was very Christe.

And after a good whyle ꝑ Jues toke counsell to gither, to kyll him. But their layenge wayte was knowen of Saul. And they watched at the gates day and nyght to kyll him. Then the disciples toke hi by nyght & put hi thorow the wall & let him downe in a basket

And when Saul was come to Jerusalem he assayed to cople him self with the disciples and they were al afrayd of him, and beleued nat ꝑ he was a disciple. But Barnabas toke him and brought him to the Apostles, and declared to them howe he had sene the Lorde in the way, & had spoken with hi, & howe he had don boldly at Damasco in the name of Jesu. And he hade his conuersacyon with them at Jerusalem, and quit him selfe boldely in the name of the Lorde Jesu. And he spake & disputed with the Grekes (and they went about

to slee

to slee hym. But when the brethren knewe of that, they brought hym to Cesarea, and sente hym forth to Tharsus. Then hadde the congregacyons rest thoroughout all Jurye and Galyle, and Samary, and were edyfied, and walked in the feare of the Lorde, and multyplyed by the comforte of the holy Ghost.

And it chaunsed as Peter walked thoroughout all quarters, he came to the sayntes whiche dwelte at Lidda. And there he founde a certayne man named Eneas, whiche hadde kepte his bed eyghte yeares sycke of the palsye. Then saide Peter vnto him: Eneas Jesu Chryste make the whole: aryse and make thy bed. And he arose immediatly. And all that dwelt at Lydda and Assaron, sawe him, and tourned to the Lorde.

F There was at Joppe a certayne woman (which was a disciple named Tabitha, which by interpretacion is called Dorcas) the same was full of good workes and almes dedes, which she dyd. And it chaūsed in those dayes that she was sycke and dyed. When they had washed her and layde her in a chamber: By cause Lydda was nye to Joppa, and the disciples harde that Peter was there, they sent vnto him, desyringe him that he wolde nat be greued to come vnto them.

Peter arose & came with them. And when he was come, they brought hym into the chābre. And all the wydowes stode round about him weping and shewing the cotes and garmentes which Dorcas made, whyle she was with them. And Peter put them all forth, and kneled downe and prayed, and tourned hym G to the body, and saide: Tabitha, arise. And she opened her eyes, and when she sawe Peter, sat vp. And he gaue her the hād and lyfte her vp And called the sayntes and wydowes and shewed her alyue. And it was knowen thorough

occidere eum, Quod cum cognouissent fratres, deduxerunt eū Cesaream, & emiserūt Tharsum. Igitur ecclesie quidē per totam Iudeā & Galileā, & Samariā habebāt pacem, & edificabātur vrsitates in timore Dñi, & consolatione sancti spūs multiplicabantur.

Factum est aūt, vt Petrus dū peragraret per oēs deueniret etiam ad sanctos, qui habitabant Lydde. Reperit aūt ibi hoīem quendam, noīe Aeneam, annis octo oēo decumbentem in grabbato, qui erat paralyticus. Et ait illi Petrus. Aenea, sanat te dominus Iesus Christus. Surge & sterne tibi ipsi. Et continuo surrexit & viderunt eum omnes qui habitant Lydde & Assarone, qui cōuersi sunt ad Dominum.

Ioppe autem fuit quedam discipula noīe Tabitha, q̄ interpretata dicitur Dorcas. Hęc erat plena operibus bonis, eleemosynis quas faciebat. Factū est autem in diebus illis, vt infirmata moreretur. Quam cum lauissēt, posuerunt in cenaculo. Cum aūt vicina esset Lydda, Ioppe discipuli audissent q̄ Petrus esset ibea, miserunt ad eum, rogantes ne grauaretur venire vsq̄ ad se.

Exurgens autem Petrus venit cum illis. Et cum adueniisset, duxerunt illum in cenaculum, et circumsteterūt illum omnes vidue flentes, et ostendentes tunicas & vestes quas faciebat eis cum esset cum ipsis Dorcas. Eiectis autem omnibus foras, petrus positis genibus orauerat: et conuersus ad corpus dixit: Tabitha, surge. At illa aperuit oculos suos, visoq̄ Petro, resedit. Data aūt illi manu erexit eam: et cū vocasset sanctos ac viduas, exhibuit eam viuā. Id aūt innotuit per

totam Ioppe, & crediderũt multi in Dominum. Factum est autem vt dies multos maneret Ioppe apud Symonem quendam coriarium.

CAPVT. X.

VIr aũt q̃dã erat Cesaree, noĩe Cornelius Centurio ex cohorte q̃ dicitur Italica religios' ac timens Deum cũ tota domo sua pr̃stãs eleemosynas multas plebi deprecansq; Deum semper. Is vidit per visum manifeste, ferme hora diei nona angelũ Dei introeuntem ad se, dicentemq; sibi: Cornelli. At ille intuens eum, ac timore correptus, dixit: Quid est dñe? Dixit aũt illi: Orationes tue & eleemosyne tue ascẽderũt in memoriã coram deo

Et nunc mitte viros Ioppen & accerse Simonem q̃ cognominatur Petrus. Hic diuersatur apud Symonem quendam coriarium, cui est domus iuxta mare: hic dicet tibi q̃ te oporteat facere. Et cum discessisset Angelus qui loquebatur illi, vocauit duos famulos suos, & militem religiosum ex his qui sibi adherebant. Quibus cũ narrasset omnia, misit illos Ioppen.

Postridie vero facientibus illis iter, & appropinquantibus ciuitati: ascendit petrus in superiora domus vt oraret circa horam sextam. Et cum esuriret, voluit gustare cibum. Parantibus aũt illis irruit super eũ mẽtis excessus & videt cœlũ apertum: ac descendens ad se vas quoddam velut linteum magnum, quatuor initiis aligatum, submitti e cœlo in terrã, in quo erãt oĩa quadrupedia terre bestieq; & reptilia, & volatilia cœli. Et facta est vox ad eum: Surge Petre, macta & vescere. Ait aũt Petrus. Nequaq̃ dñe, quia nunquã edi quicquam cõmune & immundum. Et vox rursus iterum

out all Ioppa, & many beleued on the Lorde. And it fortuned that he taryed many dayes in Ioppa with one Symon a tanner.

¶ The. x. Chapiter.

A THere was a certayne man in Cesarea, called Cornely, a captayne of the soudyers of Italy, a deuoute man, and one that feared God with all his housholde, whiche gaue muche almes to the people, and prayed God alway. The same sawe in a vysyon euydently about the nynthe houre of the daye an Angel of God cõming vnto him, and sayeng vnto him: Cornelius. When he loked on him he was afrayde, & sayd, what is it Lorde? He sayde vnto hi: Thy prayers & al thy almesses are come vp into remembraunce before god.

And now sende men to Ioppa and cal for one Symon named also Peter. He lodgethe with one Symon a tãner, whose house is by the see syde. He shal tell the what thou oughtest to do. When the Angel which spake vnto Cornelyus, was departed, he called two of hys housholde seruaunts, and a deuout soudyer of them that wayted on hym, and tolde all the matter, and sent them to Ioppa.

On the morowe as they went on theyr iurney and drue nye vnto the cytye. Peter went vp vpon the top of the house to praye aboute the. vi. houre. Then waxed he an hũgred, and wolde haue eate. But whyle they made redy, He fell into a traũce, and sawe heauẽ opened: and a certayne vessel came downe vnto hym, as it had bene a great sheete, knyt at the foure corners, & was let downe to the earthe, where in were all maner of foure foted beasts of the earth, and vermen, and wormes and fowles of the ayre. And there came a voyce to hi: ryse Peter, kyl & eate. But Peter sayd: god forbyd Lorde, for I haue neuer eaten anye thynge that is comẽ or vnclene. And the voyce spake

vnto

vnto hym agayne the seconde tyme: what god hath cleused, that make thou nat comē. This was done thryse, and the vessell was receyued vp agayne.

C While Peter mused in him selfe: what this vysyon, whiche he had sene ment: beholde, the men whiche were sent from Cornelyus, hadde made inquirance for Symōs house, and stode before the doze. And called out one and axed whether Symon whiche was also called Peter were lodged there. While Peter thought on this vysyon, the spyryte sayde vnto hym: beholde, men seke the: aryse therefore, get the downe, and go with them, and doute nat, for I haue sent them. Peter wente downe to the men which were sent vnto hi from Cornelius, and sayde. Beholde, I am he whome ye seke, what is the cause wherfore ye are come? And they sayde vnto hym: Cornelius the captayne a iuste man and one that feareth God, and of good repoꝛt among al the people of the Jues was warned by an holye aungell to sende for the into his house, and to here wordes of the. Then called he them in, and lodged them.

D And on the morowe Peter went awaye with them, and certayne bzethren from Joppa accompanyed hym. And the thyrde daye entred they into Cesarea. And Cornelius wayted for them, and had called togyther his kynsemen, and special freendes. And as it chaunced Peter to come in Cornelius met him, & fel downe at his fete, and worshypped hym. But Peter toke him vp sayeng: stande vp: for euyn I my selfe am a man. And as he talked with hym he came in, and founde many that were come togyther. And he sayde vnto them: Ye knowe howe that it is an vnlawefull thynge for a man that is a Jue, to company or come vnto an alyent: but God hathe shewed me that I shulde nat call any man comen, or vncleane:

ad eum: Quæ deus purificauit tu communia ne dixeris. Hoc autem factum est tertio. Et rursum receptum est vas in cœlum.

Et dum apud sese hesitaret Petrus, quæ nam esset visio quam vidisset, ecce viri qui missi erant a Cornelio, percontati de domo Simonis, adstiterunt ad ianuam. Et euocato quopiam, interrogabāt, an Simon qui cognominaret Petrus, illic haberet hospitium. Petro vero cogitante de visione, dixit spiritus ei: Ecce viri quærunt te: Surge itaq; et descende & vade cum eis, nihil hesitans, propterea q; ego misi illos. Descendens autem Petrus ad viros qui missi erant a Cornelio ad ipsum, dixit: Ecce ego sum ille quem queritis. Quæ causa est propter quam venistis? Qui dixerūt: Cornelius Centurio, vir iustus, ac timens deū et testimonium habens ab vniuersa gente Iudeorum, oraculo admonitus est ab angelo sancto, vt accerseret te in domum suam, & audiret verba abs te. Intro vocatos igitur, eos recepit hospitio.

Sequenti vero die Petrus profectus est cum illis, & quidam ex fratribus Iopensibus comitati sunt eum. Postridie vero introierunt Cæsaream. Porro Cornelius expectabat illos, conuocatis suis & necessariis amicis. Vt autem factum est vt introiret Petrus, obuiam progressus est Cornelius, ac procidens ad pedes, adorauit eum. Petrus vero erexit eum, dicens. Surge et ego ipse homo sum. Et colloquens cum illo: introuit et offendit multos qui conuenerant, dixitq; ad illos. Vos scitis, non esse fas viro Iudeo contingi, aut accedere ad alienigenam. Sed mihi ostendit Deus: ne quem communem, aut immundum

dicerem homini, quapropter et inconstanter veni accersitus. Interrogo ergo: quam ob causam accersistis me?

Et Cornelius ait: Die ab hinc quarto vsq; ad hanc horā sedebā ieiunus, et hora nona precabar in domo mea, & ecce vir stetit ante me, in veste splendida et ait: Cornelie exaudita ē deprecatio tua, et eleemosine tue i memoria habite sūt coram deo: Mitte ergo qui erit Ioppē, et accerse Simonē q̄ cognominat Petrus, hic diuersat i ędib⁹ Simonis coriarii iuxta mare, q̄ simul atq; venerit, loquet tibi. Cōfestim ergo misi ad te, et tu bene fecisti qui aduenisti. Nūc ergo omnes nos, teste deo, adsum⁹ vt audiamus omnia quecunq; tibi precepta sunt a deo. Aperiens autē Petrus os, dixit: Reipsa cōperio, q̄ non sit personarum respectus apud Deū, sed in quauis gente qui timet ipsū, & operatur iusticiam, is acceptus est illi.

Sermonem quem misit de⁹ filiis Israel, annūcians pacē per Iesum Christum (hic est omniū dominus) ipsi nostis, de quo sermone fama diuulgatum fuit in tota Iudea: rumore primum orto a Galilea post baptisma quod predicabat Ioannes, vt Iesum Nazarenū vnxerit Deus spiritu sancto & virtute: qui obambulauit benefaciēdo, et sanādo oēs oppressos a diabolo, quoniam deus erat cum illo. Et nos testes sumus omniū que fecit & in regione Iudeorū et Hierozolymis, quem occiderunt suspensum in ligno. Hunc deus suscitauit tertio die, & exhibuit eum vt manifestus fieret non toti populo sed testib⁹ prius adhoc delectis a deo, nimirū nobis, qui comedimus, & bibimus vna cū illo, postq̄ resurrexit a mortuis. Et precepit nobis vt predicaremus populo, ac testificaremur q̄ ipse sit ille

therefore came I vnto you without sayenge nay assone as I was sent for. I axe therefore for what intent haue ye sent for me?

And Cornelyus sayde: This day nowe .iiii. yet as I fasted and at the .ix. houre I prayed in my house: and beholde, a man stode before me in bryght clothynge, and sayd: Cornelius, thy prayer is harde, and thy almes dedes are had in remembraunce in the syght of God. Sende therefore to Joppa, and cal for Symō E which is also called Peter. He is lodged in the house of one Symon a tanner by the sea syde. that which assone as he is come, shal speke vn to the. Then sent I for the immedyatlye, and thou hast well done for to come. Nowe are we al here present before God, to here al thynges that are commaunded vnto the of God.

Then Peter opened his mouthe and sayde: Deut.x. 2.Pa.xi. Job.xxi. Sap.vi. Eccl.xi. Rom.x. Gala.ii. Ephe.v. Colo.ii. 1.Joh.ii. of a truth I perceyue that god is nat percial, but in al people he that feareth him and worketh ryghteousnes, is accepted with hym.

Ye knowe the preachynge that God sente to the chyldren of Israell, preachynge peace by Jesus Chryst, which is lorde ouer al thinges. F ✠ Which preaching was publyshed thorowe out all Jurye, and began in Galyle, after the baptyme which Johñ preched, howe god had annoynted Jesus of Nazareth with the holy Ghost, and with power. Whiche Jesus went about doyng good, and healyng al that were oppressed of the deuyls, for god was with hi. And we are wytnesses of all thynges whiche he dyd in the lande of the Jues, and at Jerusalem: whome they slewe, and hanged on tree. Hym god rayled vp the thyrde day, & shewed hym openly, nat to all the people, but vnto vs wytnes chosen before of God, which eate and dronke with hym, after he rose from death.

✠ And he commaunded vnto vs to preache vnto the people, and testifye that it is he that

is

is ordained of god a iudge of quycke & dead.
To hym gyue all the prophetes wytnes, that
thorowe his name, all that beleue in hym shal
receyue remyssyon of synnes. ¶

Whyle Peter yet spake these wordes, the
holye ghost fell on all them whiche harde the
preachynge. And they of the cyrcumcysyon whi-
che beleued, were astonyed, as many as came
with Peter, bycause that on the Gentyls also
was shed out the gyfte of the holye ghost. For
they harde them speke with tonges and mag-
nyfye God. Then answered Peter: cã any mã
forbyd water, that these shulde nat be bapty-
sed, whiche haue receyued the holy Ghoste as
well as we? And he commaunded them to be
Baptysed in the name of the Lorde. ¶ Then
prayed they hym, to tarye a fewe dayes.

The. xi. Chapiter.

AND the Apostles and the brethren that
were thorowe out Jurye, harde say that
the hethen hadde also receyued the worde of
God. And when Peter was come vp to Jeru
salem, they of the cyrcumcysyon reasoned with
hym sayenge: Thou wentest into men vncyr-
cumcysed, and eatest with them.

Then Peter began and expounded the thyn
ges in order to them saing: I was in the cytie
of Joppa prayenge, and in a traunce I sawe a
vision, a certain vessel discende, as it had beue
a large linnen cloth, let downe from heuen by
the foure corners and it came to me. Into the
which when I had fastened mine eyes. I cõsy
dered and sawe foure foted bestes of the earth
and vermen and wormes, and fowles of the
ayre. And I harde a voice saieng vnto me: a-
rise Peter slee and eate. And I saide, God for-
byd lorde, for nothing cõmon or vncleane, hath
at any tyme entred into my mouthe. But the
voice answered me againe from heuen, count
nat thou those thynges cõmon, whiche God

qui confitebatur esse Deo hu
ius vitam ac mortem. Huic omnes prophete testi
monium ferunt quod remissi
onem peccatorum accepere
rus sit per nomen eius quis
quis crediderit in eum.

Adhuc loquente Petro verbo hec, cecidit spiritus sanc
tus super omnes qui audie
bant sermonem. Et obstupe
runt hi qui ex circumcisione
fuerant fideles, quotquot
venerant cum Petro, q et in
Gentes donum spiritus san
cti effusum esset. Audiebant
enim illos loquentes linguis
ac magnificentes Deum. Tũc
respondit Petrus: Num quis
prohibere potest, quominus
aqua baptizentur hi, qui spi
ritum sanctum acceperunt sic
ut et nos? Et iussit eos bap
tizari in nomine domini.
Tunc rogauerunt eum vt re
maneret aliquot dies.

CAPVT. xi.

AVdierunt autem Apo
stoli, et fratres qui e
rant in Iudea, q et gẽ
tes recepissent sermonem dei
Cumq; ascendisset Petrus
Hierosolymam, disceptabant aduersus illum, qui erat
ex circumcisione dicẽtes: Ad
viros preputium habentes
introisti, et edisti cum illis.

Petrus autem rem ab initio
repetens, exposuit illis ordi
ne dicens: Ego eram in ciui
tate Ioppe orãs, et vidi rap
tus extra me visionem, de
scendere vas quoddam, sicut
linteum magnum quatuor ini
tiis demissum de celo, q venit
vsq; ad me. In quod cum in
tendissem oculos, animadver
ti et vidi quadrupedia ter
re, et bestias, et reptilia, et
volatilia celi. Audiui autem
et vocem dicentem mihi: Sur
ge Petre, macta et vesce. Di
xi autem. Nequaquam
domine: quia nihil commune
aut immundum vnquam
introiuit in os meum. Re
spondit autem mihi vox
rursum e celo: quę deus mũ

dimittu nr communia dice-
ris. Idq; accidit tertio & rur
sũ oĩa subducta sũt in cœlũ.

Et ecce ex templo tres viri
prælto aderant in edibus, in
quibus erã, e Cæsarea missi
ad me. Dixerat aũt mihi spi-
ritus, vt congrederer cum il-
lis, nihil hesitans. Porro co-
mitati me sunt et sex fratres
hi. Et ingressi sumus in do-
mum viri: isq; retulit vobis
vt vidisset angelum domi sue
qui adstitisset et dixisset sibi:
Amitte viros Ioppen, et ac-
cersse Simonem, cognomen-
to Petrũ qui tibi ea dicturus
est per que seruetis et tu, et
vniuersa domus tua. Cũ aũt
exordus essem sermonẽ, illap
sus est spiritus sanctus in il-
los, quemadmodũ et in nos
fuerat illapsus initio. Veni-
ebat autem in mentem quod
dicerat dominus: Ioãnes qui
dẽ baptizauit aqua: exterũ
vos baptizabimini spiritu
sancto. proinde si per donũ
dedit illis deus, quemadmo-
dũ et nobis, cum credidisse-
mus ex dominũ Iesũ Christũ
ego porro quis erã, qui possẽ
obsistere deo? His aũt audi-
tis obticuerunt, et glorificaue
runt deum, dicentes. igitur &
gentibus Deus pœnitentiam
concessit ad vitam.

Et illi quidem qui disper-
si fuerãt ex afflictione, quæ or
ta fuerat ob Stephanũ. perã-
bulauerũt vsq; ad Phœnicem
et Cyprũ, et Antiochiã, nemi
ni loquẽtes sermonẽ istũ, ni
si solis Iudeis. Erãt aũt quí-
dã ex eis viri Cypríi et Cire
nẽses, qui cũ introissẽt Antio
chiã, et loquebãt ad Græcos
prædicantes dñm Iesum. Et
erat manus dñi cum eis, mul-
tusq; numerus credentium cõ
uersus est ad dominum.

Peruenit autem rumor ad
aures ecclesiæ quæ erat Hie-
rosolymis, super his, et mise-
rũt Barnabã, vt iret ad Antio
chiam. Qui cũ peruenisset, et
vidisset gratiam dei, gauisus

hath clensed. And this was done thre tymes. And al were taken vp agayne into heauen. B

And beholde immediatly there were thre men came to the house where I was, sente frõ Cesarea vnto me. And the spirite sayde vnto me, that I shuld go with them, without doutinge. Moreouer these .vi. brethren accompanied me: and we entred into the mannes house And he shewed vs howe he had sene an angel in his house, which stode & sayde to him sende men to Ioppa, & cal for Symon, named also Peter: he shall tell the wordes, whereby bothe thou and al thine house shalbe saued. And as I began to preache, the holye Ghoste fell on them, as he did on vs at the beginning. Then C came to my remembraunce the wordes of the Lorde, howe he sayd. John baptised with water but ye shalbe baptised with the holy ghost For as muche then as God gaue them lyke giftes, as he did vnto vs when we beleued on the lorde Jesus Christe: what was I, that I shuld haue withstand God? When they hard thys they helde their peace and glorytyed God, saying: then hath God also to the Gentyls graunted repentaunce vnto lyfe.

They which were scattered abrode throwe the afflyccyon that arose about Steuen walked throughoute tyll they came to Phenyces and Cypers and Antioch preaching the word to no man, but to the Jues only. Some of thẽ D were men of Cipers & Syrene, whiche when they were come into Antyoche, spake to the Grekes, & preached the Lord Jesus. And the hande of the Lorde was with them, & a great numbre beleued and tourned vnto the Lorde.

Tydynges of these thynges came vnto the eares of the congregacyon which was in Ierusalem. And they sent forth Barnabas that he shulde go vnto Antyoche. Which when he was come & had sene the grace of God, was

glade

glad, and exhorted them al that with purpose of hert, they wolde continually cleue vnto the Lord. For he was a good man, and ful of the holy Ghost, and of faythe, and muche people was added vnto the Lorde: Then departed
E Barnabas to Tarsus for to seke Saul. And when he hadde founde him, he broughte hym vnto Antioche. And it chaunsed that a whole yere they had theyr conuersacion with the congregacion there, and taughte muche people in so muche that the disciples of Antyoche were the fyrst that were called chrysten.

In those dayes came prophettes frome Jerusalem to Antyoche. And there stode vp one of them named Agabus, and signified by the spirite, ꝙ there shulde be great derth throughout al the world, which came to passe in ꝑ Emperour Claudius dayes. Then the disciples euery man according to his abilitie, purposed to send succour vnto the brethrē which dwelte in Jury. Which thing they also dyd, & sēt it to the elders by ꝑ hādes of Barnabas & Saul.

☞ The. xii. Chappter.

A In that tyme Herode the kynge stretched forth his handes to vexe certayne of the cōgregacion. And he kylled James the brother of Johan with the swearde: and bycause he sawe that it pleased the Jues, he proceded further, & toke Peter also. Then were the dayes of swete bread. And when he had caught him he put him in prison, and delyuered hym to foure quaternions of soudiers to be kept, intending after Easter to bryng hi forth to the people. Then was Peter kept in prison. But prayer was made without ceasing of the congregacion vnto God, for him. And when Herode wolde haue broughte him out vnto the people, the same nyght slept Peter betwene two soudiers, bounde with two cheynes and the kepers before the doze kept the prison.

est, et hortabatur omnes, vt proposito cordis perseuerarent adherere domino. Nam erat vir bonus ac plenus spiritu sancto, et fide. Et addita est multa turba domino. Profectus est autē Barnabas Tarsum, vt quereret Saulem, quē cum inuenisset perduxit Antiochiā. Accidit autem vt annum totum conuersationem agerent cum ea congregatione docerentq; turbam multam, et discipuli cognominarentur primum Antiochie christiani.

In his autem diebus superuenerunt ab vrbe Hierosolymorum prophetæ Antiochiam, surgensq; vnus ex eis nomine Agabus, significabat per spiritum, famem magnā futuram in toto terrarum orbe quæ accidit sub Claudio Cæsare. Discipuli autem pro ut cuiq; suppetebat, proposuerunt in subsidium mittere habitantibus in Iudea fratribus: quod et fecerunt mittentes ad seniores per manum Barnabe ac Saulī.

☞CAPVT. xii.

EOdem autem tempore iniecit Herodes rex manus vt affligeret quosdam de ecclesia. Occidit aūt Iacobum fratem Ioannis gladio videns autem quod gratum esset Iudeis, perrexit cōprehendere et Petrum. Erāt autem dies azimorum. Quem cum etiam apprehēdisset, posuit in carcerem tradens quaternionibus militū asseruandum: volens postea producere eum populo. Et Petrus quidē seruabatur in carcere. Cæterum precatio fiebat sine intermissione ab ecclesia ad deū pro eo. Cum autem producturus eum esset Herodes, in ipsa nocte dormiebat Petrus inter duos milites, vinctus catenis duabus et custodes ante ostium custodiebant carcerem.

Et ecce angelus domini adfuit, et lumen refulsit in habitaculo, percussoq; latere Petri, excitauit eum, dicens. Surge velociter. Et excciderunt catenæ de manibus eius. Dixit autem angelus ad eum. Præcingere et subliga soleas tuas. Et fecit sic. Et dicit illi. Circunda tibi vestimentum tuum et sequere me. Et exiens sequebatur eum, et nesciebat quod verum esset quod fiebat per angelum. sed putabat se visum videre. Cum autem præterissent primam ac secundam custodiam: venerunt ad portam ferream, quæ ducit in ciuitatem, quæ vltro aperta est eis. Et exuntes processerunt vicum vnum, et continuo discessit angelus ab eo.

Et Petrus ad se reuersus dixit: Nunc scio vere, quod miserit dominus angelum suum et eripuerit me e manu Herodis, et ex omni expectatione plebis Iudæorum teq; perpensa, venit ad domum Marie matris Iohannis, qui cognominatus est Marcus, vbi erant multi congregati et orantes. Cum pulsasset autem Petrus ostium vestibuli processit puella vt subauscultaret, nomine Rhode. Et vt agnouit vocem Petri, prægaudio non aperuit vestibulum, sed introcurrens renunciauit stare Petrum ante vestibulum. At illi dixerunt ad eam: Insanis illa autem affirmabat, sic se habere. At illi dicebant: Angelus eius est. Petrus autem perseuerabat pulsans. Cum autem aperuissent, viderunt eum, et obstupuerunt Cum innuisset autem eis manu vt tacerent: narrauit illis, quomodo dominus eduxisset ipsum de carcere. Dixit autem: Nunciate Iacobo et fratribus hæc

B And beholde the aungell of the Lorde was there present, and a light shyned in the lodge. And he smote Peter on the syde, & styred him vp saying, aryse vp quyckly. And his cheynes fell of from his handes. And the angel sayde vnto him: gyrde thy selfe and bynd on thy sandales. And so he dyd. And he sayd vnto hym, caste thy mantle aboute the, and folowe me. And came out and folowed hym, and wyste nat that it was truthe which was done by the aungel, but thought he had sene a vision. When they were past the fyrst and the second watche they came vnto the yron gate, that ledeth vnto the cytye, which opened to them by his owne accorde. And they went oute and passed thorowe one strete. And by and by the aungel departed from him.

C And when Peter was come to him selfe, he sayd: now I know of a surety, that the Lorde hath sent his angel. & hathe deliuered me out of the hande of Herode, and from al the wayting for of the people of the Jues. And as he considered the thing, he came to the house of Mary the mother of one John which was called Marke also, where many were gathered togyther in prayer. As Peter knocked at the entrie doze, a damsel came forth to herken named Rhoda. And when she knewe Peters voyce, she opened nat the entrie for gladnes but ran in and tolde howe Peter stode before the entrie. And they sayde vnto her: thou art madde. And she bare them downe that it was euyn so. Then said they: it is his aungel. And Peter continued knockinge. And when they had opened the doze, and sawe him, they were astonyed. And he beckened vnto them with the hand to holde theyr peace, & tolde them by what meanes the Lord had brought him out of the pryso. And he sayd: go shewe these thinges vnto James and to the brethren. And he

departed

departed and went into an other place.

D Assone as it was daye there was no lytle ado among the soudiers, what was become of Peter. When Herode had called for him, and founde him nat, he examined the kepers, and commaunded to depart. And he descended fro Jurye to Cesarea, and there abode. Herode was displeased with them of Tyre & Sydon. And they came al at ones, & made intercession vnto Blastus the kinges chamberlein, & desired peace, bycause theyr countre was norished by the kinges land. And vpon a day appoynted, Herode arayed him in royal apparel, and set him in his seat, and made an oracion vnto them. And the people gaue a shoute, sayinge: it is the voyce of a God and nat of a mā. And immediatly the angel of the lorde smote hym bycause he gaue nat God the honour, and he was eaten of wormes, and gaue vp the ghost

And the word of God grewe & multiplied. And Barnabas & Paul returned to Jerusalē whē they had fulfilled theyr office, and toke with thē John which also was called Marc?

¶ The. xiii. Chapyter.

A THERE were at Antioche in the cōgregacion certayne prophetes and techers: as Barnabas and Simon called Niger, and Lucius of Cerene, and Manahen Herode the Tetrarkes nurs felowe, & Saul. As they ministred to the lorde and fasted the holy Ghost saide: seperate me Barnabas & Saul, for the worke whereunto I haue called them. Then fasted they and prayed, & put theyr handes on them, & let them go. And they after they were sent of the holy Ghost, came to Seleucia, and from thēce they sayled to Cyprus. And when they were come to Salomine, they shewed the worde of god in the synagoges of the Jues. And they had John to theyr minister.

When they hadde gone throughout the yle vnto

Et egressus abiit in alium locum.

Porro vbi diluxit, erat turbatio non parua inter milites, quidnam accidisset Petro. Herodes autem cum requisisset, nec inuenisset, examinatis custodibus, iussit eos duci, descendensq; a Iudea Cæsaream, ibi commoratus est. Erat autem Herodes infensus Tyriis, et Sidonijs. At illi vno animo venerunt ad eum, et persuaso Blasto, qui præerat cubiculo regis, petebant pacem, eo quod alerentur regio ipsorum annona regia. Statuto autem die Herodes vestitus veste regia sedit pro tribunali, et concionabatur ad eos: Populus autem acclamabat: Vox Dei et non hominis. Confestim autem percussit eum angelus domini, eo quod non dedisset gloriam Deo, et eroſus a vermibus expirauit.

Porro sermo domini crescebat ac multiplicabatur, Barnabas aūt et Paulus reuersi sunt Hierosolymā expleto ministerio, assūpto et Ioane cui cognomē erat Marcus

¶ CAPVT. xiii.

ERant autem quidam in ecclesia, quæ erat Antiochiæ prophetæ ac doctores, Barnabasq; et Simon qui vocabatur Niger, et Lucius Cyrenensis et Manahen, qui erat Herodis Tetrarchæ collactaneus, et Saulus: Cum autem illi sacrificarent domino ieiunarentq;, dixit spiritus sanctus: Segregate mihi Barnabā & Saulū i opus ad quod accersiui eos. Cūq; ieiunassēt & orassēt, imposuissentq; eis manus, dimisērūt. Et ipsi quidem emissi a spū sancto abierūt Seleuciam et inde nauigauerunt in Cyprū Et cū essent Salamine, annūciauerunt sermonem Dei in synagogis Iudæorum. Habebant aūt et Ioannē ministrū.

Et peragrata insula vsq

ad Paphū, inuenerunt quem dam magū pseudo prophe tam Iudeum, cui nomen erat Bariesu: qui erat cum procon sule Sergio Paulo viro pru dente. Hic accersitis Barnaba et Saulo, desiderabat audire sermonem Dei. Resistebat au tem illis Elymas magus sic enim interpretatur nomen eius, querens auertere procō sulē a fide. Saulus autem qui idem Paulus, repletus spiri tu sancto, intentis in eum oculis, dixit: O plene omni do lo, et omni versutia, fili Dia boli, inimice omnis iustitiæ, non desinis inuertere vias do mini rectas? Et nunc ecce ma nus dñi super te, & eris cecus non videns solem vsq; ad tempus. Et confestim cecidit in eum caligo ac tenebræ, Et circumiens, querebat qui se manu ducerent. Tunc procon sul cum vidisset quod acciderat, credidit, admirans super doctrina Domini.

Cum autem a Papho soluis set Paulus, qui cum eo erant venerunt Pergen Pamphilie Iohannes autem digressus ab eis, reuersus est Hierosolymam. Cæterum ipsi peragratis regionibus a Perga venerunt Antiochiam Pisidie, et ingressi synagogam die sabbatorum, sederunt. Post lectionem autem legis ac prophetarum, miserunt principes synagogæ ad eos, dicentes. Viri fratres, si quis est in vobis sermo exhortationis ad plebem, dicite.

Surgens autem Paulus et manu silentia indicto, ait. Viri Israelitæ, et qui timetis Deum, audite: Deus populi huius delegit patres nostros, et populum in altum extulit cum essent incolæ in terra Aegypti, et brachio excelso eduxit eos ex-

vnto the cytye of Paphus, they found a cer- B
tayne sorcerer a false prophete whiche was a
Jue named Barjesu, which was with the ru-
ler of the coūtre one Sergius Paulus a prudēt
mā. The same ruler called to him Barnabas
and Saul. And desyred to heare the word of
God. But Elimas the sorcerer (for so was his
name by interpretacīō) withstode them & sought
to turne away the ruler from the fayth. Then
Saul which also is called Paul being ful of
the holy Ghost set his eyes on him and sayde:
O ful of al subtelte and disceytfulnes, the
chylde of the deuyl, and the enemy of al right-
wousnes, wylt thou not ceasse to peruert the streyghte
wayes of the Lorde. And now behold the hand
of the Lorde is vpon the, and thou shalte be
blinde and nat se the sonne for a season. And im-
mediatly there fel on him a myste & darknes,
and he went about sekynge them that shulde
leade him by the hande. Then the ruler when
he sawe what had happened, beleued, and
wondred at the doctrine of the Lorde.

When they that were with Paull, were de C
partед by shippe from Paphus, they came to
Perga a cytye of Pamphilia, and there Johñ
departed from them, and retourned to Jeru
salem. But they wandred thorowe the coun-
treis, from Perga to Antyoche a cytye of the
countrey of Pisidia. and wente into the syna
goge on the Sabboth daye, and satte downe
And after the law and the prophetes were red,
the rulers of the Synagoge sente vnto theym
sayinge. Ye men and brethren, yf ye haue any
sermon to exorte the people, say on.

Then Paul stode vp and beckened with the D
hāde, & sayde: Men of Israel, and ye that fere Exo. 12.
god, gyue audyence. The god of this people and 13. 3.
chose oure fathers, & exalted the people when
they dwelte as straūgers in the lāde of Egipt
and with a myghty arme brought them forth

of it.

of it, & about the tyme of. xl. yeares suffred he
theyr maners in ỹ wilderne. And he distroied
vii. nacions in ỹ land of Cana. & deuided theyr
land to thé by lot. And afterwarde he gaue to
them iudges about the space of. iiii. C. and. l.
yer vnto the tyme of Samuel ỹ prophet. And
after ỹ they desyred a king. & God gaue vnto
them Saul the son of Cis, a man of the trybe
of Beniamin by the space of. xl. yeares. And
after he had put him downe, he set vp Dauid
to be theyr king of whom he repozted saying:
I haue founde Dauid the son of Jesse, a man
after mine owne hert, he shal fulfil al my wil.

Of this mannes sede hath God (accozdinge
to his pzomise) bzought fozth to the people of
Israel, a sautour, one Jesus, when John had
fyrste pzeached befoze his comminge the bap
tysme of repentaunce to Israell. And when
John had fulfylled his course, he sayde: whom
ye thynke that I am, the same am I nat. But
beholde there commethe one after me, whose
shoes of his fete I am nat wozthy to louse.

✣ Ye men and bzethren, chyldzen of the gene
racion of Abzaham, and whosoeuer amonge
you feareth God, to you is this wozde of sal-
uacion sente. The inhabyters of Jerusalem
and theyr rulers, bycause they knewe him nat
noz yet the voyces of the pzophetes which are
red euery Sabboth daye, they haue fulfylled
them in condempnynge hym. And when they
founde no cause of deathe in hym, yet desyred
they Pylate to kyll hym. And when they had
fulfylled all ỹ were wzytten of hym, they toke
hym downe from the tree and put him in a se-
pulchze. But god rayled hi againe from deth,
and he was sene many dayes of them whiche
came with hym fromme Galyle to Jerusalem.
Whiche are his wytnesses vnto the people.

And we declare vnto you, how that the pzo-
myse made to the fathers, god hathe fulfylled
vnto

ea: et circiter quadraginta
annorum tempus mores eo
rum sustinuit in deserto. Ac
deletis gentibus septem in
terra Chanaan, sorte distribu
it eis terram eorum. Et post
hæc annis circiter quadrin-
gentis quinquaginta dedit iu
dices vsq; ad Samuelem pro
phetam. Et exinde postulaue
runt regem dedit; eis Deus
Saul filium Cis, virum de tri
bu Beniamin, annis quadra
ginta. Et amoto illo, suscita
uit illis Dauid, vt esset rex,
cui testimonium reddens,
dixit, Inueni Dauid filium
Iesse virum secundum cor me
um, qui faciet omnes volun-
tates meas.

Huius e semine Deus, ita vt
promiserat, adduxit Israeli
seruatorem Iesum, cum ante
prædicasset Iohannes ante fa
ciem introitus eius baptis-
mum pœnetentiæ Israeli. Cū
autem impleret Iohannes cur
sum, dixit. Quem me arbitra
mini esse? Non is ego sum, sed
ecce venit post me cuius non
sum dignus soleam pedem
soluere,

Viri fratres, filii generis A-
brahe, et qui inter vos timent
deum, vobis sermo salutis hu
ius missus est. Qui enim habi
tant Hierosolymis et princi-
pes eorum cum ignorarent il
lum, et voces prophetarum
quæ per omne sabbatum le-
guntur, condemnatoeo im-
pleuerunt nullaq; causa mor
tis inuenta, petierunt a Pila-
to, vt interficeret illum. Cū
q; consūmassent omnia quæ
de eo scripta erant depositi
tum de ligno, posuerunt in
monumento. Deus aut. m sus
citauit eum a mortuis qui vi
sus est per dies multos his,
qui simul ascenderant cum eo
a Galilea Hierosolymam,
qui sunt testes eius apud ple-
bem.

Et nos vobis annunciamus
q; eam repromissionem quæ
ad patres facta est, Deus

adimpleuerit filiis filiorum nimicum nobis resuscitato Iesu sicut et in psalmo primo scriptum est: Filius meus es tu, ego hodie genui te. Quod autem suscitauit eum a mortuis iam non amplius reuersurum in corruptionem, ita dixit. Dabo vobis sancto Dauid fidelia. Ideo et alias dicit. Non permittes, vt sanctus tuus videat corruptionem. Nam Dauid quidem cū sue etati inseruisset, consilio Dei dormiut: et appositus est ad patres suos, viditq; corruptionem. At is quem Deus suscitauit, non vidit corruptionem.

Notum igitur sit vobis viri fratres q; per hunc vobis remissio peccatorum annunciatur et ab omnibus a quibus non potuistis per legem Mosi iustificari, per hunc omnis qui credit, iustificabitur. Videte ergo ne superueniat vobis quod dictum est in Prophetis: Videte contemptores et admiramini, et euanescite quia opus operor ego in diebus vestris, quod non credetis si quis enarrauerit vobis.

Egressis autem e cetu iudeis, rogabant Gentes, vt sequēti sabbato loquerentur sibi verba. Soluto autem cetu, sequuti sunt multi Iudei et religiosi proselyti Paulum ac Barnabam, qui alloquentes suadebant eis, vt perseuerarent in gratia Dei. Sequenti vero sabbato pœne vniuersa ciuitas conuenit ad audiendum sermonem Dei. Videntes autem turbas Iudei, repleti sunt zelo, contradicebant his quæ a Paulo dicebantur, contradicentes ac loquentes blasphemias. Tunc sūpta fiducia Paulus ac Barnabas, dixerūt Vobis oportebat primū loqui sermonem dei, sed quoniā repellitis illū, et indignos vos iudicatis

vnto vs their children, in that he raised vp Iesus againe. Euin as it is written in the first psalme: Thou art my son, this same day begat I the. As concernynge that he rayſed him vp from deth, nowe no moze to returne to cozrupcion, he ſaid on this wyſe: The holy promyſes made to Dauyd, I wyl giue the faithfully to you. Wherfoze he ſaith alſo in an other place: Thou ſhalt nat ſuffre thyne holy to ſe cozrupcio. Howbeit Dauyd after he had in his tyme fulfylled the wyl of god, he ſlept, & was layde with his fathers, and ſaw cozrupcion. But he whom god rayſed againe ſaw no cozrupcion.

F

Pſal. ii. Heb. i. b.

Eſa. lv. b. Pſal. xv. i. Reg. ii.

Be it knowen vnto you therfoze ye men and bzethzen, ꝙ thozowe this man is pzeched vnto you the fozgiuenes of ſinnes, and that by him all that beleue, are iuſtyfyed from al thinges, from whiche he coulde nat be iuſtyfyed by the law of Moyſes. Beware therfoze leſt that fal on you, which is ſpoken of in the Pzophetes.

Aba. i. b.

Behold ye diſpiſers, and wonder, and periſhe ye: foz I do a wozke in your dayes, whiche ye ſhal nat beleue, if a man wolde declare it you.

When they were come oute of the Synagoge of the Iues, the Gentyls beſought that they wold pzeche the wozde to the betwene the Sabboth dayes. Whē the cōgregacion was bzoken vp, many of the Iues and bertuous conuertes folowed Paul & Barnabas, which ſpake to them, and exhozted them to contynue in the grace of god. And the next ſabboth day caine almoſt the hole cytye togyther, to heare the wozde of God. When the Iewes ſawe the people, they were full of indygnacion & ſpake agaynſt thoſe thinges whiche were ſpoken of Paule ſpeaking againſt it, and rayling on it.

Eſay. xlix.

Then Paul and Barnabas bared bolde, and ſaid: it was mete that the wozde of god ſhulde fyrſte haue bene pzeached to you. But ſeynge ye put it frō you, & thinke your ſelues vnwoz-

G

thy

thy of euerlasting life: lo, we turne to the gentyls. For so hathe the lorde commaunded vs: I haue made the a lyght to the gentyls, that thou be saluacyō vnto the ende of the worlde.

The Gentils harde and were glad and glorifyed the worde of the Lorde, & beleued: euyn as many as were ordeyned vnto eternal lyfe. And the worde of the Lorde was publyshed thorowe out al the regyon. But the Jues moued the worshypful and honorable wome, and the chiefe men of the cytie, and rayled persecucion agaynst Paul and Barnabas, and expelled them out of theyr coostes. And they shoke of the dust of theyr fete agaynst the, and came vnto Iconium. And the dysciples were fylled with ioye and with the holy Ghost. ✠

¶ The.xiiii.Chapyter.

A AND it forfuned in Iconyum that they wente both togyther in the Synagoge of the Jues, and so spake that a great multytude both of the Jues, and also of the Grekes beleued. But the vnbeleuing Jues, styred vp and vnquyeted the myndes of the Gentyls agaynste the brethren. Longe tyme abode they there and quytte them selues boldly with the helpe of the Lorde, which gaue testymony vnto the worde of his grace, and caused sygnes and wonders to be done by their handes. The people of the cytie were deuided: & parte helde with the Jues. and parte with the Apostles.

When there was a saulte made both of the Gentyls and also of the Jues with they; rulers, to put them to shame, and to stone them, they were ware of it, and fled vnto Listra and Darba cyties of Licaonia, & vnto the regyon that lieth rounde about, and there preched the gospel. And there sat a certaine man at Listra weke in his fete. being creple frō his mothers B wombe, and neuer walked. The same harde Paul preache. which beheelde him and perceiued

efama vitę, ecce conuertimur ad gentes, sic enim nobis precepit dominus. Posui te in lucem gentium vt sis salus vsq; ad extremum terre.

Audientes autē gentes, gauisi sunt, et glorificabant sermonem domini, & crediderūt quotquot erant ordinati ad vitā eternam. Diuulgabatur autē sermo domini per vniuersam regionem. Iudei vero cōcitauerunt mulieres religiosas et honestas et primos ciuitatis, et excitauerunt persecutionem in Paulum et Barnabam, et eiecerunt eos de finibus suis. At illi excusso puluere pedum suorū in eos, venerunt Iconium. Porro discipuli replebantur gaudio et spiritu sancto.

¶ CAPVT. XIIII.

FActum est autem Iconii vt simul introirent synagogam Iudeorum, & loquerentur sic, vt crederet Iudeorum simul et Græcorum copiosa multitudo: Qui vero incredduli erant Iudei, concitauerunt, et corruperunt animos gentium aduersus fratres. Multo igitur tempore demorati sūt, fortiter agentes presidio domini qui testimonium perhibebat sermoni gratię sue, dabatq; vt signa et prodigia fierent per manus eorum. Diuisa est autem multitudo ciuitatis, & quidē stabant a Iudeis, quidam vero ab Apostolis:

Cum autē factus esset impetus gentium pariter ac Iudeorum vna cum principibus suis, vt vim adferrent ac lapidarent eos, re intellecta, cōfugerunt ad ciuitates Lycaonie Lystram et Darbē et finitimam vndiq; regionem & ibi predicabāt euangeliū Et quidam vir Lystris debilis pedibus sedebat claudus ab vtero matris sue q̄ nunq̄ ambulauerat, hic audiuit Paulum loquentem Qui intuitus eum, & videns

q̃ fidem haberet, ſore, vt ſal
uus fieret, dixit magna vo-
ce: Surge in pedes tuos re-
ctus. Et exiliit, ambulabatq;.
Turbe vero cum vidiſſent
quod fecerat Paulus, ſuſtule-
rũt vocem ſuã Lycaonice, di-
centes: Dii in ſpecie hominũ
deſcenderũt ad nos. Et vo-
cabant Barnabã Ioue, Paulũ
vero Mercurĩ, q̃ is eſſet dux
ſermonis. Sacerdos autem
Iouis, qui erat ante ciuitatem
illorum, tauros & coronas
ad veſtibula afferens, cum
turbis volebat ſacrificare.

Quod vbi audierunt Apoſtoli, Barnabas & Paulus, conſciſſis veſtibus ſuis, inſilierunt in turbam, clamantes, ac dicentes: viri cur iſta facitis? Nos quoq; iiſdem, quibus vos obnoxii malis ſumus homines annunciantes, vt ab iſtis vanis convertamini ad deũ viuum, qui fecit cœlum & terram, et mare, & omnia quæ in eis ſũt qui in preteritis ætatibus ſinebat oẽs gẽtes ingredi vĩs ſuis. Quanq̃ non expertẽ teſtimonii ſeipſũ eſſe ſinebat, dum beneficia conferret de cœlo, nobis dans pluuias ac tempora fructifera, implens cibo & letitia corda noſtra. Et hæc dicentes: vix compeſcuerunt turbas ne ſibi immolarent.

Superuenerunt autẽ quidã ab Antiochia et Iconio Iudei, qui cum perſuaſiſſent turbis, ac Paulũ lapidaſſet, extraxerunt eum ẽ ciuitate, exiſtimentes illũ mortuum eſſe. Circumdantibus autem eum diſcipulis ſurrexit, et intrauit ciuitatem. Ac poſtero die profectus eſt cum Barnaba Derbẽ. Cumq; euangelizaſſẽt ciuitati illi, ac docuiſſent multos, reuerſi ſunt Lyſtram et Iconium & Antiochiam, denuo confirmantes animas diſcipulorum, exhortanteſq; vt perſeuerarẽt in fide, et q̃ per multas afflictiones oporteat nos intrare in regnum dei. Et

ued that he had fayth to be whole, and ſayde with a loude voyce: ſtãde vpright on thy fete. And he ſtert vp, & walked. And when the people ſawe what Paul had done, they lyfte vp theyr voyces, ſayeng in the ſpeache of Lycaonia: Gods are come downe to vs in the lykenes of men. And they called Barnabas Jupyter, and Paul Marcurius, bycauſe he was the preacher. Then Jupiters Prieſte whiche dwelte before theyr cytye, brought oxen and garlandes vnto the churche porches: and wold haue done ſacryfyce with the people.

But when the Apoſtles, Barnabas & Paul hard that, they rent theyr clothes, and ran in among the people, crieng and ſaieng: syrs why do ye this? we are mortal men lyke vnto you, and preche vnto you, that ye ſhuld turne from theſe vanities vnto ỹ liuing god which made heuen and earth and the ſea, and al that in thẽ is: the which in tymes paſt ſuffred al nacyons to walke in theyr owne wayes. Neuertheleſſe he lefte nat him ſelfe without wytnes, in that he ſhewed his benefytes, in geuinge vs rayne from heauen, and fruytfull ſeaſons, fyllynge our hertes with fode and gladnes. And with theſe ſaienges ſcarce refrained they the people that they had nat done ſacryfyce vnto them.

Thither came certaine Jues from Antioche and Iconium, and obteined the peoples conſent, and ſtoned Paul, and drue him out of the cytye, ſuppoſing he had ben deed. Howbeit as the diſciples ſtode rounde about him, he aroſe vp and came into the cytye. And the nexte day, he departed with Barnabas to Derba after they had preched to that citie, and had taught many, they returned agayne to Liſtra, and to Iconiũ & Antioche, & ſtrengthed the diſciples ſoules, exorting them to continue in the fayth, affirming that we muſt thorowe much trybulacyon enter into the kyngdome of God. And

Pſal. 145. Apo. xiiii.

they

they ordeyned the elders by electyon in euery congregacyon, & prayed and fasted, and commended them to God in whom they beleued. And they went throughout Pysydia, & came to Paphylya, and when they had preached the worde of God in Perga, they dyscended into Attalia, & thence departed by shyp to Antyoche, frō whence they were delyuered vnto the grace of god, to ỹ worke whiche they had fulfylled. When they were come & had gathered the cōgregaciō togyther, & they rehersed al ỹ god had done by them, & howe he had opened the doze of fayth vnto the Gētyls. And there they abode long tyme with the disciples.

☞ The.xv. Chapiter.

A THEN came certayne from Jurye, and taught the brethren: excepte ye be circūcysed after the maner of Moyses, ye can nat be saued. And when there was rysen dyssencyon & dysputyng nat a lytle vnto Paul and Barnabas agaynst them. They determyned that Paul and Barnabas, and certayn other of them shulde ascēde to Jerusalem vnto the Apostles & elders about thys question. And after they were brought on theyr way by the cōgregacion, they passed ouer. Phenices & Samarya declaryng the cōuersacion of the Gētyls, and they brought great ioye vnto al the brethren. And whē they were come to Jerusalem, they were receyued of the cōgregacion & of the Apostles & elders. And they declared what thigs god had done by thē. Then arose vp certayne of ỹ secte of the Phariseis which dyd beleue, sayeng, that it was nedeful to circūcyse them, and to entoyne them to kepe the law of Moyses. And the Apostles and elders came togyther to reason of this matter.

B And when there was much disputing. Peter rose vp, & sayde vnto them. Ye men & brethren, ye know howe that a good while a go,

cum suffragiis erexissent illis per singulas ecclesias presbyteros, precatiq; essent cū ieiuniis, cōmendauerunt eos Dño in quē credidissent pergentes Pisidiā, venerūt in Pamphiliam: et cum loquti essent sermonē Pergę, descenderunt in vrbem Attaliā: et inde soluerunt Antiochiā, vnde erant traditi gratiæ dei in opus quod compleuerunt. Cum aūt venissent et congregassent ecclesiam, retulerunt quecunq; fecisset Deus secum & ỹ aperuisset gentibus ostium fidei. Commorati sunt autem illic multum temporis cum discipulis.

CAPVT. XV.

ET quidam qui descenderant a Iudea docebāt fratres: nisi circūcidamini secundū morē Mosi, non potestis esse salui. Cum ergo seditio & disceptatio esset non exigua Paulo ac Barnabe aduersus illos statuerunt vt ascēderent Paulus & Barnabas, & quidam alii ex illis, ad Apostolos et presbyteros Hierosolymam super hac quæstione. Illi ergo deducti ab ecclesia pertransibant Phenicem & Samariā narrantes conuersionem gentium, & adferebant gaudium magnū omnibus fratribus. Cū autem venissent Hierosolymam, suscepti sunt ab ecclesia, & ab apostolis ac presbyteris, annunciauerunt q̄ quecunq; Deus fecisset cum ipsis. Surrexerunt aūt quidā de factione Phariseorum, qui crediderant, dicentes q̄ oporteret circūcidere eos, ac præcipere, vt seruarent legem Mosi: conuenerunt q̄ apostoli ac presbyteri, vt discipicerent de hac re negotio.

Cum aūt magna disceptatio fuisset. Surgens Petrus dixit ad eos: viri fratres, vos scitis, q̄ ab antiquis diebus

Deus inter nos elegit, vt per os meū audirent gentes verbum Euangelii, & crederent. Et qui nouit corda, Deus, testimonium perhibuit illis, dans illis spiritum sanctū sicut & nobis: & nihil discreuit inter nos & illos, cum fide purificauerit corda illorū. Nūc ergo quid tentatis Deum, vt imponatur iugū super ceruices discipulorum, quod neq; patres nostri, neq; nos portare potuimus? Sed p gratiā Dñi Iesu Christi credimus nos saluos futuros, quēadmodū & illi. Tacuit aūt tota multitudo & audiebāt Barnabā ac paulum. narrantes q̄ Deus edidisset signa & prodigia inter gentes per ipsos.

Et postq̄ cōtigissēt rūdit Iacobus, dicens: Viri fratres, audite me: Symon narrauit quēadmodū primū Deus visitauerit, vt sumeret ex gentibus populū in nōe suo, et huic cōsonant verba prophetarum sicut scriptum est: Post hæc reuertar, ac rursus edificabo tabernaculum Dauid, quod collapsum est, et diruta eius instaurabo, & erigam illud, vt requirāt q̄ reliqui sunt hoīes, dum & oēs gētes super quas inuocatū est nomē meū dicit dominus, qui facit hæc oīa. Nota a seculo sunt deo omnia hæc opera sua. Propterea q̄ ego censeo non obturbandum esse illis, qui ex gentibus conuertūtur ad deū sed scribendum ad eos, vt abstiniāt se ab inquinamentis simulacrorum & scortationo, & suffocato, & sanguine. Moses enim ab ætatibus antiquis in singulis ciuitatibus habet, qui ipsum prædicent in synagogis, vbi per omnem sabbatum legitur.

God chose among vs that the Gētyls by my mouth shuld heare ꝑ word of the Gospel and beleue. And God whiche knowethe the herte, bare them wytnes, & gaue vnto thē the holye Ghost, euyn as he did vnto vs: and he put no differēce betwene them & vs, but with fayth purifyed theyr hertes. Nowe therefore why tempt ye God, that ye wold put a yoke of the disciples neckes, which neyther our fathers nor we were able to bere. But we beleue that thorowe the grace of the Lorde Jesu Chryste, we shalbe saued, as they do. Then al the multytude was peased & gaue audiēce to Barnabas & Paul, which tolde what signes & wonders god had shewed amōg the gētyls: by thē

And when they helde theyr peace, James answered sayenge: Men and brethren herken to me. Symō tolde how god at the begynnig dyd vysyt the Gētyls, and receyued of them, people vnto his name. And to this agreeth the words of the prophets, as it is wrytten. After C
this I wyll retourne, & wyl buyld again the ta Amos.ix
bernacle of Dauid whiche is fallen downe, & that which is fallē i dekay of it, wyl I buyld again, and I wyl set it vp, that the residue of men myght seke after the lorde, and also the Gētyls vpon whō my name is named sayeth the Lorde, which doth all these thynges: knowen vnto God are al his workes from the beginninge of the world. Wherfore my sētence is that we trouble nat thē which frō among the Gētyls, are turned to God: but that we wryte to them, that they absteine them selues from fylthines of ymages, from fornication, from strangled and frō blode. For Moyses of olde tyme in euery cytie hath thē ꝑ preache hī, and he is red in the synagoges euery saboth day.

Tunc placuit apostolis, & senioribus cū tota ecclesia vt delectos ex sese viros mitterent Antiochiam cum Paulo

Thē pleased it the Apostles & elders with the whole congregation, to sende chosen men of theyr owne cōpany to Antioche with Paul

and

and Barnabas. They sent Judas called also Barsabas, and Silas, which were chiefe men amonge the brethren, and gaue them letters in theyr handes after this maner.

E The Apostles elders, and brethren sende gretinges vnto the brethren which are of the gentyls in anthioche, Syria, and Cilicia. For as muche as we haue harde, that certayne which departed frome vs, haue troubled you with wordes, and combred your myndes sayenge: Ye must be circumcised and kepe the lawe, to whom we gaue no such commaundement. It semed therfore to vs a good thynge, when we were come togyther with one accorde to sende chosen men vnto you, with our beloued Barnabas and Paulle, men that haue ieoperded theyr lyues for the name of oure Lorde Jesu Chryst. We haue sente therefore Judas and Sylas, which shal also tel you the same thinges by mouthe. For it semed good to the holy Ghoste and to vs, to put no greuous thynge to you, more then these necessary thinges: that is to saye, that ye abstaine from thynges offered to ymages, frome blouoe from strangled and fornycacyon. From which if ye kepe your selues, ye shall do well. So fare ye well.

F When they were departed, they came to Anthioche and gadered the multytude togyther and delyuered the epistle. When they had redit, they reioyced of that consolacyon. And Judas and Sylas beynge Prophetes, exhorted the Brethren with muche preachynge, and strengthed them. And after they hadde taried there a space: they were let go in peace of the brethren vnto the apostles. Notwithstanding it pleased Sylas to abyde there styll. Paulle and Barnabas contynued in Anthioche teachynge and preachynge the worde of the Lorde with other many.

But after a certayne space: Paul sayd vnto

et Barnabę Iudam cognomento Barsabam, et Silam, viros primarios inter fratres missis per manus eorum litteris in hanc sententiam.

Apostoli et presbyteri, et fratres, his qui sunt Antiochię, et in Syria, et in Cilicia fratribus, qui sunt ex Gentibus, salutem: Quoniam audiuimus, quidam e nobis egressi turbauerunt vos verbis labefactantes animas vestras, iubentes vos circumcidi, et seruare legem, quibus non mandauerramus. Visum est nobis vnanimiter congregatis dilectos viros mittere ad vos cum dilectis nostris Barnaba et Paulo hominibus qui exposuerunt animas suas pro nomine domini nostri Iesu Christi. Misimus ergo Iudam et Silam qui et ipsi vobis verbis referent eadem. Visum est enim spiritui sancto ac nobis, ne quod amplius imponeremus vobis oneris, quam hęc necessaria: videlicet vt abstineatis ab his, quę sunt immolata simulacris, et sanguine, et suffocato, et scortatione. A quibus si conseruaueritis vos ipsos bene facietis. valete.

Illi ergo dimissi venerunt Anthiochiam et cōgregata multitudine reddiderunt epistolam. Quam cum legissent, gauisi sunt super consolatione. Iudas autem et Silas cum essent & ipsi prophetę sermone copioso adhortati sunt fratres confirmauerunt q̄. Commorati autem illic aliquantulum temporis dimissi sunt cū pace a fratribus ad Apostolos. Visum est autem Silam manere ibidem. Paulus vero et Barnabas demorabantur Antiochię, docentes, et euangelizantes cum aliis etiam complurib⁹ sermonem domini. Post aliquot autem dies dixit ad Barnabam Paulus:

Reuertentes iam uisitemus fratres nostros per oēs ciuitates, in quibus annunciauimus sermonem domini, quomodo se habeant. Barnabas autem consulebat, vt assumerent et Iohannem, cognomento Marcum. Paulus nolebat vt is qui desecisset ab ipsis et Pamphilia nec esset cum eis in opus, adiungeretur. Tam acris autem fuit iater eos dissceptatio, vt alter ab altero segungeretur, et Barnabas quidem assumpto Marco nauigaret in Cyprum: Paulus vero allecto Sile profectus est, traditus gratiæ Dei a fratribus. Perambulabat autem Syriam ac Ciliciam confirmans ecclesias.

CAPVT. xvi.

Peruenit autem Derben et Lystram, et ecce discipulus quidam erat ibi nomine Timotheus, filius mulieris cuiusdam Iudeæ fidelis, cæterum patri Græco. Huic testimonium bonum reddebant qui Lystris erāt & Iconii fratres. Hunc voluit Paulus secum proficisci & assumptum circuncidit eū propter Iudeos, qui erant in illis locis. Sciebant enim omnes q̄ pater eius erat Græcus. Cum autem pertransirent ciuitates, tradebant eis seruanda decreta, quæ erant ordinata ab apostolis et presbyteris qui erant Hierosolymis. Itaq; ecclesiæ confirmabantur fide et abundabant numero quotidie.

Cum peragrassent autē Phrigiam et Galaciam regionem vetitiq; essent a spū sācto loqui sermonē ī Asia, profecti in Misiā tētabāt ire in Bethiniā & nō permisit eos spiritus. Cū aūt pertrāssiēt Misiā, descenderunt Troadem, et visio per noctem Paulo visa est. Vir Macedo quidam erat stans & deprecans eum ac dicens: Profectus in Macedoniam, succurre nobis

Barnabas: Let vs go agayne and visite our brethren in euery cytie where we haue shewed the worde of the Lorde, and se howe they do. And Barnabas gaue counsell to take with them Johñ called also Marke. But Paull thought it nat mete to take him vnto theyr cōpany which departed from them at Pamphila, and went nat with them to the worke. And the dyscencyon was so sharpe betwene them, that they departed a sunder one frō the other, so that Barnabas toke Marke and sayled vnto Cipers. And Paul chose Silas and departed, delyuered of the brethren vnto the grace of god. And he wente throughe all Cyria and Cilicia, stablyshynge the congregacyons. G

The. xvi. Chapiter.

Then came he to Derba and to Lystra: And beholde a certayne dyscyple was there named Tymotheus, a womans sonne whiche was a Jewe and beleued: but hys father was a Greke. Of whom reported wel: the brethrē of Lystra and of Iconium: The same Paul wolde that he shulde go forth with him and toke and cyrcumcysed him bycause of the Jues whiche were in those quarters. for they knewe all, that his father was a Greke. As they went throughe the cyties, they delyuered them the decrees for to kepe, ordeined of the Apostles and elders, which were at Jerusalem And so were the congregacyons stablished in the faythe, and encreased in nomber daylye. A

When they had gone throughe out Phrigia and the region of Galacia, & were forbidde of the holye ghost to preache the worde in Asia, they came to Misia, & sought to go into Bethinia. But ỹ spirite suffered thē nat. Thē they went ouer Misia, & came downe to Troada. And a vision appered to Paul in the nyghte. There stode a man of Macedonia and praied him saieng: come into Macedonia & helpe vs B

After

After he had sene ꝑ vision, immediatly we ꝓpared to go into Macedonia, certifyed that ꝑ Lorde had called vs for to ꝓeche the Gospell vnto them. Then loosed we forth from Troada and with a straight course came to Samothracia, and the next day to Neapolim, & from thence to Philippos, which is the chiefe cytye in the partyes of Macedonia, and a free cytye.

C We were in that cytye abydynge a certayne dayes. And on the Sabbothe dayes we went out of the Cytye beside a ryuer, where men were wonte to ꝓaye. And we satte downe and spake vnto the women whiche resorted thyther. And a certayne woman named Lydia a seller of purple, of the cytye of Thyatira, whiche worshipped god, gaue vs audiẽce. Whose herte the Lorde opened that she attended vnto the thynges whiche Paul spake, when she was baptised and her household, she besought vs sayenge: If ye thynke that I beleue on the Lorde come into my house, and abyde there. And she constrayned vs.

D And it fortuned as we wente to ꝓayer, a certayne damsell possessed with a spiryte that ꝓphesyed, met vs, whiche brought her mayster and maistres muche vauntage with ꝓphesyeng. The same folowed Paull and vs. and cryed sayenge: these men are the seruauntes of the most hye god which shewe vnto vs the way of saluacyon. And this dyd she many dayes. But Paul nat content tourned about and sayde to the spyryte: I commaunde the in the name of Jesu Chryste that thou come out of her. And he came out the same houre.

And when her master & maistres saw, ꝑ the hope of theyr gaynes was gone, they caught Paul & Sylas, and drue them into ꝑ market place vnto the rulers, & brought them to the offycers sayenge: These men trouble our cytye, whiche are Jues, and ꝓeche ordinaunces

vt audiui visum vidit, statim quesiuimus proficisci in Macedoniã certi facti quod vocasset nos dominus ad euangelizandum eis. Cum soluissemus igitur a Troade, recto cursu venimus Samothracam, et postero die Neapolim, et inde Philippos que est prima partis Macedonie ciuitas Colonia.

Eramus autem in eadem vrbe diebus aliquot commorantes, & die sabbatorum egressi sumus e ciuitate iuxta flumen vbi solebat esse precacio, & sedentes loquebamur mulieribus que conuenerat. Et quedã mulier nomine Lidia, purpurarum venditrix ciuitatis Thyatirenum, colens deum, audiuit: cuius dominus aperuit cor vt intenderet his que dicebantur a Paulo. Cum autem baptizata esset & domus eius, deprecata est, dicens: Si iudicastis me fidelem domino esse, introite in domum meã et manete: & adegit nos.

Accidit autem euntibus nobis ad depracationem vt puella quedam habens spiritum Pythonis, occurrerit nobis, que quastu magnum prastabat dominis suis diuinando, Hxc subsecuta Paulum ac nos, clamabat dicens: Isti homines serui dei excelsi sunt, qui annunciant nobis viam salutis. Hoc autem faciebat multos dies. Sed egre ferens Paulus & conuersus spiritui, dixit: Precipio tibi per nomen Iesu Christi vt exeas ab ea. Et exiit eadem hora.

Videntes autem domini eius quod abiisset spes quastus sui, apprehensum Paulum ac Silam, traxerunt in forum ad principes, et offerentes eos magistratibus, dixerunt. Hi homines conturbant ciuitatem nostram cum sint Iudaei & annuncient instituta

quæ non licet nobis suscipere, neq; seruare, cum simus Romani. Et concurrit turba aduersus eos, ac magistratus scissis vestibus suis, iusserunt eos virgis cedi. Cumq; multas plagas eis imposuissent coniecerunt eos in carcerem, præcipientes custodi carceris, vt diligenter custodiret eos, qui cum tale præceptum accepisset coniecit eos in interiorem carcerem, et pedes eorum strinxit ligno.

Media autem nocte Paulus et Silas orantes, laudabant Deum. Exaudiebant autem eos qui vincti erant. Subito vero terremotus factus est magnus, ita vt concuterentur fundamenta carceris. Et statim aperta sunt omnia ostia, et oẽm vincula soluta sunt. Experrectus autem custos carceris, cum videret ianuas apertas carceris, euaginato gladio erat seipsum interfecturus, existimans aufugisse vinctos. Clamauit autem Paulus voce magna, dicens: Ne quid feceris tibiipsi mali, vniuersi enim hic sumus.

Postulatoq; lumine irrupit ac trepefactus accidit Paulo et Sile, ad pedes: et productis illis foras, ait. Dñi quid me oportet facere, vt saluus fiam? At illi dixerunt. Crede in dñm iesum, et saluus eris tu et domus tua. Et loquuti sũt ei sermonem dñi et omnibus qui erant in domo eius. Et assumptis illis in illa hora noctis, abluit plagas, & baptizatus est ipse et oẽs domestici illius cõtinuo. Cũq; prædixisset eos in domum suam apposuit eis mensam et exultauit, quod cum vniuersa domo sua credidisset Deo.

Et cum dies ortus esset, miserũt magistratus vlatores dicẽtes: Dimitte oẽs illos. Nũciauit aũt custos carceris sermones hos paulo: misit magistratus vt dimittamini. Nũc igit exeuntes

whiche are nat lawfull for vs to receyue, neyther to obserue, seynge we are Romains. And the people ran on them, and the officers rente theyr clothes, and cõmaunded them to be beaten with roddes. And when they had beaten them sore, they cast them into pryson, cõmaundynge the iayler to kepe them surelye, whiche iayler when he had receiued suche commaundement, thruste them into the ynner pryson, and made theyr fete faste in the stockes. Lor. xii. E

At mydnyght Paul and Silas prayed and lauded God. And the pryseners harde them. And sodenly there was a greate earthquake, so that the foundacion of the pryson was shaken, and by and by all the dores opened, and euery mannes bondes were loosed. When the keper of the pryson waked out of his slepe and sawe the pryson dores open, he drewe out hys swearde, and wolde haue kylled him selfe, supposynge the pryseners had bene fledde. But Paul cryed with a loude voyce sayeng: Do thy selfe no harme, for we are all here.

Then he called for a lyghte and sprange in F and came treemblynge, and fell downe before Paul and Silas, and brought them out and sayd: Syrs what must I do to be saued? And they sayde: beleue on the Lorde Iesus and thou shalte be saued and thy housholde. And they preched vnto him the worde of the Lorde and to all that were in his house. And he toke them the same houre of the nyght, and washed theyr woundes, and was Baptysed with all that belonged vnto hym straight way. When he had broughte them into his house, he sette meate before them, and ioyed that he with all his housholde beleued in God.

And when it was daye: the officers sent the G minysters sayeng: let those men go. The keper of the pryson tolde this sayenge to Paul, the officers haue sent worde to loose you. Nowe

therfore

therfore get you hēce & go in peas. Then sayd Paul vnto them: they haue beaten vs openly vncondempned, for all that we are Romains, and haue cast vs into prison: & nowe wolde they sende vs awaye priuelie? Naye nat so, but let them come them selues and set vs out. When the ministers tolde these wordes vnto the officers they feared, when they herde that they were Romaynes, and came & besought them, and brought them out, & desired them to depart out of the cytye, and they went out of the prisō and entred into ỹ house of Lidia, and when they had sene the brethren they comforted them, and departed.

¶ The. xvii. Chapiter.

A AS they made their iurney through Amphipolis, and Appolonia, they came to Thessalonica where was a synagoge of the Iewes, and Paul as his maner was, went in vnto them: and three saboth daies declared out of the scripture vnto them: opening and alleging that Christ must nedes haue suffered and risen agayne from death, & that this Iesus was Christ, whome (sayd he) I preach to you. And some of them beleued and came and companyed with Paul and Sylas, also of the honourable Grekes a great multitude and of the chiefe women, nat a fewe.

B But the Iewes which beleued nat, hauinge indignation, toke vnto them cupl men which were vacabondes, and gathered a cōpany, & set al the cytye on a roze, & made assaut vnto the house of Iason, & sought to bringe them out to the people. But when thei found them nat they drewe Iason, and certayne brethren vnto the heades of the cytye, crienge: these that trouble the worlde are come hyther also which Iasō hath receiued priuelie. And these al do contrary to the decrees of Cesar affyrmynge another kinge, one Iesus. And they

uitus, ite in pace. Paulus autem dixit eis. Cæsos nos publice, indistinctos cum simus Romani coniecerunt in carcerem & nunc occulte nos eiciunt? non profecto, sed veniant ipsi, ac nos educant. Nunciauerunt autem ministrantibus virgas verba hæc, timuerunt; audito q Romani essent & venientes deprecati sunt eos: & eductos rogabant, & egredi urbe. Egressi autem e carcere, introierunt ad Lydiam: et visis fratribus, consolati sunt eos: et profecti sunt.

¶ CAPVT. xvii.

CVm autem iter fecissent per Amphipolim et Appoloniam venerunt Thessalonicam, vbi erat synagoga Iudeorum. Secundum consuetudinem autem suam Paulus introiuit ad eos, et per sabbata tria differebat eis e scripturis, adaperiens et allegans quod Christum oportuisset pati, et resurgere a mortuis: et quod hic esset Christus Iesus quem ego annuncio vobis. Et quidam ex eis crediderunt, et adiuncti sunt Paulo et Silæ, et religiosorum Græcorum multitudo magna, mulieresq primarie non paucæ.

Zelo autem commoti Iudæi incredulis & assumptis quibusdam circumforaneis viris malis, et turba coacta, concitauerunt ciuitatem, et vigentes domum Iasonis, quærebant eos producere ad populum. Et cum non inuenissent eos, trahebant Iasonem, et quosdam fratres ad principes ciuitatis clamantes: Hi qui terrarum orbem conturbarunt, huc quoque venerunt quos cianculum excepit Iason: et hi omnes contra Cæsaris decreta faciunt regem alium dicentes esse Iesum. Concitauerunt autem turbam,

et magistratus ciuitatis audi-
tes hæc. Et accepta satisfacti
one a Iasone, et a cæteris, di
miserunt eos.

Fratres vero confesti n per
noctem emiserunt Paulum si-
mul ac Sylam et Berrheam
Qui cum aduenissent, abierunt
in Synagogam Iudeorum. Hi
autem erant iam no genere na
ti inter eos qui erant Thessalo
nica, qui receperant ſerm. nem
cum omni animi promptitudi
ne, quotidie scrutantes scripta
tas, an hæc ita se haberent. Et
multi quidem crediderunt ex
eis, et Græcæ mulieres hone-
ste, et vhi non pauci Cum au-
tem cognouissent Thessaloni-
censes Iudei, quod et Berrhea
annunciatus esset a Paulo ser-
mo dei, neverunt et illic quoq;
commouebant turbas statim;
tunc Paulum emiserunt fra-
tres, vt iret velut ad mare: Sy-
las autem et Timotheus reman
serunt ibi. Porro qui prose-
quebantur Paulum, deduxerũt
est Athenas vsq; accepto man
dato ad Sylam ac Timotheum
vt quam celerrime venirent
ad se profecti sunt.

Paulus autem cum Athenis
eos expectaret, incandescebat
spiritus eius in ipso, cum vi-
deret simulacrorum cultai de-
bitam ciuitatem. Disputabat
igitur in synagoga cum Iude-
is et religiosis, et in foro quo
tidie cum his qui ipsum forte
adissent. Quidam autem Epi-
curei et Stoici philosophi cõ
flictabantur cum eo. et qui-
dam dicebant. Quid vult ſper
mologus hic dicere? Alii vero
nouorum inquiebant, demo-
niorum videtur annunciator
esse, quod Iesum et resurrectio-
nem annunciaret eis. Et ap-
prehensũ eum ad Marcium vi-
cum duxerunt, dicentes: Possu
mus ne scire, quæ sit ista noua
quæ a te refertur, doctrina?
Noua enim quædam ingeris
auribus nostris Volumus er-
go scire qui dã velint hæc esse

troubled the people and the officers of the ci-
tie, when they harde these thinges. And when
they were sufficiently answered of Jason, and
of the other, they let them go.

And the brethren immediately sente awaye
Paul & Silas by night vnto Berrea, which C
when they were come thither, they entred in
to the sinagoge of the Jewes. These were the
noblest of birth among them of Thessalonia
whiche receiued the worde with all diligence
of mynde, and searched the scriptures daylye
whether those thinges were euẽ so. And many
of them beleued also of worshipfull women
which were Grekes, and of men nat a fewe.
When the Jewes of Thessalonia had know
ledge that the worde of God was preached of
Paul at Berrea, they came & moued ỹ people A
there. And then by & by the brethren sent awai
Paul to go as it were to the sea: but Silas &
Timotheus abode there styl. And they ỹ gy-
ded Paul brought him vnto Attens, & recey-
ued a cõmaũdemẽt vnto Silas & Timothe-
ns for to come to hi at ones & came theyr way

Whyle Paul wayted for them at Attens,
his spirite was moued in him, to se the cytye D
gyuen to worshippinge of ymages. Then he
disputed in the sinagoge with the Jewes and
with the deuoute prisoners and in the market
dayly with them that came vnto him. Cer- E
tayne Philosophers of the Epicures and of
the Stoyckes, disputed with him. And some
there were whiche sayde. What wyl this ba-
bler say? Other sayde: he semeth to be a tidin
ges bringer of newe deuils, bicause he prea-
ched vnto them Jesus and the resurrection.
And they toke him & brought him into Mar-
sestrete, saying: may we nat knowe what this
newe doctrine whereof thou speakest is. For
thou bringest straunge tidinges to our eares
We wolde knowe therfore what these thyn-

ges

ges meane. For al the Attenyans and straun
gers whiche were there, gaue them selues to
nothinge els but eyther to tell or to heare new
tidinges. Paul stode in the myddes of Mar-
sestrete, and sayde: ye men of Atrens I per-
ceiue that in al thinges ye are to superstitious
For as I passed by and beheilde the manet
howe ye worshyp your Goddes. I founde an
aulter wherin was written. vnto vnknowen
god. Whom ye then ignorant worshippe him
shewe I vnto you. God that made the world
and all that are in it, seynge that he is Lorde
of heuē & erth, he dwellethnat in tēples made
with hādes, neither is worshipped with mens
handes, as though he neded of any thynge, se
ynge he him selfe gyueth lyfe and breth to all
men euery where, and hath made of one blode
all nacions of men, for to dwell on all the face
of the earth, and hath assigned before howe
longe tyme, and also the endes of their inha-
bitatiō, that they shuld seke god if thei might
fele and finde him, though he be nat far from
euery one of vs. For in him we lyue, moue, &
haue our beinge, as certayne of youre owne
Poetes said. For we are also his generation.
For as muche then as we are the generation
of god, we ought nat to thinke that, that god-
heade is lyke vnto golde, syluer, or stone gra
uen by craft and ymagynatyon of man.

And the time of this ignorance god regar-
ded nat. But nowe he biddeth all men euery
where repent bicause he hath apointed a dai,
in the which he wyl iudge the world accordig
to rightwisnes, by that man whome he hathe
apointed, and hath offered faith to al men, af
ter that he had rayfed him from death.

When they harde of the resurrection frome
death, some mocked: and other sayde: we wyll
here the againe of this matter. So Paul de-
parted from among them. Howbeit certayne

Athenienses autem omnes, et
qui illic versabantur hospi-
tes: ad nihil aliud vacabant,
nisi ad dicendum, aut audien
dum aliquid nouī. Stans au-
tem Paulus in medio Martii
yici, ait. Viri Athenienses,
per omnia fere superstitiosos
vos video. Preteriens enim et
contemplans culturas vestras
inueni et aram in qua inscrip
tum erat: Ignoto deo. Quem
ergo ignorantes colitis, hunc
ego annuncio vobis. Deus
qui fecit mundum, et omnia
quæ in eo sunt, hic cœli et ter
re cum sit dominus, non in
manufactis templis habitat,
nec manibus humanis colitur
indigens aliquo, cum ipse det
omnibus vitam et halitum et
omnia: faciatq; ex vno sanguine
ne omne genus hominum, vt
inhabitaret super vniuersam
faciem terre, prædiuitq; præ
stituta tempora præfinitq; ter
minos habitationes eorum, vt
quererent deum si forte pal-
pent eum et inueniant, quam-
uis non longe absit ab vno
quoq; nostrum. Per ipsum e-
nim viuimus, et mouemur, et
sumus sicut et quidam vestra
tium poetarum dixerūt. Nam
huius progenies etiam sumus.
Genus ergo cum simus Dei:
non debemus existimare auro
et argento, aut lapidi arte scul
pio et inuento hominis ma
men esse simile.

Et tempora quidem huius
ignorantie cum hactenus dis-
simulasset deus: nūc annunciat
hominibus, vt omnes vbiq; re
sipiscant eo: quod statuit die
em, in quo iudicaturus est or
bem terrarum cum iustitia,
per eum virum, per quem de-
creuerat, fide præbita omni-
bus, cum excitasset illum ex
mortuis.

Cum audissent autem resur-
rectionem mortuorum alii quī
dem irridebant, alii vero dixe
runt: Audiemus te de hoc iterū
Sic Paulus exiuit de medio
eorum. Quidam vero

viri adherentes ei: crediderunt in quibus et Dionisius Areopagita, et mulier nomine Damaris, aliique cum eis.

CAPVT. xviii.

Post hec Paulus degressus Athenis venit Corinthum, et nactus quendam Iudeum nomine Aquilam Ponticum genere, qui nupe r venerat ab Itali a, et Priscillã uxorem eius eo quod precepisset Claudius omnes Iudeos Roma decedere, accessit ad eos, et quia eiusdem erat artificii manebat apud eos & operabatur, Erat autem ars illorum tectere tabernacula. Disputabat autem in synagoga per omne sabbatum suadebat q̃ Iudeis pariter et Grecis.

Cum venissent autem Macidonia Sylas et Timotheus coarctabatur spiritu Paulus, testificans Iudeis Christum esse Iesum. Contra dicẽtibus autem eis, ac blasphema loquentibus excussis vestimentis dixit ad eos. Sanguis vester super caput vestrum. Mundus ego post hac ad gentes vadam. Et migrans inde iutrauit in domũ cuiusdam nomine iusti, colentis deum, cuius domus erat contigua synagogæ. Crispus autem archisinagogus credidit domino cum tota domo sua, multiq; Corinthiorum audientes credebant ac baptizabantur Dixit autẽ dñs nocte per visionem Paulo: Noli timere, sed loquere, et ne taceas propterea quod ego sim tecũ et nemo adortatur te vt affligat te, quoniam populus est mihi multus in hac ciuitate. Sedit autem ibi annum et sex menses, docens eos sermonem dei.

Ceterum cum Gallio ageret proconsulem Achaie. insurrexerunt vno animo Iudei in Paulum, et aduxerunt eum ad tribunal: dicentes. Contra legem hic suadet hominimen clave vnto Paull and beleued amongé the whiche was Dionisius a senator, and a woman named Damaris, and other vb thé.

¶ The. xviii. Chapiter.

After that Paul departed from Attens A
& came to Corinthum, and founde a certayne Iewe named Aquila, borne in Pontus lately come from Italy with his wife Priscilla (bicause that the Emperour Claudius had cómaunded al Iewes to depart from Rome) and he drew vnto thé. And bicause he was of ỳ same crakt, he abode with thé and wroughte theyr crakt was to make tentes. And he preached in the synagoge euery Sabbothe daye, and exhorted the Iewes and the Gentyls.

When Sylas and Tymotheus were come frome Macedonia, Paul was constrained by the spirite to testyfy to the Iewes that Iesus was very Christ. And when they sayd contrary and blaspheмed, he shoke his raiment and said vnto them, your blode vpon your owne hedes, and from hence forth I go blameles vnto the Gentils. And he departed thence, & B
entred into a certayne mannes house named Iust9 a worshipper of God, whose house toyned harde to the synagoge. Howbeit one Crispus the chiefe ruler of the synagoge beleued on the lorde with all his hosholde, and many of the Corinthians gaue audience and beleued, & were baptised. Then spake the lorde to Paul in the night by a vysyon: be nat afrayd but speake, and holde nat thy peace: for I am with the, and no man shal inuade ỳ that shal hurte the. For I haue muche people in thys cytye. And he continued there a yere and sixe monethes, & taught them the worde of God.

Whẽ Gallio was ruler of ỳ coũtre of Acaia the Jues made insurrection with one accord against Paul, & brought him to the iugemẽt seat, saying. Thys felowe coũseleth mẽ to wor-

shyp

ship god cõtrary to ỹ law. And as Paul was about to open his mouth. Gallio saide vnto the Jewes: if it were a matter of wrong, or an euil dede (o ye Jewes) reason wold ỹ I shuld here you: but if it be a question of wordes, or of names, or of your lawe, loke ye to it youre selues. For I wilbe no iudge in such matters
C and he draue them from the seat. Thẽ toke al the Grekes Sosthenes the chiefe ruler of the synagoge, & smote him before the iudges seat And Gallio cared for none of those thynges.

Paull after this, tarved there yet a good whyle & then toke his leaue of the brethren & sayled thẽce into Ciria, Priscilla and Aquila accompanieng him. And he shore his head in Cenchrea, for he had a vowe. And he came to Ephesus and left them there: but he him selfe entred into the synagoge and reasoned with the Jewes. When they desired him to tary longer tyme with them, he consented nat, but bad them fare wel, sayinge. I must nedes at this feast that commeth, be in Jerusalem: but I wyl returne agayne vnto you, if God wyl. And he departed from Ephesus & came vnto Cesaria: & ascended and saluted the cõgregation: & departed vnto Antioche, & whẽ he had taried there a whyle he departed. And wente ouer all the countre of Galacia and Phrigia by order strengthynge al the disciples.

D And a certaine Jewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghtye in the Scriptures. The same was informed in the way of the lorde, and he spake feruently in the spirite, & taught diligently the thinges of the lorde, and knew but the baptyme of Johñ only. And the same began to speake boldely in the Synagoge. And when Aquila and Priscilla had harde him, thei toke him vnto them, and expounded vnto him the way of god more perfectly vnto

And

bus colere deum. Cum autem Paulus iam pararet aperire os, dixit Gallio ad Iudeos: Si quo iniuria esset, aut facinus malum (o Iudei) merito vos sustinerem. Si vero quæstio est de sermone ac nominibus et lege vestra, vos ipsi videritis. Iudex enim ego horum nolo esse. Et abegit eos a tribunali. Apprehensum autem omnes Græci Sosthenem principẽ synagogæ percutiebant ante tribunal, nec̃ quicquam eorum Gallioni cúre erat.

Paulus vero deinde commoratus dies multos, vale dicto fratribus, abnauigauit in Syriam comitantibus eum Priscilla, et Aquila, posteaquam rasserat caput in Cenchreis, habebat enim votum. Deuenitq; Ephesum, et illos ibi reliquit. Ipse vero ingressus synagogam, disputabat cum Iudeis. Rogantibus autem eis, vt tempore ampliori maneret apud se, non annuit, sed vale dixit illis, dicens. Oportet omnino me festum quod ĩstat agere Hierosolymis, sed iterum reuertar ad vos deo volente. Et soluit Ephesо, cumque peruenisset Cæsaream ascendissetq; et salutasset ecclesiam, discendit Antiochiam. Et commoratus illic aliquantum temporis, profectus est perambulans ex ordine Galatiam regionem ac Phrigiam confirmans omnes discipulos.

Iudeus autem quidam Apollos nomine, Alexandrinus genere, vir eloquens, deuenit Ephesum, potens in scripturis. Hic erat institutus in via domini, et feruens spiritu loquebatur et docebat diligenter ea quæ sunt domini, sciens tantum baptismã Ioannis. Et hic cœpit libere loqui in synagoga. Quem cum audissent Priscilla et Aquila, assumpserunt eum, atq; exactius exposuerunt ei viam dei.

Cum autem vellet ire Achaiam, exhortati fratres scripserunt discipulis, vt susciperent eum. Qui cum venisset, contulit multum his qui crediderunt per gratiam. Vehementer enim Iudeos reuincebat publice ostendens per scripturas quod Iesus esset Christus.

CAPVT. xix.

FActum est autem, cum Apollo esset Corinthi, vt Paulus peragratis superioribus partibus, veniret Ephesum, et repertis quibusdã discipulis, dixit ad eos: Num spiritum sanctum accepistis posteaq; credidistis? At illi dixerunt ad eum, imo neq; sit ne spiritus sanctus audiuimus. Et ait ad illos. Quo ergo baptizati estis? At illi dixerunt: Iohannis baptismate: Dixit autem Paulus Iohannes quidem baptizauit baptismo penitentie populo loquens de eo, qui venturus esset post ipsum, vt crederent, hoc est, de Christo Iesu. His auditis baptizati sunt in nomine domini Iesu. Et cum imposuisset illis manus Paulus, venit spiritus sanctus super eos, et loquebantur linguis, et prophetabant. Erant autem omnes viri fere duodecim.

Ingressus autem synagogam libere loquebatur ad tres menses disputans et suadens de regno dei. Cum autem quidam indurarentur: nec crederent, male loquentes de via domini coram multitudine, degressus ab illis segregauit discipulos quotidie disputans in schola Tiranni cuiusdam. Hoc autem factum est per biennium, ita vt omnes qui habitabant in Asia audirent sermonẽ domini Iesu. Iudei simul et Greci. Virtutesq; non vulgares edebat deus per manus Pauli, ita vt etiam super infirmos de-

And when he was disposed to go into Acaia the brethren wrote exhortynge the disciples to receyue him. After he was come thither, he holpe them much which had beleued thorowe grace. And mightely he ouercame the Iewes and that openly, shewynge by the scriptures, that Iesus was Christ.

The. xix. Chpptter.

IT foztuned whyle Apollo was at Corinthum, that Paul passed thozow the vpper costes, and came to Ephesus, and founde certayne disciples, and sayd vnto them: haue ye receiued the holy Ghost sence ye beleued. And they sayde vnto him: no we haue nat harde whether there be any holy Ghoste oz no. And he sayde vnto them: wherewith were ye then baptised. And they said with Johãs baptim. Then sayd Paul: Johñ verely baptised with the baptim of repentaunce, sayinge vnto the people that they shulde beleue on him, which shulde come after him: that is one Christ Iesus. When they hard that, they were baptised in the name of the lozde Iesu. And Paul laid his hãdes vpon them, and ỹ holy ghost came on them, and they spake with tonges and prophesied, and al the men were about twelue.

And he went into the Synagoge, and behaued hym selfe boldely foz the space of thze monethes, dysputynge and gpuynge them exhoztacions of the kingdom of God. Whẽ diuers wared harde herted and beleued nat, but spake euyll of the waye, and that befoze the multytude, he departed frome them, and seperated the disciples. And he disputed dayly in the schole of one called Tyrannus. And this continued by the space of two yeares: so that al they whiche dwelte in Asia, harde the wozde of the Lozde Iesu, bothe Iewes and Grekes. And God wzoughte no smal mygacles by the handes of Paul: so that from hys

bodp

bodye were brought vnto the sycke, napkins, or partlettes, and the diseases departed from them, and the euyl spirites went out of them.

C Then certayne of the vacabonde Iewes exorcistes, toke vpon them to cal ouer them whiche had euyl spirites, the name of the lorde Iesus, sayinge. We abiure you by Iesu whome Paul preacheth. And there were seuen sonnes of one Sceua a Iewe and chiefe of the prestes whiche dyd so. And the euyl spirite answered and sayde: Iesus I know, and Paul I know but who are ye? And the man in whome the euyll spirite was ranne on them, and ouercame them, and preuayled agaynste them, so that they fledde out of that house naked, and wounded. And thys was knowen to all the Iues and Grekes, also which dwelt at Ephesus, and feare came on them al, and they magnified the name of the lorde Iesus.

And many that beleued came and confessed, and shewed theyr workes. Many of them whiche vsed curious crafte, broughte theyr bokes and burned them before all men, and they counted the pryce of them, and founde it fyfty thousande syluerlynges. So myghtely grewe the worde of God, and preuayled.

D After these thinges were ended, Paul purposed in the spirite, to passe ouer Macedonia, and Achaia, & to go to Ierusalē, saieng: After I haue ben there, I must also se Rome. So sēt he into Macedonia two of thē that ministred vnto him, Tymotheus and Erastus, but he hym selfe remayned in Asia for a season. The same tyme there arose no lytle a do aboute that way. For a certayne man named Demetrius, a Syluersmythe, whiche made syluer shrynes for Diana, was nat a lytle beneficial vnto the craftes men. Whiche he called togyther with the workemen of lyke occupatyon, and sayde. Syrs: ye knowe that by thys

craft

ferrentur à corpore eius sudaria et semicinctia, et recedebant ab eis morbi et spiritus mali egrederentur.

Tentauerunt autem quidam e circumuentibus iudeis exorcistis inuocare super eos, qui habebant spiritus malos, nomen domini Iesu, dicentes: Adiuramus vos per Iesum, quem Paulus praedicat. Erant autem quidam filii Sceuae iudei principis sacerdotū. septem qui hoc faciebant. Respōdens autem spiritus malus dixit Iesum noui, et Paulum scio vos autem quicunque estis? et insiliens in eos homo. in quo erat demonium malum, et dominatus eis inualuit contra eos, ita vt nudi et vulnerati effugerent de domo illa. Hoc autem fuit notum omnibus iudeis simul et Grecis, qui habitabant Ephesi: et incidit timor super omnes illos. et magnificabatur nomen domini Iesu.

Multiq; credentium veniebant, confitentes et annunciantes facta sua. Multi autem ex eis qui curiosas artes exercuerant, comportatos libros exusserunt coram omnibus, et supputatis pretiis illorum reperierunt pecuniae quinquagiata millia. Ita fortiter crescebat sermo dei, et confirmabatur. His autem expletis, proposuit Paulus in spiritu transita Macedonia et Achaia, ire Hierosolymā, dicens, Postq; fuero ibi, oportet me et Romam videre. Mittit autem in Macedoniam duobus ex his qui ministrabant sibi videlicet Timotheo et Erasto, ipse remansit ad tempus in Asia. Ortus est autem in illo tempore tumultus non exiguus de illa via. Nam quidam nomine Demetrius faber argentarius qui faciebat delubra argentea Dianae praestabat artificibus non exiguum quaestum quibus conuocatis, et his qui similium rerum erant opifices, Dixit: Viri, scitis, quod ex hoc

epificio quæstus nobis est et
videtis et auditis, quod non
solum Ephesi, sed pene
toti Asie Paulus hic persuasit,
et auertit multam turbam, dicens: q̄ non sint dii, qui manibus fiunt. Non solum autem
hec pars nobis in periculum
venit ne reprobetur, verum et
iam ne magnæ dee Dianæ
templum pro nihilo habeatur
futurumq; sit etiam vt destruatur maiestas eius, quam tota
Asia et orbis colit.

His auditis repleti sunt ira
et exclamauerunt. Magna Diana Ephesiorum. Et impleta
est ciuitas tota confusione, et
impetum fecerunt vno animo
in theatrum, correptis Gaio &
Aristarcho Macedonibus comitibus pauli: paulo autem
volente intrare ad populum
non permiserunt discipuli.
Quidam autem et ex Asia principibus, qui erant amici eius
miserunt ad eum rogantes ne
sedaret in theatrū. Alii quidē
igitur aliud clamabant. erat
enim conscio confusa, et plerique nesciebant, qua ex causa
conuenissent.

De turba autem protraxerunt Alexandrum propellentibus eum iudeis. Alexander
autem manu silentio posito,
volebat rationem reddere
populo. Quem, vt cognouerunt iudeum esse, vox orta est
vna omnium, ferme ad horas
duas clamantium: Magna Diana Ephesiorum.

Cum autem sedasset Scriba
turbam dicit: Viri Ephesi.
Quis enim est hominum qui
nesciat Ephesiorum ciuitatem
cultricē esse magnæ dee Dianæ, et a Ioue delapsi simulacri
Cum igitur his nemo contradicat, oportet vos sedatos esse
et nihil precipitanter agere.
Adduxistis enim homines
istos, neq; sacrilegos, neq;

craft we haue vantage. Moreouer ye se and
here ȳ not alone at Ephesus, but almost thoro- E
we out al Asia, this Paul hath persuaded
& turned away many people: saying that thei
be not goddes whiche are made with handes
So that not onely this our craft commeth in
to peryl to be set at nought, but also that the
temple of the great godoesse Diana shuld be
despised, & her magnificēce shuld be distroied
which all Asia, and the worlde worshippeth.
When they harde these sayinges, they were
ful of wrath, and cried out sayinge: Great is
Diana of the Ephesiās. And al the citie was
on a roze, ond they rushed into the cōmon hal
with one assent, and caught Gaius & Aristar
cus, men of Macedonia, Paules companiōs
When Paul wold haue entred in vnto ȳ peo F
ple, the disciples suffred him not. Certayne
also of the chief of Asia which were hȳ frēdes
sent vnto him desiringe him that he wold not
preace into the commo hal. Some cried one
thing & some another, and the congregation
was al out of quiet, and the moze part knewe
not wherfoze they came togyther.
Some of the company drue forth Alexāder
the Iewes thrustinge him forwardes. Alexan
der beckned with the hande, and wolde haue
giuen ȳ people an answere When they knew
that he was a Iewe, there arose a shoute al-
moste foz the space of two houres, of all men,
crienge: Great is Diana of the Ephesians.
When the town clerke had ceased the people G
he said: ye men of Ephesus, what man is it ȳ
knoweth not howe that the cytye of the Ephe
sians is a worshipper of ȳ great goddesse Di
ana. & of the ymage which came from heuen.
Seing than that no man saith here against,
ye ought to be content, and to do nothynge
rashly, foz ye haue brought hither these men,
which ar neither robbers of churches. noz yet

dispisers

despysers of your Goddes. Wherefore if Demetrius and the craftes men whiche are with hym, haue my sayeng to any man, the lawe is open and there are rulers, let them accuse one an other: If ye go aboute any other thynge, it may be determined in a lawful congregacion For we are in ieoperdye to be accused of this dayes busynesse. For as muche as there is no cause wherebye we maye gyue a rekenynge of this concourse of people. And when he hadde thus spoken he let the congregacion departe.

The. xx. Chapyter.

A After the rage was ceased: Paull called the dyscyples vnto him, & toke his leaue of them, and departed for to go in Macedonia. And whē he had gone ouer those parties, and gyuen them large exhortacyons he came into Grece, and there abode thre monethes. And when the Jewes layde wayte for hym as he was aboute to sayle in Syrya, he purposed to returne through Macedonia. There accompanied him into Asia Sopater of Berrea, and of Thessalonia, Aristarchus and Secundus, & Gatus of Derba, and Timatheus and out of Asya, Tichicus and Trophimos. These went before. and taryed vs at Troas. And we sayled awaye from Philippus after the easter holy dayes, and came vnto them to Troas in. v. dates where we abode. vii dates

And on the morow after the sabboth day the dyscyples came togyther for to breake breade, and Paul preched vnto them (redy to departe on the morowe) and continued the preachyng vnto mydnyght. And there were many lyghtes in the chambre where they were gathered togyther, and there sate in a wyndowe a certayne ponge man named Eutychos. fallen into a depe slepe. And as Paulle declared, he was the more ouercome with slepe, and fell downe from the thyrde lot, and was taken vp dead

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consumilesos in deum vestrum. Quod si Demetrius et qui cum eo sunt artifices, habent aduersus aliquem causā ciuilem forsitan agunt: et proconsules sunt, accusēt inuicem. Si quid autem de rebus aliis queritis in legitima electione diffinietur. Etiā periclitamur redargui seditionis hodierne, nullius nobis existente cause, de qua possimus reddere rationem concursus istius. Et cū hec dixisset, dimisit concionem.

CAPVT. XX.

Postquam autem cessauit tumultus vocatus ad se Paulus discipulis, cōplexusq; illos. proficisci est vt iret in Macedoniam. Cum autem perambulasset partes illas, et exhortatus eos fuisset multo sermone, venit in Greciam: et ibi peractis mensibus tribus, cum esset illi structe insidie a iudeis soluturo in Siriam, habebat in animo, vt reuerteretur per Macedoniā. Comitatus est autem eum vsq; ad Asiam Sospater Berrhensis, Thessalonicensium vero Aristarchus, et Secūdus, et Gaius Derbeus, ac Timotheus Asiani vero Tichicus et Trophimus. Hi cum prec. fuissent expectauerunt nos Troade: nos vero abnauigauimus post dies azimorū a Philippis et venimus ad eos Troadē intra dies quinq. vbi demorati sumus diebus septē

Vna aūt die sabbatorū, cū conuenissent discipuli ad frangendum panem, Paulus disserebat eis, profecturus postridie protraxit sermonē vsq; in mediam noctem. Erant aūt lucernē multe in cenaculo vbi eramus congregati. Sedens aūt quidam adolescens nomine Eutychus in fenestra cū degrauaretur sōno profundo, disserente diu Paulo, amplius deprestus somno, decidit de tertio cenaculo deorsum, et sublatus est mortuus. Cū

descendisset autem Paulus, incubuit super eum, et complexus dixit. Nolite turbari. anima enim eius in ipso est. Cum ascendisset autem, fregisset q panem ac degustasset, diu etiam loquutus usq ad diluculum, sic demum profectus est: adduxerunt autem puerum viuentem, et refocillati sunt nō mediocriter.

Nos autem ascendentes nauim solcimus Asson, inde excepturi Paulum. Sic enim ordinauerat ipse per terram iter facturus. Cū autem conuenisset nos Asson recepto eo venimus in Mitylenem. Et inde nauigantes sequenti die venimus contra Chium. Postridie vero appulimus Samum, et commorati Trogillii, proximo, die venimus in Miletum: proposuerat enim Paulus præter nauigare Ephesum, ne tēpus detereret in Asia. Festinabat enī si possibile sibi esset, vt diem Penthecostes ageret Hierosolymis. A Mileto autem missis Ephesum cunctis, accersiuit presbyteros Ecclesiæ: qui cū peruenissent ad ipsum, dixit eis: Vos scitis a primo die, quo ingressus sum Asiā, quomodo vobiscū per omne tempus fuerim, seruiens domino cū omni animi humilitate: cū q multis lachrymis et tentationibus: quæ mihi acciderūt ex insidiis iudeorum, vt nihil subtrahgerim eorum quæ essent in rem vestram, quin annunciarem vobis et docerē vos publicæ ac per singulas domos testificās iudeis simul & Græcis, Ā quæ erga deum est, pœnitentiā ac fidem, quæ est erga dominum nostrum Iesū.

Et nunc ecce ego alligatus spiritu proficiscor Hierosolymā, quæ in ea obuētura sint mihi ignorans, nisi quod spiritus sanctus per singulas ciuitates testificatē dicens, qđ vincula et afflictiōes me manent. Verum nihil me mouet, neq; facio vitam meam charā esse mihi ipsi

dead. Paul wente downe and fell on hym, and embraced him and sayde: make nothinge a do for his lyfe is in hym. When he was come vp agayne he brake breade, and tasted, and commoned a longe whyle euen tyl the morninge, and so departed. And they brought the yonge man a lyue, and were nat a lytell comforted.

And we went afore to shyp, and loosed vnto Asson there to receyue Paul. For so had he appointed, and wolde him selfe go a foote. When he was come vnto vs to Asson, we toke hym in, and came to Mitilenes. And we sailed thēce and came the nexte daye ouer against Chios. And the nexte day we arryued at Samos, and taried at Trogilion. The nexte daye we came to Myleton, for Paul had determined to leue Ephesus as they sayled, bicause he wolde nat spende the tyme in Asia. For he hasted to be (if he coulde possible) at Jerusalem at the day of Penthecost. Wherefore from Myleton he sente to Ephesus, and called the Elders of the congregacyon. And when they were come to hym, he sayde vnto them. Ye knowe from the first dai that I came into Asia, after what maner I haue bene with you at al seson seruinge the Lorde with all humblenes of mynde, and with many teares, and temptacyons whiche happened vnto me by the laienges awayte of the Jues, and howe I kepte backe nothynge that was profytable, but that I haue shewed you and taught you openlye, and at home in yourhouses, witnessing both to the Jues and also to the Grekes, the repentaunce towarde God, and faythe towarde oure Lorde Jesus.

And now behold I go bounde in the spirite vnto Jerusalē, & knowe nat what shall come on me there but that the holy ghost witnesseth in euery citie saieng: that bondes and trouble abyde me. But none of these thynges moue me: neyther is my lyfe dere vnto my selfe: that

I

I might fulfil my course with ioy, and the mi
nistracion which I haue receiued of the lorde
Jesu to testyfy the gospel of the grace of god.

E And nowe beholde, I am sure that hence
forthe ye all (throughe whome I haue gone
preachynge the kyngedome of God) shall se
my face no more. Wherefore I take you to re-
corde this same daye that I am pure from the
blode of all men. For I haue kepte nothynge
backe: but haue shewed you all the counsell
of god. Take hede therefore vnto your selues
and to all the flocke, whereof the holye ghoste
hath made you ouersears, to rule the congre-
gacion of god, which he hath purchased with
his bloude. For I am sure of this, that after
my departynge shall greuouse wolues enter
in among you: which wil nat spare the flocke.
Moreouer of youre owne selues shall men a-
ryse speakyng peruerse thynges to drawe dis
cyples after them. Therefore awake and re-
member, that by the space of thre yeres I cea-
sed nat to warne euery one of you both nyght
and daye with teares.

F And now brethren I commende you to god
and to the worde of his grace, whiche is able
to buylde further, and to gyue you an inheri-
taunce amonge al them whiche are sanctified
I haue desyred no mans syluer, golde or ve
sture. Ye knowe well that these handes haue
mynystred vnto my necessyties, and to them
that were with me. I haue shewed you al thi-
ges howe that so labouring ye ought to receiue
G the weake & to remember the wordes of the
Lorde Jesu, howe that he said: it is more bles-
sed to gyue the to receaue. When he had thus
spoken, he kneled downe and prayed with
them al. And they wepte al aboundantly and
fell on Paulus necke, and kyssed hym, sore-
wynge moste of all for the wordes whiche he
spake: that they shulde se his face no more.

And

et confirmare vos iuxta
cum gaudio, & ministerium
quod accepi a domino Iesu
ad testificandum Euangelium
gratiæ dei.

Et nunc ecce ego scio, quod
posthac non videbitis faciem
meam vos omnes, per quos
transiui prædicans regnum dei
Quapropter contestor vos
hodierno die quod mundus
ego sum a sanguine omnium.
Non enim subtraxi, quo minus annunciarem omne cō
silium dei vobis. Attendite ig
itur vobis et cuncto gregi,
in quo vos spiritus sanctus
posuit Episcopos ad regen
dam ecclesiam dei, quam ac
quisiuit sanguine suo. Ego
enim noui hoc q ingressuri
sint post discessum meum lupi
graues in vos non parcen
tes gregi. Et ex vobismetipsis ex
orientur viri loquentes per
uersa, vt abducant discipu
los post se. propter quod vi
gilate memores quod per tri
ennium nocte et die non ces
sauerim cum lachrymis mone
re vnumquemq.

Et nunc commendo vos fra
tres Deo, et sermone gratiæ
ipsius, qui potens est superæ
dificare, & dare vobis hæredi
tatem inter sanctificatos omnes. Argentum et aurum, aut
vestem nullius concupiui, imo
ipsi scitis, q necessitatibus
meis & his qui mecum sunt
suppeditauerunt manus hæ.
Omnia ostendi vobis quod
laborantes oportet susci
pere infirmos, ac memi
nisse verborum domini Ie
su, quoniam ipse dixit. Beatius
est dare potius quam ac
cipere. Et cum hæc dixisset,
positis genibus suis, ora
uit cum omnibus illis. Magnus autem fletus coortus est
omnium & cadentes in collum
Pauli, osculabantur eum dolē
tes maxime ob sermonem quē
dixerat quod amplius faciē
eius non essent visuri.

Et deducebant eum ad nauem.

And they accompanyed hym vnto the shippe.

CAPVT. xxi.

CVm autem factum esset vt solueremus, et uisi ab eis, recto cursu uenimus Coum: et sequenti die Rhodum, et inde patarā. Et nacti nauem, quæ transiceret in Phœnicen, ea conscensa soluimus. Cum autem cepisset nobis apparere Cyprus, relicta ea ad sinistram nauigauimus in Syriam, et uenimus Tyrum: nam hic nauis exponebat onus. Repertis q discipulis, mansimus ibidem diebus septem. Qui Paulo dicebāt per spiritum ne ascenderet Hierosolimam Et expletis diebus, profecti ibamus deducētibus nos omnibus vna cum uxoribus, et filiis, donec extra essemus ciuitatem, et positis genibus in littore, precati sumus. Et cōsalutatis nobis inuicem, conscendimus nauim: illi autem redierunt ad sua.

Nos uero nauigatione explicita a Tyro, discendimus Ptolomaidam, et salutatis fratribus, mansimus diem unum cum illis. Postridie uero nos qui eramus cum Paulo, uenimus Cæsaream, et ingressi domum Philippi Euangelistæ qui erat unus e septē, mansimus apud eum. Huic autem erant quatuor filiæ uirgines prophetantes. Et dum permansissemus dies complures, aduenit quidam e Iudea propheta, nomine Agabus. is cum uenisset ad nos, tulit cingulum Pauli, et alligans sibi pedes ac manus dixit. Hæc dicit spiritus sanctus: Virum cuius est cingulum hoc, alligabunt Hierosolymis Iudei, tradentq in manus gentium.

AND it chaunced that assone as he had launched forth, and were departed from them, he came with a strayght course vnto Choon and the day folowynge vnto the Rhodes, and from thence vnto Patara. And we founde a shyppe redy to sayle vnto Phenices and went a borde and set forthe. Then appeared vnto vs Cyprus, and we lefte it on the lefte hande, and sayled vnto Syria and came vnto Tyre. For there the shyppe vnladed her burthen. And when we had founde brethren, we tarried there. vii. dayes. And they tolde Paull throughe the spirite that he shulde nat go vp to Hierusalem. And when the dayes were ended, we departed and went our waies and they al brought vs on oure waye, with theyr wyues and chyldren, tyll we were come out of the cytye. And we kneled downe in the shore and prayed. And when we hadde taken our leaue one of an other, we toke shippe and they returned home agayne. A

When we hadde full ended the course from Tyre we arryued at Ptolomaida, and saluted the brethren, and abode with the one day. The nexte day, we that were of Paulus company departed and came vnto Cesarea. And we entred into the house of Philip the Euangelyst, which was one of the. vii. deacons and abode with hym. The same man had foure doughters vyrgyns, whiche dyd prophesye. And as we tarried there a good many of daies there came a certayne prophete from Iurye named Agabus. When he was come vnto vs he toke Pauls gyrdel, and bounde his hādes and fete, and sayd: Thus sayth the holy goste. So shall the Jewes at Jerusalem bynde the man that oweth thys gyrdell, and shall delyuer hym into the handes of the Gentyls. B

When

C When we harde this, both we and other of the same place besought hym, that he wolde nat go vp to Jerusalem. Then Paul answered & said: what do ye weping and breakynge myne hart, I am ready nat to be bound only but also to dye at Jerusalem for the name of the Lorde Jesu. When we coulde nat tourne his minde, we ceased sayenge: the wyll of the Lord be fulfilled. After those dayes we made our selues redy and wente vp to Jerusalem. There went with vs also certayne of the disciples of Cesarea, and broughte with thē one Mnason of Cipzus, an old disciple with whō we shulde lodge. And when we were come to Jerusalem, the brethren receyued vs gladly. And on the morowe: Paule went in with vs vnto James. And all the elders came together. And when he had saluted them, he tolde by order all thinges that God had wrought among the Gentyls by his minystracion. And when they harde it: they glorifyed the Lorde. and sayde vnto him. Thou seest brother, how many thousande Jues there are, whiche beleue, and they are all zelous ouer the lawe.

D And they are informed of the, that thou teachest all the Jues whiche are among the Gentyls to forsake Moyses, saying that they ought nat to circumcise their children, neyther to lyue after the customes. What is it therfore? the multytude must nedes come together, for they shal heare ỹ thou arte come. Do therfore thys that we saye to the.

We haue .iiii. men whiche haue a vowe on thē. Them take & purifie thy selfe with them, & Num. vi. do cost on them ỹ they may shaue their heades and al shal know that [illegible] they haue harde [illegible] but that thou [illegible] the law. For as [illegible] beleue: we haue wrytten and concluded that

Cum ḡit audissem? hæc, rogabamus & nos; & cæteri q̄ loci illius erant, ne ascenderet Hierosolymā. Tunc rñdit Paulus, ac dixit: Quid facitis flentes, ac affligentes cor meum? Ego vero non solum vinciri, sed & mori paratus sum Hierosolymis pro nōie Iesu. Cum vero ille nō persuderetur, acquieuimus, dicentes: Dñi voluntas fiat. Post dies aūt istos sublatis sarcinis, conscendebamus Hierosolymā. Venerunt aūt vna q̄dam ex discipulis a Cæsarea nobiscū, adducentes secum, apud quem hospitaremur. Mnasone quodā Cyprium, antiquum discipulum. Et cū venissemus Hierosolymā, libenter exceperunt nos fratres. Postero autem die introibat Paulus nobiscū ad Iacobum, ad quē cōuenerunt presbyteri. Quos cū salutasset, narrabat per singula q̄ Deus fecisset inter gentes per ministeriū ipsius. At illi cum audissent, glorificabant dominū, dixerūtq; ei: Vides frater quot milia sunt Iudæorum, qui crediderunt, & omnes studiosi sunt legis. Audierunt autem de te, q̄ defectionem docueris a Moie, omnes qui inter Gentes sunt Iudeos dicens non debere eos circumcidere filios neq; secundum instituta viuere. Quid est ergo? Omnino oportet conuenire multitudinem. Audiēt enim te venisse. Hoc ergo fac quod tibi dicimus.

Sunt nobis viri quatuor, votum habentes super se. His assumptis, purifica te cum illis, & impende super illis, vt radant capita, & sciēt omnes quod quæ de te audierunt nihil sunt, sed ambulas custodiens & ipse legem. De his autem qui crediderunt ex Gentibus nos ipsi misimus decernentes, ne

quid huiusmodi obseruent, nisi vt caueat, et ab his que sunt immolata simulacris & a sanguine & suffocato, & fornicatione. Tunc Paulus assūptis viris, postero die purificatus cum illis intrauit in templum, annuncians expletionem dierum purificationis, donec offerretur pro vno quoq; eorum oblatio.

Dum autem septem dies iam pene essent expleti, hi qui ab Asia erant iudei, cum vidissent eum in templo, conturbarunt totum populū, et iniecerunt ei manus, clamantes: Viri Israelite succurrite. Hic est ille homo, q̄ aduersus populū & legē, et locū hūc oēs vbiq; docet: insuper & Grecos induxit in templum, & prophanauit sanctū locū hunc, viderant enim Trophimum Ephesiū in ciuitate cum ipso q̄ existimauerunt q̄ in templū introduxisset Paulus. Commota q̄ est ciuitas tota, & factus est cōcursus populi. Et apprehēsum Paulū protraxerunt e templo, statimq; clause sunt fores.

Querētibus aūt illis eū occidere, nunciatum est tribuno cohortis, q̄ tota conturbata esset Hierosolyma. Qui statī assumptis militib' ac Centurionibus decucurrit ad illos. Et illi cū vidissent tribunum ac milites, cessauerunt percutere Paulum. Tunc accedens tribunus, apprehendit eū, & iussit aligari catenis duabus, & interrogabat quisnā esset, & q̄d fecisset. Alii aūt aliud clamabāt in turba. Et cū non posset certum cognoscere præ tumultu, iussit duci eum in castra. Et cum venisset ad gradus, contigit vt portaretur a militibus, propter violentiam turbæ. Sequebatur enim multitudo populi clamans: tolle eum.

Et cum cepisset induci in castra Paulus, dicit tribu-

they obserue no suche thynges, but that they kepe them selues frō thinges offred to ydols from blode, from strangled, and from fornycacyon. Thē the nexte day Paul toke the men and purified him selfe with them, and entred into the tēple, declaringe that he obserued the dayes of the purifycacion, vntyll that an offeringe shulde be offered for euery one of them.

And as the. vii. dayes shulde haue bene ended the Jues whiche were of Asya when they sawe hi in the tēple, they moued al the people, and layde hāds on him, cryeng: men of Israel help. This is the man that teacheth all men euery where againſt the people & the lawe, and this place. Moze ouer also he hathe brought Grekes into the tēple, & had polluted thys holy place. For they sawe one Trophimus an Ephesian with him in the cytie. Him they supposed Paul had brought into the tēple. And all the cytye was moued, & the people swarmed togither. And they toke Paul & drue hi out of the temple, & forth with the dozes were shut to.

As they went about to kyll him: tydynges came vnto the hye Captayne of the soudyers that all Jerusalem was moued. Whiche immedyatly toke soudyers and vndercaptaines and ran downe vnto thē. when they sawe the vpper Captayne and the soudyers: they lefte smityng of Paul. Then the captayne came nere & toke hym: & cōmaunded hi to be bounde with two cheynes, and demaunded what he was: & what he had done. And one cried this an other that amonge the people. And whē he coulde nat knowe the certaintye for the rage he cōmaūded him to be caryed into the castle. And when he came into a grece, it fortuned that he was borne of the soudiers, for the violence of the people. For the multytude of the people folowed after cryeng away with him.

And as Paul shuld haue bene caryed into the

the castel, he sayd vnto the hye Captayne: may I speake vnto the? Whiche sayde canst thou speake Greke? Arte nat thou that Egyptyan which before these dates made an vproure and led oute into the wyldernes .iiii. M. men that were murtherers? But Paul sayd: I am a mā which am a Iue of Tharsus a cytye in Cycyl a citisen of no vyle cytye, I beseche the, suffre me to speake vnto the people. When he had giuen him lycence, Paul stode on the steppes. And beckened with the hande vnto the people and there was made a greate silence. And he spake to them in the Hebrue tongue sayenge.

The. xxii. Chappter.

A MEN men, brethren, and fathers: here myne answere which I make vnto you. When they harde that he spake in the Hebrue tonge to them: they kepte the more silence. And he sayde: I am verelye a man whiche am a Ieue borne in Tharsus, a cytye in Cycyl: neuertheless yet brought vp in this cytye at the fete of Gamaliel, & informed diligently in the lawe of the Fathers, and was feruente mynded to Godwarde, as ye al are this same day, and I persecuted this way vnto the death, byndinge and delyuering into prison both men and women, as the chiefe preest doth bere me wytnes and all the Elders, of whom also I receyued letters vnto the brethren, and wente to Damasco to bryng them which were there bounde vnto Ierusalem for to be punished.

B And it fortuned as I made my iurney and was come nye to Damasco, about noone, sodenly there shone from heauen a great lyghte rounde aboute me and I fel to the earth, and harde a voyce sayeng vnto me: Saul, Saul why persecutest thou me? And I aunswered what arte thou Lorde? And he sayde vnto me: I am Iesus of Nazareth whom thou persecutest. And they that were with me sawe verelye a lyght

nō: Licet ne mihi loqui ad te? Qui dixit, Græce nosti? Nonne tu es ille Aegyptius qui ante hos dies tumultum concitasti, et eduxisti in desertum quatuor milia virorum Sicariorum? dixit autem Paulus: Ego sum homo quidem Iudeus Tarsensis Cilicie non obscure ciuitatis ciuis: rogo autem te, permitte mihi loqui ad populum. Et cum ille permisisset Paulus stans in gradibus, annuit manu ad plebem, & magno silentio facto, allocutus est lingua Hebrea, dicens.

CAPVT. XXII.

VIRI fratres et patres, audite meā quæ nunc apud vos vtor excusationem. Cum audissent autem q̄ Hebrea lingua sibi loqueretur, magis præstiterunt silentium. Et dicit: Ego quidem sum vir Iudeus, natus in Tarso Cilicie, ceterū educatus in hac ciuitate, ad pedes Gamalielis, institutus accurate in patris lege seruator Dei, sicut et vos omnes estis hodie, qui hanc viam persequutus sum vsq; ad mortem, alligans ac tradens in carceres viros pariter ac mulieres, sicut & princeps sacerdotum mihi testis est et totus senatorum ordo, a quibus etiam epistolis ad fratres accepti, Damascum pergebam adducturus et illos qui illic essent vinctos Hierosolymā vt punirentur.

Accidit autem mihi iter faciēti & appropinquanti Damasco circiter meridiem, vt subito de cœlo circumfulgeret me lux multa, cecidi q̄ in solum, et audiui vocem dicentem mihi: Saul Saul, quid me persequeris? Ego vero respondi: Quis es domine? Dixitq; ad me: Ego sum Iesus ille Nazarenus quem tu persequeris. Et qui mecum erant,

lumen quidem viderũt, & exterriti sunt vocem autem non audierunt eius qui loquebatur mecũ. Dicebã aũt: Quid faciã dñe? Dñs aũt dixit mihi: Surge, & vade Damascum, et ibi tibi dicẽt de oĩbus quæ ordinata sũt tibi vt facias. Et cũ nõ viderã p̃ gl̃ia luminis illius, per manũ deductus a comitibus qui erant mecum, veni Damascum.

Ananias autem quidam vir pius, secundum legem testimonio probatus omnium illic habitantium Iudeorum veniens ad me, & adstans, dixit mihi: Saul frater, recipe visum. Et ego eadem hora recepto visu, vidi illum. At ille dixit: Deus patrum nostrorum preparauit te, vt cognosceres voluntatem eius, & videres id quod iustum est et audires vocẽ ex ore eius, quia eris testis illi apud omnes homines, eorum quæ vidisti & audisti. Et nunc quid cõtaris? Exurge et baptizare, & ablue peccata tua, inuocato nomine Domini.

Factum est aũt, cũ essem reuersus Hierosolymã, et orarem in tẽplo, vt raperer extra me, & viderem eum dicentem mihi: Festina et exi velociter Hierosolymis, quoniam non recipient testimonium tuũ de me, Et ego dixi: Domĩe, ipsi sciũt, q̃ ego pertrahebam in carcerẽ, et cedebam in singulis synagogis eos qui credebant in te. Et cum fundaretur sanguis Stephani testis tui, ego quoq; adstabã et assẽtiebar morti illius, & custodiebam vestimẽta interficientiũ illũ. Et dixit ad me: Vade, quoniã ego ad Gẽtes procul mittã te. Audiebãt aũt eũ vsq; ad hoc verbũ vocẽ sublatis vocib⁹, dicebãt: Tolle de terra hominẽ huiusmodi non enim fas ẽ eũ viuere. Vociferãtib⁹ aũt eis, et proiiciẽtib⁹ vestimẽta et puluerẽ iactãtib⁹ in aerem iussit tri-

a lyght and were afrayde: but they harde nat the voyce of hym that spake with me. And I sayde: what shall I do Lorde? And the Lorde sayde vnto me. Aryse and go into Damasco, and there it shalbe told the of al thynges which are appointed for the to do. And when I sawe nothynge for the bryghtnes of that lyghte, I was led by the handes of them that were with me, and came into Damasco.

And one Ananias a perfect man, and as pertaining to the lawe hauing good report of al the Jues which there dwelte, came vnto me, & stode and sayde vnto me: brother Saul loke vp. And that same houre I receiued my sight and sawe hym. And he sayde: the God of our fathers hathe ordayned the before, that thou shuldest knowe his wyll, and shuldest see that which is rightful: and shuldest here the voyce of his mouth: for thou shalt be his witnes vnto all men of those thynges whiche thou haste sene and harde. And nowe: why taryest thou? Aryse and be baptysed, and weshe awaye thy synnes in callynge on the name of the Lorde.

And it fortuned when I was come agayn to Jerusalem and prayed in the temple that I was in a traunce and saue hi sayeng vnto me. Make hast and get the quickly out of Jerusalem: for they wyll nat receyne thy wytnes that thou berest of me. And I sayd: lord they know that I prysoned and bet in euery synagoge the that beleued on the, and when the blode of thy witnes Steuen was shed, I also stode by and consented to his death and kepte the rayment of them that slewe hym. And he sayde vnto me depart, for I wyl sẽde the a far hence vnto the Gentyls. They gaue audience to this worde, and then lifte vp they; voyces and said away with such a felowe frõ the erth: it is pitye that he shuld lyue, and as they cried & cast of their clothes, & thrue dust into ỹ ayre, the captayne bad

bad him to be brought into the castel, & com-
maunded him to be scourged, & to be exam-
ned, that he myght knowe wherfore he cryed
on hym. And as they bounde him with thon-
ges, Paul sayd vnto the Centurion that stode
by: Is it lawfull for you to scourge a mā that
is a Romayne and vncondempned? When the
Centurion harde that, he went, and tolde the
vpper Captayne sayenge: What intendest
thou to do? This man is a Romayne.

The the vpper captayne came, and sayde
to him: tel me: art thou a Romayne? He sayde
Ye. And the captayne answered: with a great
some obteyned I this freedome. And Paul
sayde: I was free borne. Then streyght waye
departed from hym, they whiche shulde haue
examyned hym? And the hye Captayne also
was afrayde, after he knewe that he was a
Romayne, bycause he had bounde hym

On the morowe bycause he wolde haue
knowen the certaynty wherefore he was ac-
cused of the Jewes, he loosed hym frome hys
bondes and commmaunded the hye Prestes
and all the counsell to come together, and
brought Paul and set hym before them.

The. xxiii. Chapiter.

A Paul behelde the cousel and sayd: men and
brethre, I haue lyued in all good consciēce
before god vntyl this day. The hye prest Ana-
nias cōmaunded them that stode by, to smyte
hym on the mouth. Then sayd Paul to hym:
god smyte the thou painted wal. Sittest thou
and iudgest me after the lawe, & cōmaundest
me to be smytten contrarye to the lawe? And
they that stode by sayde: revilest thou Gods
hye prest? Then sayd Paul: I wyst nat bre-
thren y he was the hye prest. For it is wrytte
thou shalte nat curse the ruler of the people.

When Paul perceyued that the one parte
were Saduceis, and the other Pharyseis, he

humiliauit eum in cibis
& imperauit cum flagris ex-
aminari, vt sciret propter
quam causam sic ei clamarent
ei. Et cum extendissent eum
loris, dixit astanti sibi Cen-
turioni Paulus: Nūc hominē
Romanū & indemnatum
licet vobis flagellare? Quo
audito, Centurio accessit ad
tribunum, & nunciauit ei, di-
cens: Quid facturus es? Hic
enim homo Romanus est.

Accedens autem tribunus,
dixit illi: Dic mihi: Tu es
Romanus es? At ille dixit:
Etiam. Et respondit tribunus:
Ego multa summa capitatem
istam comparaui. Et Paulus
ait: Ego vero & natus sum.
Protinus ergo discessit ab
illo, qui eum fuerant exami-
naturi. Tribunus quoq timuit
postquam resciuit, q Roma-
nus esset, & q vinxisset eum.

Postero autem die volens
scire certum, quo ex causa ac-
cusaretur a Iudeis, soluit eum
a vinculis, & iussit principes
sacerdotū conuenire, totūq
concilium, ac deducto Pau-
lum stetit coram illis.

CAPVT. XXIII.

INtentis autem oculis in
concilium, Paulus ait:
Viri fratres, ego omni
conscientia bona cōuersatus
sum coram Deo, vsq in ho-
diernum diem. Principe aūt
sacerdotum Ananias præce-
pit adstantibus sibi vt percu-
terent os eius. Tunc Paulus
dixit ad eum: Percutiet te
te Deus, paries dealbate.
Et tu sedes iudicans me se-
cundum legem, et contra le-
gem iubes me percuti? Et q
adstabant, dixerūt: Sacer-
dotem Dei male dicis? Di-
xit aūt Paulus: Nesciebam
fratres quod pontifex esset.
Scriptum est enim: Principi
populi tui non maledicēs.

Sciens aūt Paulus, quod
pars esset Sadducæorum, cla-

tera Phariſęorum, exclamauit in concilio: Viri fratres, ego pharisęus sum filius pharisęi, de spe & resurrectione mortuorū ego iudicor. Et cū hęc dixisset, facta est dissensio inter Phariſęos & Saduceos, & dissecta est multitudo. Nam Sadducei quidem dicunt, non esse resurrectionē, neq; angelum, neq; spiritū: Phariſęi aūt vtraq; cōfitentur. Factus est autem clamor magnus: & cum surrexissent scribæ de factione phariſęorū, depugnabant, dicentes: Nihil mali inuenimus in hoīe isto. Quid si spūs locutus est ei, aut angelus, ne repugnemus Deo.

Et cū magna seditio coorta esset, veritus tribunus, ne discerperetur Paulus ab ipsis, iussit milites descendere & rapere eum de medio eorum ac deducere eū in castra. Sequenti aūt nocte adstitens ei dñs, ait: Bono aīo esto Paule. Vt enim testificatus es de me Hierosolymis, sic te oportet et Rome testificare.

Facto aūt die collegerūt se quidā ex Iudeis, & deuouerunt se, dicentes: neq; esuros se, neq; bibituros, donec occiderent Paulum. Erant aūt plures q̄ quadraginta viri q̄ hanc cōiurationem fecerant. Qui accesserunt ad principes sacerdotū ac seniores, & dixerunt: Deuotione deuouimus nos ipsos, nihil gustaturos, donec occidamus Paulum. Nunc ergo vos significate tribuno & concilio, vt eras producat illum ad nos, tanq̄ aliquid certius cognituros de eo. Nos ueco priusq̄ appropinquet, parati sumus interficere illum.

Cum autem audisset filius sororis Pauli insidias, venit & intrauit in castra: nunciauit Paulo. Accersito aūt Paulo ad se vnū ex Centurionibus, ait: Adolescentem hunc adduc ad tribunum: ha-

cried out of the coūsell: Men & brethrē, I am a Pharisey, the son of a Pharysey. Of the hope and resurrectiō frō death, I am iudged. And when he had so sayde, there arose a debate betwene the Pharyseys & the Saduceys, & the B
multutude was deuyded. For ꝑ Saduceis say Philipp. ii.
that there is no resurrection, neyther angell, nor spirite. But the Pharyseys graūt bothe. And there arose a great crye, and the Scribes which were of the Pharyseis parte, arose and stroue sayeng: we fynde none euyl in this man. Though a spirite or an angell hathe appered to hym, let vs nat stryue agaynst God.

And when there arose a great debate, the captayne fearing lest Paul shulde haue ben plucked a sōder of thē, cōmaūded ꝑ soudyers to go downe, & to take hym frō amonge them and to brig him into the castel. The night folowyng, God stode by hym & sayd: be of good cheare Paul: for as ꝑ haste testyfyed of me in Ierusalem, so must ꝑ beare witnes at Rome

When day was come, certayne of the Iues C
gathered them selues togyther, and made a vowe, sayenge, that they wolde neyther eate nor drynke tyll they had kylled Paul. They were about. xl. which had made this conspiracyon. And they came to the chiefe preests & elders, & sayde: we haue bōūde our selues with a vowe, ꝑ we wyl eate nothige vntyl we haue slayne Paul. Nowe therfore gyue ye knowelege to the vpper captayne & to the counsell, that he bryng him forthe vnto vs to-morowe as though we wolde knowe some thyng more perfectly of hi. But we (for euer he come nere) are redy in meane season to kyll hym.

When Pauls Syster son harde of theyr layeng wayte, he wēt & entred into the castle, D F
and tolde Paul. And Paul called one of the vnder captaynes to hym, and sayd: bryng this yonge man to the hye captayne: for he hathe

a certayne

a certayne thing to shewe hi. And he toke him and said: Paul the prysoner called me vnto hi and prayed me to bryng this yong man vnto the whiche had a certayne matter to shew the.

The hye Captayne toke hym by the hande, and wente a parte with hym out of the waye: and axed him: what hast thou to say vnto me? And he sayd: the Jues are determyned to desyre the that thou woldest bryng forth Paul to morowe into the counsell, as thoughe they wolde enquyre some what of hym more perfectly. But folowe nat theyr mindes: for there E lyeth in wayte for him of them, mo then forty men, whiche haue bounde them selues with a vowe, that they wyll neyther eate nor drynke tyll they haue kylled hym. And nowe are they redy and loke for thy promyse

The vpper Captayne let the yonge man departe & charged: se thou tel it out to no mā that thou hast shewed these thinges to me. And he called to him two vnder Captaynes sayenge: make redye. ii. C. soudiers to go to Cesarea, & horsemen. iii. score and ten, and spere mē. ii. C. at the thyrde houre of the nyght. And deliuer them beastes that they may put Paul on and bring him safe vnto Felix the hie deputye, and wrote a letter in this maner. Claudius Lisias vnto the most myghty ruler Felix sendeth gretinges. This man was take of the Jues and shulde haue ben killed of them. Then came I with soudyers and reserued hym, and perceyued that he was a Romayne. And when I wolde haue knowen the cause, wherefore they accused hym, I brought hym forth into theyr counsell: there perceyued I that he was accused of questyons of theyr lawe: but was F nat gylty of any thynge worthy of deathe or bondes. Afterwarde when it was shewed me howe that the Jues layde wayte for the man I sente hym streyght waye to the, and gaue

bet enim quod renuncies illi. Ille quidem assumens eum duxit ad tribunum, et ait: Vinctus Paulus accersiit me rogauit, vt hunc adolescentem perducerem ad te, habentem aliquid quod loquatur tibi

Apprehensa autem tribunus manu illius secessit cum eo seorsum, et percontatus est illum: Quid est quod habes significandum mihi? Ille autē dixit: Iudei conspirauerūt vt rogarēt te, vt crastino die educeres Paulum in concilium quasi aliquid certius inquisituri sint de illo tu vero ne moueris gesseris illis insidiantur enim tibi, ex eis viri plures quādraginta, qui se ipsos deuouerunt, ne vel edant, vel bibant, donec interficiant eum, et nunc parati sunt exspectantes, vt promittas.

Tribunus igitur dimisit adolescentem precepitq; ei ne cui effuteas, inquiēs quod hec indicaueris mihi. Et accersitis duobus quibusdam centurionibus, dixit: Parate milites ducentos, vt eant Cesaream, & equites septuaginta, et lancearios ducentos, a tertia hora noctis, & iumenta prebete, vt imposito Paulum seruum perducāt ad Felicem presidem, scriptis literis in hanc formam. Claudius Lysias potentissimo presidi Felici salutem. Virum hunc comprehensum a Iudeis cum iam esset interficiendus ab eis, superueniens cum exercitu eripui cognito q; Romanus esset. Voluiq; scire causam, ob quam coniurarent illum: deduxi eum in concilium eorum. Quem comperi accusari de questionibus legis ipsorum, nullū crimen mortis aut vinculis habentem crimen. Et cum indicatum esset mihi de insidiis, quas parauerant illi Iudei, protinus misi eū ad te

precepto dato etiam accusa-
toribus, vt quæ habent aduer-
sus eum, dicant apud te. Vale

Milites vero iuxta quod
sibi iniunctum erat, receptũ
Paulum duxerũt per noctem
Antipatridem. Postero autẽ
die dimissis equitibus, vt cum
eo irent, reuersi sunt in castra
Qui cũ venissent Cesaream, ac
tradidissent epistolã presidi,
statuerunt coram eo & Paulum
Cũ legisset autem preses, & in-
terrogasset ex qua prouicia
esset et cognouisset quod ex
Cilicia audiret te, inquit, cum
accusatores quoq; tui adue-
nerint. Iussitq; in pretorio
Herodis custodiri eum.

¶ CAPVT. XXIIII.

POST quinq; autem di
es descendit princeps
sacerdotum Ananias cũ
senioribus et Tertullo quo-
dam oratore, qui audierunt
presidem contra Paulum. Et
citato Paulo, cepit accusare.
Tertullus dicens: Cum in
multa pace agamus per te, &
multa recte gerantur in po-
pulo hoc per tuam prouiden
tiam & semper et vbiq; eam
probamus prestantissime Fe-
lix, cum omni gratiarum acti
one. Sed ne diutius te deti-
nam, oro te vt audias nos
paucis pro tua humanitate.

Nacti enim sumus virum
hunc pestiferum, & concitan
tem seditionem omnibus Iu-
deis in vniuerso orbe, et au-
torem sectæ Nazarenorũ, qui
etiam templum prophanare
conatus est, quem et apprehen
simus voluimus secundum le-
gem nostram iudicare. Sed
superueniens tribunus Ly-
sias, cum magna vi eripuit
eum e manibus nostris, iu-
bens accusatores eius ad
te venire, ex quo poteris ipse
inquisitione facta de omnib⁹
istis cognoscere, de quibus
nos accusamus eum. Adi-
cerunt autem et Iudei, di-
centes hæc ita se habere.

commaundemẽtes to his accusers if they had
ought agaist him to tel it vnto the. Fare well.

Then the soudiers as it was cõmaunded thẽ
toke Paul & brought him by night to Antipa
tras. On the morow we they lefte the horsemẽ to
go with him and returne to the castell. Which
when they came to Cesarea, they deliuered the
epystle to the deputy, & presented Paul before
hym. When the deputye had red the letter, he
axed of what countre he was: & whẽ he vnder
stode that he was of Cicil, I wyl here the (saith
he) when thyne accusers are come also: & com-
maunded him to be kepte in Herodes palice.

¶ The. xxiiii. Chaypter.

AFter fyue dayes Ananias the hye preest A
dyscended with Elders and with a cer-
tayne oratour named Tartullus, and informed
the ruler of Paul. When Paul was cal-
led forthe: Tartullus began to accuse hym:
saieng. Seing that we lyue in great quietnes
by the meanes of the: and that manye good
thynges are done vnto this nacyon throughe
thy prouydence, that allowe we euer and in al
places, most myghty Felix, with all thankes.
Notwithstanding that I be nat tedyous vn-
to the, I pray the, that thou woldest heare vs
of thy curtesy a fewe wordes.

We haue founde this man a pestylente fe- B
lowe and a mouer of debate vnto al the Jues
throughout the worlde, and a mayntayner of
the secte of the Nazarenytes, and hath also in-
forced to pollute the temple. Whome we toke
and wolde haue iudged accordynge to oure
lawe: but the captayne Lisias came vpon vs,
and with great vyolence toke him awaye out
of our handes, commaundynge his accusers
to come vnto the. Of whom thou mayste (yf
thou wylt enquire) knowe the certaintie of al
these thynges wherefore we accuse hym. The
Jues lyke wyse affyrmed: that it was euyn so.

Then

C Then Paul (after that the ruler hym selfe had beckened to hym that he shulde spike) answered. I shall with a more quyet mynde answere for my selfe, for as muche as I vnderstande that ỹ hast ben of many yeres a iudge vnto this people, bicause ỹ thou maist knowe that there are yet but.xii. dayes sence I went vp to Ierusalem for to pray, and that they neyther founde me in the temple disputyng with any man, either raisinge vp the people neither D in the synagoges, nor in the cytie. Neyther can they proue the thinges wherof they accuse me But this I confesse vnto the, that after that way (whiche they cal heresy) so worshyp I the god of my fathers, beleuing al thinges which are wrytten in the lawe of the prophetes and haue hope towardes god, that the same resurrection of the deade (whiche they them selues loke for also) shalbe bothe of iust and vniust. And therfore study I to haue a cleane conscyence towarde God, and towarde man also.

E But after many yeres I came and brought almes to my people & offerynges in the which they found me purifyed in the temple, neither with multytude, nor yet wt vnquietnes, howbe it there were certayne Iewes out of Asya which ought to be here present before the, and accuse me, if they had ought against me or elles let these same here say, if they haue found any euyl doinge in me, whyle I stande here in the counsel: except it be for this one voyce, that I cried standing among them, of the resurrection from death am I iudged of you this day. When Felix herde these thynges, he deferde them, for he knewe very well of that waye and F sayde: when Lysyas the Captayne is come, I wyll knowe the vtmost of your matters. And he commaunded an vnder Captayne to kepe Paul and that he shulde haue rest, and that he shulde forbyd none of his acquayntaunce

Respondit autẽ Paulus cum annuisset ipse prefecto, vt dicerem. Rationẽ reddo meo pro ipse causam dico, cum scias tam tu multis iam annis iudicem fuisse gẽti huic, qui possis cognoscere, q̃ non plures sint mihi dies, q̃ decem, ex quo ascendi adorare Hierosolymis, et neq; in templo compererunt me cum aliquo disputantem, aut conuersum facientem turbe, neq; in synagogis, neq; in ciuitate, neq; probare possunt ea de quibus me accusant. Confiteor autem hoc tibi, quod secta via quam vocant hæresim, sic colo patrios deum credens omnibus quæ in lege et prophetis scripta sunt, spem habens in deum, fore, quam et ipsi expectant, resurrectionem mortuorum iustorum simul & iniustorum. Qui in hoc & ipse studeo sine offendiculo conscientiam habere erga deum & homines semper.

Post annos autem plures ascessi, elemosinas exhibiturus in gentem meam, et oblationes, in quibus compererunt me purificatum in templo, haud cum turba, neq; cum tumultu. Quidam autem ex Asia Iudei quos oportebat apud te presto esse et accusare, si quid haberent aduersum me, aut hi ipsi dicant, si quid deprehenderint in me iniquitatis cum stem in concilio nisi de vna hac voce, qua clamaui inter eos stans. De resurrectione mortuorũ ego iudicor hodie à vobis. Audito autem hoc, Felix distulit illos, cuncta sciens quæ ad eam viam attinebant dicens. Cum tribunus Lysias descenderit, pronotescam causam vestram. Iussitq; Centurioni, vt custodiret Paulum, teneriq; eum relaxari, & ne quem ex illius familiaribus

to

vetaret ſubminiſtrare ei, aut audiretcum.

Poſt aliquot autem dies cum aduenisſet Felix cum Druſilla uxore ſua, quæ erat Iudea, accerſiuit Paulū, et audiuit ab eo fidem quæ eſt in Chriſtum. Diſputāte aūt illo de iuſtitia, et temperantia & de iudicio futuro tremefactꝰ Felix reſpōdit In preſentia abi ceterū oportunitatē nactus accerlam te, ſimꝰ et illud ſperans fore, vt pecunia ſibi daretur a Paulo, vt ſolueret ipſū, propterea et frequēter accerſens eū, loquebatur cum eo, Biennio aūt expleto, accepit ſucceſſorē. Felix Portiū Feſtum. Volens autē gratiam preſtare Iudeis Felix reliquit Paulum vinctum.

CAPVT. XXV.

FESTVS ergo ſuſcepta prouicia, poſt triduum aſcendit Hieroſolymā ab vrbe Ceſarea. Significaueruntq; illi principes ſacerdotum ac primores Iudeorum de Paulo, & rogabant eum poſtulātes fauorem aduerſus eum, vt accerſeret eū Hieroſolymam inſidias tendentes, vt interficerent eum in via. Feſtus autem reſpondit, vt ſeruaretur quidem Paulus Ceſaree, ſe vero breui illo profecturum Qui ergo inter vos, inquit potentes ſunt vna nobiſcum deſcendant, et ſi quod eſt in hoc viro crimen, accuſent eum.

Demoratus autē inter eos diebus amplius quam decem deſcendit Ceſareā. et poſtero die ſedit pro tribunali, iuſſitq; Paulum adduci. Qui cū perductus eſſet, circumſteterunt eum qui ab Hieroſolyma deſcenderāt Iudei, multa et grauia crimina attendentes aduerſus Paulum quæ non poterant probare. Paulo pro ſe reſpondente, quod neq; in legem Iudeorum neq; in templum, neq; in

to mynyſtre vnto hym, or to come vnto hym:

And after a certayne dayes came Felix and his wyfe Druſylla, whiche was a Iuas, and called forth Paul, and harde him of the fayth which is towarde Chryſt. And as he preached of ryghtuouſnes, repentance, and iudgement to come: Felix trembled and aunſwered: thou G haſt done ynough at this tyme, depart: when I haue a conuenyente tyme, I wyll ſende for the. He hoped alſo that money ſhulde haue ben gyuen hym of Paul: that he myghte looſe hym: Wherefore he called hym to oftener and commoned with him. But after two yeres. Feſtus Portius came into Felix roum. And Felix wyllynge to ſhewe the Jeues a pleaſure: lefte Paul in pryſon bounde.

The. xxv. Chappter.

WHEN Feſtus was come into the pro- A uynce, after thre daayes, he aſcended from Ceſarea to Jeruſalem. Then informed him the hie preeſtes and chefe of the Jues of Paul. And they beſought hym and deſyred fauoure agaynſt hym, and he wolde ſende for hi to Jeruſalem, and layde wayte for hym in the way to kyll hym. Feſtus anſwered that Paul ſhulde be kepte at Ceſarea: but that he hym ſelfe wolde ſhortely departe thyther. Let them therefore (ſayde he) whiche amonge you are able to do it, come downe with vs and accuſe hym, yf there be any faute in the man.

When he had taried there more then. x. dates B he departed to Ceſarea, and the nexte daye ſat downe in the iudgement ſeat, and cōmaunded Paul to be brought. When he was come, the Jues whiche were come frō Jeruſalem came about hym and layde many and grenous cōplayntes agaynſte Paul, whiche they coulde nat proue: as longe as he aunſwered for hym ſelfe, that he had neyther agaynſt the lawe of the Jues, neyther agaynſt the temple, nor yet

agaynſt

agaynste Cesar offended any thynge at all.

C Festus wyllyng to do the Jues a pleasure answered Paul & sayd: wylt thou go to Jerusalem & there be iudged of these thinges before me? Then sayd Paul: I stãde at Cesars iudgemẽt seat, where I ought to be iudged. To the Jues haue I no harme dõe, as thou very wel knowest. If I haue hurt them, or cõmitted any thing worthy of death I refuse nat to dye. If none of these thynges are wherof they accuse me, no man ought to delyuer me to thẽ I appeale vnto Cesar. Then spake Festus with delyberacyon & answered: Thou hast appealed to Cesar: vnto Cesar shalt thou go.

D After a certayne dayes, kig Agrippa and Barnice came vnto Cesarea to salute Festus And whẽ they had bene there a good season, Festus rehersed Pauls cause vnto the kyng sayeng: there is a certayne man left in prison of Felix: about whom when I came to Jerusalem the hye Preests and elders of the Jues enfourmed me and desyred to haue iudgment agaynst him. To whõ I answered: It is nat the matter of the Romaynes to delyuer anye man that he shuld perysshe, before ỹ he which is accused: haue the accusers before him, and haue lycence to answere for himselfe, concernyng the cryme layd agaynst him: when they were come hyther, without delaye on the morowe I sat to gyue iudgement, & cõmaunded the man to be brought forth. Aganst whome E when ỹ accusers stode vp: they brought none accusacyon of suche thynges as I supposed, but had certayne questyons agaynste hym of theyr owne superstycions, and of one Jesus which was deade whom Paul affyrmed to be a lyue. And bycause I douted of such maner questyons, I axed him whyther he wolde go to Jerusalem, & there be iudged of these matters. Thẽ when Paul had appeled to be kept

vnto

Cæsarem quos̃ mittã.

Festus autem volens gratiã facere Iudæis, Respondens Paulo dixit: Vis Hierosolymam ascendere, & ibi de his iudicari apud me? Dixit autem Paulus. Ad tribunal Cæsaris sto, vbi me oportet iudicari. Iudæis nullam iniuriam feci, sicut & tu melius nosti. Si enim nocui, aut dignum morte aliquid feci, non recuso mori. Si vero nihil est eorum, de quibus hi accusant me, nemo potest me illis donare. Cæsarem appello. Tunc Festus cum consilio colloquutus, respondit: Cæsarem appellasti? ad Cæsarem ibis.

Et cũ dies aliquot transacti essent. Agrippa rex & Bernice descẽderũt Cæsareã salutaturi Festum. Et cũ dies cõplures ibi cõmorarẽtur. Festus regi retulit causam Pauli, dicẽs: Vir q̃dã est relictus a Felice vinctus, de quo cum venissem Hierosolymã, significauerunt mihi principes sacerdotum & seniores Iudæorum, postulantes aduersus illum sententiam. Quibus respondi: Non est Romanis consuetudo ob gratiam donare aliquem hominem, vt pereat priusq̃ is qui accusatur præsentes habeat accusatores, locumq; defendendi accipiat de crimine. Cum ergo huc cõuenissent, sine vlla dilatione, sequẽte die sedẽs pro tribunali, iussi adduci virum. De quo cũ stetissent accusatores, nullã causam intendebãt super his quæ cogitabam de q̃b⁹ ego suspicabar, sed quasdã quæstiones quasdã aduersũ eũ, ut de quodã Iesu defuncto quẽ affirmabat Paulus viuere. Hæsitans aũt ego de hõmini q̃stione dicebã: nũ vellet ire Hierosolymã, & ibi iudicari super his. Paulus autem cum appellasset, vt seruaret

Augusti cognitioni, iussi seruari eum, donec mittam eum ad Cæsarem.

Agrippa autē dixit ad Festum: Volebam, & ipse hominem audire: Cras inquit, audies eum. Postero autem die cum venissent Agrippa & Bernice cum multo apparatu, & introissent in auditorium cū tribunis & viris principalibus ciuitatis, iubente Festo adductus est Paulus. Et dixit Festus: Agrippa rex & oēs q̄ simul adestis nobiscū viri, videtis hūc hominē de quo oīs multitudo Iudeorum interpellauit me, & Hierosolymis & hic, acclamantes non oportere eū viuere amplius. Ego vero cōperi nihil dignū morte eū admisisse. Cæterū cum is ipse appellasset Augustum, statui mittere eū. De quo quid certum scribam domino, non habeo. Qua propter produxi eum ad vos, & maxime ad te rex Agrippa, vt examinatione facta, habeam quod scribam. Iniquū enim mihi videtur mittere vinctū, & crimina de quibus accusatur, non significare.

CAPVT. XXVI.

AGrippa vero ad Paulum ait: Permittitur tibi loqui pro temet ipso. Tunc Paulus extenta manu pro se dicebat: Super oībus de quibus accusor a Iudeis, rex Agrippa, existimo me beatū, qui causam dicturus sim apud te hodie, cū tu maxime sis gnarus earum, quæ apud Iudeos sunt, & cōsuetudinum, & quæstionum. Quapropter obsecro te, vt patienter me audias.

Itaq; vitam quidem meam, quam egi ab adolescentia, quæ ab initio fuit in gente mea Hierosolymis, nouerunt omnes Iudei qui prius nouerunt me ab initio si velint testimonium ferre,

vnto the knowledge of Cesar: I cōmaunded hi to be hepte tyll I myght sende hi to Cesar.

Agrippa sayde vnto Festus: I wolde also heare the man my selfe. To morowe (sayd he) thou shalt heare hi. And on the morowe when Agrippa was come and Bernice with greate pompe, & were entred into the counsell house with the captaynes and chiefe mē of the cytie at Festus cōmaundemēt, Paul was brought forth. And Festus sayde: kyng Agrippa, and all men whiche are here present with vs: ye se this man about whō all the multytude of the Iues haue bene with me, both at Ierusalem and also here, crieg that he ought nat to lyue any longer. Yet founde I nothyng worthy of deathe that he hath committed. Neuertheles seynge that he had appeled to Cesar I haue determyned to sende hym. Of whom I haue no certayne thynge to wryte vnto my Lorde. Wherfore I haue brought hi vnto you, and specyally vnto the, kyng Agryppa, that after examynacyon had, I myght haue somewhat to wryte. For me thynketh he it vnreasonable, for to sende a prysoner, and nat to shewe the causes whiche are layde agaynst hym.

¶ The. xxvi. Chapiter.

AGRIPPA sayde vnto Paul: thou art permytted to speake for thy selfe. Then Paul stretched forth the hande, and answered for hym selfe. I thynke my selfe happy kynge Agryppa, bycause I shall answere this daye before the, of all the thynges whereof I am accused of the Ieues, namely bycause thou arte experte in all customes and questyons which are among the Iues. Wherfore I beseche the to heare me pacyently.

My lyuynge of a chylde, which was at the fyrst amonge myne owne nacion at Ierusalē knowe all the Iues which knewe me from the begynninge, yf they wolde testifye it. For

after

after the most strayteste secte of our law, euen
I a Pharisey, and nowe I stande and am iud
ged for the hope of the promyse made of God
vnto our fathers: to whiche promyse our. xii.
trybes instantly seruinge God day and nyght
hope to come. For whiche hopes sake, kynge
Agrippa, I am accused of the Jewes. Why
shulde it be thought a thyng vncredible vnto
you, that God shulde rayse agayne the deade.
B I also verely thoughte in my selfe, that I
ought to do many contrarye thynges, cleane
against the name of Jesus of Nazareth: whi-
che thinge I also dyd in Jerusalem. Where
many of the sayncles I shut vp in prison, and
had receyued auctoryte of the hye Preestes.
And when they were put to death, I gaue the
sentence. And I punyshed them ofte in euery
synagoge, and compelled them to blaspheme,
and was yet more and more vpon them, and perse-
cuted them, euyn vnto straunge Cytyes. A-
bout whiche thynges as I went to Damasco
with auctoryte and licence of the hye preestes,
euyn at mydday (O kynge) I sawe in the way
a lyghte from heauen, aboue the brightnesse
of the soone, shyne rounde aboute me, and
them whiche iourneyed with me.
C When we were al fallen to the earth: I harde
a voyce speakinge vnto me, and sayeng in the
Hebrue tonge: Saul, Saul, why persecutest
thou me? It is harde for the to kyche against
the prycke. And I sayd: who art thou Lorde?
And he sayd: I am Jesus whom thou persecu
test, but ryse and stande vpon thy fete. For I
haue appered vnto the for this purpose, to
make the a mynyster & a wytnes both of those
thynges whiche thou hast seen, and of those
thynges in the which I wyl appere vnto the,
delyuerynge the from the people, and from the
Gentyls, vnto the which nowe I sende the, to
open their eyes: that they myght tourne from

quod secundum superstitiosissimam
meam sectam vixerim Pharisæus. Et ecce
hodie: spe repromissionis,
quæ ad patres nostros fac-
ta est a deo, the stadio
subiectus, ad quam duode-
cim tribus nostræ instanter
nocte, et die colentes deum,
sperant se peruenturas. De
qua spe accusor, rex Agrip-
pa, a Iudæis. Cur incredibile
iudicatur apud vos, si Deus
mortuos suscitat?

Et ego quidem existimabã
me aduersus nomen Iesu Na-
zareni multa repugnando fa-
cturum, quod & feci Hierosa-
lymis, & multos sanctorum
ego carceribus inclusi, a prin
cipibus sacerdotum pote-
state acceptã: et cum occide-
rentur detuli sententiam. Et
per omnes synagogas frequenter punies eos, com-
pellebam blasphemare; et
amplius insaniens in eos,
persequebar etiam in exte-
ras vsq; ciuitates. Quarum
rerum studio cum iter Da-
mascum cum autoritate &
permissu principum sacerdo-
tum die medio rex, in via
vidi è cœlo supra splendo-
rem solis, circumfulsisse me
lumen et eos qui mecum fa-
ciebant iter.

Cum autẽ omnes nos de-
cidissemus in terram, audiui
vocem loquentẽ ad me, dicen-
tem Hebraica lingua: Saul,
Saul quid me persequeris?
Durum est tibi contra stimulum
calcitrare. Ego autem dixi:
Quis es domine? At ille dixit:
Ego sum Iesus, quem tu per-
sequeris. Sed exurge et sta
super pedes tuos. Ad hoc
enim apparui tibi, vt constitu-
am te ministrum, & testem
& eorum quæ vidisti, et
eorum in quibus apparebo
tibi eripiens te a populo
et gentibus, in quas nunc
te mitto, vt aperias oculos
eorum, vt conuertantur a

darkenes

tenebris ad lucem, & a potestate satanæ ad deum, vt accipiant remissionem peccatorum, et sortem inter eos qui sanctificati sunt super fidem quæ est erga me.

Vnde rex Agrippa, nõ fui inobediens cœlesti visioni: sed his qui sunt Damasci Primum, & Hierosolymis, et per omnẽ regionẽ Iudææ deinde & gentibus annunciabam, vt pœnitentiam agerent, et conuerterentur ad deũ, opera facientes dignaha qui respuissent. Haec ex causa Iudæi me in templo comprehẽsum tentauerunt interficere. Auxilium igitur nactus Dei, vsq; in hodiernum diem sto, testificans tum paruo, tum magno, nihil aliud dicẽs, quam ea quæ prophetæ dixerũt futura esse et Moses: an passurus fuerit Christus, an primus ex resurrectione mortuorum lumen annunciaturus sit populo et gentibus.

Hæc autem cum pro se diceret. Festus magna voce ait: Insanis Paule. Multa te litere ad insaniam conuertunt. Et Paulus non insanio, inquit, optime Feste, sed veritatis et sobrietatis verba eloquor. Scit enim de his rex, apud quem & libere loquor. Latere enim eum nihil horum arbitror. Neq; enim eum nihil horum arbitror. Neq; enim hoc in angulo gessit est. Credis rex Agrippa prophetis? Scio quod credis. Agrippa autẽ ad Paulum ait: Modica ex parte persuades mihi, vt fiam Christianus. Et Paulus ait: Optarim a deo non solum modica ex parte verum etiam magna, non tu modo, sed omnes etiam qui me audiunt hodie, esse tales qualis ego sum, exceptis vinculis his: Et hæc eo loquuto, surrexit rex et præses, & Bernice, et qui assidebant eis. Et cum secessissent, loquebantur inter se,

darkenes to lyght, and frõ the power of Sathan to God: that they may receyue forgyuenes of sinnes, and inheritance amonge them: whiche are sanctyfyed by fayth in me. D

Wherefore kynge Agrippa, I was nat disobedyent vnto the heauenly vysyon: but shewed fyrst vnto them of Damasco, and at Ierusalem, and throughe out all the coostes of Iury, and to the Gentyls, that they shulde repent, and turne to god, and do the ryght workes of repentaunce. For this cause the Iues caught me in the temple and went aboute to kyll me. Neuertheles I obteyned helpe of God, and continue vnto this day wytnessyng both to small and to great, sayeng none other things, then those whiche the prophetes and Moyses dyd say shulde come: ỹ Chryst shuld suffre, and that he shulde be the fyrste that shulde rise from death, and shuld shewe lyght vnto the people, and to the Gentyls.

As he thus aunswered for hym selfe: Festus sayd with a loude voyce. Paul, thou arte besydes thy selfe. Much lernyng hath made the mad. And Paul sayde: I am nat mad, moste deare Festus: but speake the wordes of truth and sobernes. The kynge knoweth of these thinges, before whom I speke freely, neyther thinke I that any of these thinges are hidden from hym. For this thynge was nat done in a corner. Kynge Agrippa beleuest thou the prophetes? I wote well thou beleueste. Agrippa sayde vnto Paul: Some what thou bryngest me in mynde for to become a Chrysten. And Paul sayd: I wolde to God ỹ nat onely thou but also all that heare me to daye, were nat some what only but altogyther such as I am except these bondes. And whẽ he had thus spoken the king rose vp, and the deputy, and Bernice, and they ỹ sat with them. And when they were gone aparte, they talked betwene themselues

selues saying. This man doth nothyng worthy of death, nor of bondes. Then sayd Agrippa vnto Festus: This man myght haue been loosed if he had not apeled vnto Cesar.

¶ The .xxvii. Chapter.

A WHEN it was concluded that we shulde saple in Italy: They delyuered Paul and certayne other pryssoners, vnto one named Julyus, an vnder Captayne of Cesars soudyers. And we entred into a shyp of Adramicium, and loosed from lande, appoynted to saple by the coostes of Asya, one Aristarchus out of Macedonia, of the countre of Thessalya, being with vs. And the nexte day we came to Sydon. And Julyus courtesly entreated Paul, and gaue hi lybertye to go to his frendes, and to refreshe him selfe. And frō thence lanched we, and sayled harde by Cypers, bycause the wyndes were contrarye. Then sayled we ouer the see of Cilicia and Pamphilia and came to Myra a cytie in Licia.

B And there the vnder captaine fonde a shyp of Alexandroze, redye to saple into Italy, & put vs therin. And when we hadde sayled slowly many dayes, & scarce were come ouer agaīste Gnydon (bycause the winde withstode vs) we sayled harde by the coostes of Candy, ouer against Salmo, & with much wozke sayled beyonde it, & came to a place called good pozte nye whervnto was a cytie called Lasea. Whē much tyme was spēt & sayling was nowe ieoperdous, bycause also that we had ouer long fasted, Paul put them in remembrāce & sayde vnto them: Syrs, I perceyue that this viage wylbe with hurte and muche domage, nat of the ladyng & shyp only: but also of our lyues Neuertheiatter the vnder captaine beleued the gouerner & the Mayster better, thē those thinges which were spokē of Paul. And bycause the hauen was nat cōmodyous to wynter in

many

CAPVT. XXVII.

Postquam autem decretum est, vt navigaremus in Italiam, tradebant & Paulum, & quosdam alios vinctos Centurioni nomine, Iulio cohortis Augustæ. Conscensa autem naue Adramittina navigaturi, manebat nobiscum Aristarchus Macedo Thessalonicensis. Sequenti autem die appulimus Sidonem. Et Iulius humaniter tractans Paulo, permisit vt ad amicos profectus, curam sui acciperet. Et inde cum soluissemus, subnauigauimus insulæ Cypri, propterea quod essent venti contrarii. Et pelagus quod est contra Ciliciam & Pamphyliam, enauigantes peruenimus Myram, quæ est Lyciæ.

Et ibi nactus Centurio, nauem Alexandrinam navigantem in Italiam, imposuit nos in eam. Et cum multis diebus tarde navigaremus, vixque deuenissemus contra Gnidum, prohibentes nos vento adnauigauimus Cretæ iuxta Salmonem: Et vix prætereuntes illam, peruenimus in locum quendam qui vocatur Pulchri portus, cui vicina erat ciuitas Lasea. Multo autem tempore peracto & cum esset iam periculosa, nauigatio ab ieiunio quoque iam vltra tempus subnauigassent, admonebat eos Paulus, dicens eis: Viri, video quoniam cum iniuria, multoque damno, non solum oneris & nauis, sed etiam animarum nostrarum futura sit nauigatio. Centurio autem gubernatori & nauclero magis credebat, quæ dicebantur a Paulo. Et cum aptus portus non esset ad hyemandum,

consiliũ ponerent inde, si quomodo possent pervenire Phœnicem illic hyemare. Is est portus Cretæ spectans ad Africum & ad Chorum. Aspirante autem Austro rati se propositi compotes, cum solvissent Asson, prætervehebant Cretam. Verum haud multo post coortus est contra ipsam ventus Typhonicus, qui vocatur Euro aquilo. Cumq; correpta esset navis, nec posset obniti vento, data nave flatibus, ferebamur. Insulam autem quandam decurrentes, quæ vocatur Clauda, vix potuimus obtinere scapham. Qua sublata adiutoriis vtebatur, subligantes navem, timentes ne in Syrtim inciderent, demisso vase, sic ferebantur. Cũ autem vehementi, tempestate iactaremur, sequenti die iactum fecerunt, ac tertio die nostris manibus armamenta navis proiecimus. Porro neq; Sole Syderibus apparentibus ad complures dies, & tẽpestate nõ exigua imminente, iam ablata erat spes omnis salutis nostræ.

Cum autem multa iam esset inedia, tunc stans Paulus in medio eorum dixit: Oportebat quidem o viri, audito me non soluere a Crito, nec accersere nobis iniuriã hanc & iacturam. Et nunc hortor vt bono animo sitis, Iactura enim animæ nulla erat ex vobis, sed tantum navis. Adstitit enim mihi hac nocte angelus Dei, cuius ego sum, quem a cœlo, dicens: Ne timeas Paule: Cæsari te oportet sisti. Et ecce donauit tibi Deus oẽs qui navigant tecum. Propter q̃ bono ãio estote viri. Credo enim deo q̃ sic erit quẽadmodũ dictum est mihi. In insulam autem quandã oportet nos eiici.

Sed postea quam quartadecima nox superuenit, nauigantes

many tokē cõsel to departe thence, if by any meanes they might attaine to Phenices, and there to winter, which is an hauen of Candy and seeth to the Southwest & Northweste wynde. When the South wynde blewe, they supposynge to obtayne their purpose: loosed vnto Asson, and sayled paste all Candy. But anone after: there arose agaynste their purpose, a stawe of wynde out of the Northeast. And when the shype was caught and couldē nat resyst the wynde, we let her go and drawe with the wether. And we came vnto the Yle named Clauda, & had muche worke to come by a bote, which they toke vp and vsed helpe vndergyrdynge the shyppe, fearing leaste we shulde haue fallen into Syrtes, and we lette downe a vessell and so were caryed. The next daye when we were tossed with an excedynge tempest, they lyghtened the shyp, & the thyrde daye we caste out with oure owne handes the tackelyng of the shyp. When at the last neyther sonne nor starre in manye daies appered and no small tempest lay vpõ vs, al hope that we shulde be saued, was then taken awaye.

Then after longe abstynence, Paul stode forth in the myddest of them & sayd: Syrs ye shuld haue harkened to me, and nat haue losed frõ Candy, neyther to haue brought vnto vs this harme and losse. And nowe I exhorte you to be of good chere. For there shalbe no losse of any mãs lyfe among you, saue of the shyp onely. For there stode by me thys nyght an Angel of God, whose I am, and whom I serue, sayeng: feare nat Paul, for thou muste be brought before Cesar. And lo, God hathe gyuẽ vnto the all that sayle with the. Wherfore syrs be of good chere, for I beleue God that it shalbe euyn as is was tolde me. Howbe it we must be cast into a certayne Ylande.

But when the.xiiii. nyght was come, as we

we were caryed in Adypa aboute mydnyghte the shypmen demed that there appered some countre vnto them: and sounded, and kounde it twenty saddome. And when they had gone a lytel further: they soūded again, and koūde. xb. fadoms. Then fearynge leste they shulde haue fallen in some rocke, they caste foure ankers out of the sterne: and wysshed for the daye. As the shypmen were aboute to flee out of the shyp, and had let downe the bote into the see: vnder a coloure as though they wold haue caste anker out of the fore shyp. Paule sayde vnto the vnder Captayne of the souldiers, except these abyde in the shyppe, ye cannat be safe. Then the souldiers cutte of the rope of the bote, and let it fall awaye.

F And in the meane tyme betwene that and day: Paul besought the al to take meate sayeng. this is the .xiiii. day that ye haue taryed and cōtynued fastyng, receyuyng nothing at all: wherefore I praye you to take meat: for this no dout is for your helth, for there shall nat an heare fal from the head of any of you. And when he had thus spoken, he toke bread and gaue thankes to God in presēce of them al, and brake it, and begā to eate. Then were they all of good chere, & they also toke meate. We were al togither in the shyp two hūdreth thre score and syxtene soules. And when they had eaten ynoughe, they lyghtned the shippe and cast out the wheate into the see.

G When it was day, they knewe nat the lāde: but they spyed a certayne hauen with a banke into the whiche they were mynded (yf it were possible) to thrust in the shyp. And when they had taken vp the ankers, they cōmitted them selues to the see, and loosed the rudder bondes, and hoysed vppe the mayne saple to the wynde, and drue to lande. But they chaunsed on a place, whiche had the see on both the sy-

ligentibus nobis in Adria circa mediam noctis suspicabantur aliqui apparere sibi aliquam regionem: Qui & demissa bolide reperierūt passus viginti, ac paulisper inde progressi, rursumq; demissa bolide, reperierunt passus quindecim. Timentes q; ne in aspera loca incideret, de puppi iactis ancoris quatuor, optabant diem oriri. Nautis vero quærētibus fugere e naui, cū demisissent scapham in mare, sub prætextu velut à prora ancoris extēsuri. Dixit Paulus Centurioni & militibus: Nisi hi in naui manserint, vos salui fieri non potestis. Tunc abscideruntmilites funes scaphæ, & passi sunt eam excidere.

Et cum dies inciperet apparere, hortabatur Paulus omnes sumere cibum, dicens: Dies hic decimus quartus est, quod expectātes ieiuni permanetis, nihil accipientes, propter quod orter vos, vt sumatis cibum: hoc enim ad salutem vestram pertinet: quia nullus vestrum capillus de capite cadet. Et cum hæc dixisset, sumpto pane, gratias egit Deo in conspectu oīm & cum fregisset, cepit edere. Porro animis iam recreatis oīm, sumpserunt & ipsi cibum. Eramus vero vniuersæ animæ in naui ducentæ septuaginta sex. Et satiati cibo, alleuabant nauem ciētes triticum in mare.

Cum autem dies esset, terram non agnoscebant: sinum vero quendam animaduertebant, habentem litus, in quo cogitabant si possent impingere nauem. Et cum ancoras sustulissent, committebant se mari, simul laxatis iunctu ris gubernaculorum. & subleuato artemone ad aurā flatum tendebant ad litus. Et cum incidissent in locum bimarem, impegerunt

nauem. Et prora quidem infixa manebat immobilis puppis vero soluebatur vi undarum.

Militum autem consilium erat, vt vinctos occiderent, ne quis cum enatasset, effugeret. At Centurio volens seruare Paulum, prohibuit eos a consilio, iussitq; vt qui possent natare, abicerent se primos, & in terrā exirent, cæteri alii partim in tabulis, partim in quibusdam nauis fragmentis. Et sic factum est vt omnes incolumes euaderent in terram.

CAPVT. XXVIII.

ET cum euasissent, tunc cognouerunt, q Melite insula vocaretur. Barbari vero præstabant nō vulgarem humanitatem nobis. Accensa enim pira, receptabant nos oēs propter hyemem qui imminebat & propter frigus. Cum congregasset autem Paulus farmentorum multitudinem, & imposuisset in ignem, vipera a calore prorepēs inuasit manum eius. Vt vero viderunt Barbari pendentem bestiam de manu eius, inter sese dicebant: Omnino homicida est homo hic, quem seruatum e mari vltio non sinit viuere. Et illi quidem excussa viperā in ignē, mali nihil passus est. At illi existimabant futurum, vt incenderetur aut concideret repente mortuus. Diu autem illis exspectantibus, & intuentibus nihil mali illi accidere, mutata mente, dicebant eum esse Deum.

In locis autem illis erant prædia primati insulæ, nomine Publio, qui nos exceptos triduo benigne tractauit hospitio. Contigit aūt patrē Publii febribꝰ ac dysenteria vexatū decumbere. Ad quem Paulus intrauit, & cū orasset,

des, and thrust in the shyp. And the fore parts stucke fast and moued nat, but the hynder brake with the violence of the waues.

The souldiers counsel was to kyll the prysoners, leste any of them when he had swome out, shuld flie awaye. But the vnder captaine wyllyng to saue Paul, kept them from theyr purpose, and cōmaūded that they that coulde swymme shuld cast them selues fyrst into the see, and scape to lande. And the other he commaunded to go, some on bordes, and some on broken peces of the shyppe. And so it came to passe that they came all safe to lande.

¶ The. xxviii. Chapiter.

AND VVHEN they were scaped, then they knew that the Yle was called Melete and the people of the countre shewed vs no lytle kyndenesse: for they kyndled a fyer & receyued vs euery one, bycause of the present rayne & bycause of the cold. And when Paull hadde gethered a bundel of styckes, and put them into the fyer, there came a vyper out of the heate and lept on hys hāde. When the men of the countre sawe the worme hange on his hand, they sayd among them selues: this mā must nedes be a murtherer. Whom (though he haue escaped the see) yet vengeaunce suffereth nat to lyue. But he shuke of the vermen into the fyer and felte no harme. Howbeit they wayted when he shulde haue swollen or fallen downe deade sodenly. But after they had loked a great whyle and sawe no harme come to hym, they chaunged theyr myndes, and sayde that he was a God.

In the same quarters the chiefe man of the yle whose name was Publius, had a lordshyp: the same receyued vs, & lodged vs thre dayes curtesly. And it fortuned that the father of Publius lay sycke of a feuer and of a bludy fluxe. To whō Paul entred in and prayed, and

layde

laydehis handes on hym, and healed hym. When this was done, other also which had diseases in the Ile came and were healed. And they dyd vs great honoure. And when we departed, they laded vs with thinges necessary.

C After thre monethes we departed in a shyp of Alexandre, which had wyntered in the Ile whose badge was Castor, and Pollux. And when we came to Syracusa, we taryed there. iii. dayes. And frome thence we fet a compasse and came to Regyum. And after one daye the Southe wynde blewe, and we came the nexte daye to Puteolus: where we founde brethren, and were desyred to tary with thē seuen dayes and so came to Rome. And from thence, when the brethren harde of vs, they came agaynst vs to Appyphorum, and to the thre tauernes. When Paul sawe them, he thanked Godde and waxed bolde. And when he came to Rome the vnder Captayne delyuered the pysoners to the chefe Captayne of the hoost: but Paul was suffered to dwelle by hym selfe with one soudyour that kepte hym.

P And it forthuned after. iii. dayes, that Paul called the chefe of the Iues togyther. And when they were come, he sayde vnto them: Men and brethren thoughe I haue committed nothynge agaynste the people, or lawes of our fathers: yet was I delyuered pysoner frome Ierusalem into the handes of the Romaynes. which when they had examined me, wolde haue let me go, bicause they founde no cause of death in me. But when the Iues cryed contrarye, I was constreyned to appeale vnto Cesar: not bycause I had ought to accuse my people of. For this cause haue I called for you, euyn to se you, and to speake with you: bycause that for the hope of Israell, I am bounde with this chayne.

And they sayde vnto hym: We neyther re-

imposuisset eis manus, sanauit eum. Hoc igitur facto, cæteri quoq; qui habebant infirmitates in insula, accedebant, et curabantur; qui etiam multis honoribus nos honorauerunt. & nauibus imposuerunt quæ necessaria erant.

Post menses autē tres nauigauimus in naui Alexandrina quæ in insula hyemauerat, cui erat insigne Castor et Pollux. Et cum venissemus Syracusas, mansimus ibi diebus. tribus. Inde circūlegentes deuenimus Rhegium, & post vnū diem flante austro, postridie venimus Puteolos, vbi reperitis fratribus, rogati sumus manere apud eos dies septem, et sic venimus Romam. Et inde cū audissent fratres de nobis, prodierunt occursum nobis vsq; ad Appii forum et tres tabernas. Quos cum vidisset Paulus, gratias, actis Deo, sumpsit fiduciam, cum autem venissemus Romam, Centurio tradidit vinctos principi exercitus. Permissum est autē Paulo vt maneret solus cum custodiente se milite.

Post triduū autem diem, conuocauit Paulus fœderū primores. Cumq; venissent dicebat eis: Ego, viri fratres cum nihil fecerim aduersus plebem, aut institutis maiorum, vinctus ab Hierosolymis traditus sum in manus Romanorum: qui cum cognouissent, voluerunt me dimittere, eo q; nulla esset causa mortis in me. Sed contradicentibus Iudeis, coactus sum appellare Cesarem, non quasi habens aliquid de quo gentem meam accusem. Propter hanc igitur causam rogaui vos, vt videremini & alloquerer. Propter spem enim Israelis catena hac circumdatus sum.

Acti dixerunt ad eum.

neq; literas accipimus de te a Iudea, neq; ad
sentens aliquis fratrum nunciavit, aut
loquutus est alicquid de te
malū. Volumus aūt ex te audire quæ sentias. Nam de
secta ista notum est nobis,
quod vbiq; ei contradicitur.
Cum constituissent autem illi
diem venerunt ad eū in hos-
pitium complures, quibus ex
ponebat testificans regnum
dei, suadensq; eis de Iesu ex
lege Mosi & Prophetis, a
mane vsq; ad vesperam: &
quidam credebant his quæ
dicebantur, quidam vero non
credebant.

Cumq; inter se non essent
concordes discedebant vbi
dixisset Paulus vnum verbum
Bene spiritus sanctus loquu-
tus est per Esaiam prophetā
ad patres nostros, dicens:
Vade ad populum istum, et
dic: Auribus audietis, & non
intelligetis: et videntes vide-
bitis, et non perspicietis.

Incrassatum est enim cor po
puli huius, et auribus grauī-
ter audierunt, et oculos suos
compresserunt: ne quando vi-
deant oculis, & auribus au-
diant, et corde intelligant,
& conuertātur, et sanem eos:
Notum ergo sit vobis, quod
gentibus missum est hoc sa-
lutare dei, et ipsi audient.
Et cum hæc dixisset exie-
runt ab eo Iudei, multam ha-
bentes inter se dicepta-
tionem.

Mansit autem Paulus bi-
ennio toto in suo conducto
& suscipiebat omnes qui in-
grediebantur ad ipsum, pre-
dicans regnum dei, ac do-
cens quæ sunt de domino
Iesu cum omni fiducia, ne-
mine prohibente.

CACTVVM APO
STOLORVM.
FINIS.

cepued letters out of Iury perteynynge vnto
the, neyther came any of the brethren that she-
wed or spake any harme of the. But we wyll
heare of the what thou thynkest. For we haue
harde of this secte that euery where it is spo-
ken agaynste. And when they had appoynted
him a daye, there came many vnto hi into his
lodgynge: To whom he expounded and testi-
fied the kyngdome of God, and preched vnto
them of Iesu: both out of the lawe of Moses
and also out of the Prophetes, euyn frō mor-
nyng to nyght. And some beleued the thinges
whiche were spoken, and some beleued nat.

When they agreed nat amonge them selues,
they departed, after that Paul had spoke one
worde. Well spake the holy Ghoste by Esaye Mat. xiii.
the Prophete vnto your fathers, sayenge go Esay. vi.
vnto this people and saye: with youre eares
shall ye heare, and shall nat vnderstande: and
with your eyes shall ye see, and nat perceyue.

For the herte of this people is waxed grosse,
and they? eares were thycke of hearynge, and Mar. iiii.
they? eyes haue they closed: lest they shulde see Luc. viii.
with they? eyes, and heare with they? eares, Ioan. xii.
and vnderstande with they? hertes, and shuld Rom. xi.
be conuerted, and I shulde heale them. Be it
knowen therefore vnto you, that this salua-
cyon of God is sent to the Gentyls, and they
shall here it. And when he had sayde that, the
Iewes departed, and hadde greate dysputy-
ons amonge them selues.

And Paul dwelte two yeres full in his lod-
gyng, and receyued all that came to hym, pre-
chynge the kyngdome of God, and teachinge
those thynges which concerned the Lorde Ie-
sus with all confydence vnto? booden.

Here endeth the Actes
of the Apostles.

The epystle of the Apostle Saynt Paul to the Romaynes.

¶ The.i. Chappter.

A PAul the seruaunt of Jesv Chrisi, called to be an Apostle, put a parte to preach the gospell of God whiche he promysed afore by hys prophetes in thy holye scrypture & make mencion of his son, the which was begotten of the sede of Daupd as pertaynynge to the flesshe: and declared to be the sonne of God, with power of the holy Ghoste that sanctyfyeth, sence the tyme that Jesus Chzist our Lozd rose agayn from death, by whom we haue receiued grace and Apostleshyp, to bzynge all maner hethen people vnto the obedience of the faith that is in his name: of the which hethen are ye a part also which are Jesus Chzistes by vocacion. ¶

B To all you of Rome beloued of God and saintes by calling. Grace be with you & peace from God our father, and from the Lozde Jesus Chzyste. Fyrst verely I thanke my God thozowe Jesus chzist foz you al, bycause your fayth is publyshed thzoughout al the wozlde. Foz god is my wytnesse, whome I serue with my spyzyte in the gospell of his son, that with out ceasyng I make mencyon of you alwayes in my pzayers, besechynge that at one tyme oz other, a pzosperous iourneye (by the wyll of God) nyghte foztune me, to come vnto you. Foz I longe to se you that I myghte bestowe among you some spirituall gyfte, to strength you withall, that is that I myghe haue consolacion togither with you throughe the com-

EPISTOLA DIVI PAVLI APOSTOLI AD ROMANOS.

CAPVT PRIMVM.

PAVLVS seruus Iesu Christi, vocatus ad munᵉ Apostolicum segregatus I Euangelium Dei quod ante Prophetas suos, in scripturis sanctis de filio suo. qui genitus fuit ex semine Dauid, secundum carnē, qui declaratus fuit filius dei cum potentia secundum spiritum sanctificationis, ex eo q resurrexit e mortuis Iesu Christus dominus noster per quem accepimus gratiam & muneris Apostolici sanctionem, vt obediatur fidei inter omnes gentes, super ipsius nomine quorum de numero estis & vos vocati Iesu Christi

Omnibus qui Rhomæ estis dilectis dei, vocatis sanctis gratia vobis & pax a deo patre nostro & domino Iesu Christo. Primum quidem gratias ago deo meo per Iesum Christum, sup omnibus vobis quod fides vestra annunciatur in toto mundo. Testis enim mihi est Deus, qui colo spiritu meo in euangelio filii ipsius quod sine intermissu mentionem vestri faciam, semper in precibus meis orans si quomodo tandē aliquando prosperū iter contingat, voluntate Dei, vt veniam ad vos. Desidero enim videre vos, vt aliquod impertiar vobis donum spirituale quo confirmemini, hoc est, consimul consolationem in vobis per mu-

tiam fidē, vt am̄ simul & mē.

Nolo autem vos ignorare fratres, q̄ sæpe proposuerā venire ad vos, licet præpeditus fuerim ad hanc vsque diem, quo fructum aliquem haberē inter vos quoq; quemadmodum & inter reliquas gentes Græcis simul & Barbaris, eruditis pariter ac rudib⁹ debitor sum, ita quantū in me est, paratus sum vobis quoq; qui Romæ estis euangelizare. Non enim me pudet Euangelii Christi. Potentia siquidem est dei ad salutem omni credenti, Iudeo primum simul & Græco, Iustitia enim dei per illud patefit ex fide in fidem: Sicut scriptum est: Iustus autem ex fide viuet.

Palam fit enim ira dei de cœlo aduersus omnem impietatem, & iniustitiam hominum qui veritatem in iniustitia detinent, propterea q̄ id quod de deo cognosci potest manifestum est in illis. Deus enim illis patefecit. Siquidē quæ sunt inuisibilia illius, ex creatione mundi, dum per opera intelliguntur, peruident ipsaq; eterna eius potentia ac diuinitas, in hoc, vt sint inexcusabiles, propterea quod cum Deum cognouerunt non vt Deum glorificauerunt, nec q̄ grati fuerunt, sed frustrati sunt per cogitationes suas, & obtenebratum est insciē cor eorum. Cum se crederent esse sapientes, stulti facti sunt, mutauerunt q̄ gloriam immortalis dei, per imaginem, non solum ad mortalis hominis similitudinem affician ver̄ metiam volatilium quadrupedum & reptilium. Quapropter tradidit illos deus per cupiditates cordium suorum immundiciam, vt ignominia afficiāt corpora sua inter se mutuo, quæ commutarunt veritatem eius mendacio, & veuerati sunt, coluerunt q̄ eo quæ condita sunt, supra eum, qui condidit quæ laudandus in sēcla. Amē,

men fayth, whiche bothe ye and I haue. Hab. 2. Heb. 2. Gala. 3.

I wolde that you shulde knowe brethren, howe that I haue often tymes purposed to come vnto you (but haue bene let hitherto) to haue some fruit among you as I haue amōg other of the Gentyls. For I am detter bothe to the Grekes and to them which are no Grekes vnto the learned and also vnto the vnlerned. Lykewyse as much as in me is. I am redy to preache the gospel to you of Rome also. For I am nat ashamed of the gospel of Christ bicause it is the power of God vnto saluacion to all that beleue, namely to the Jue, and also to the Gentyl. For by it the rightwisnes which commeth of god is opened from faith to faith As it is wrytten the iust shall lyue by faythe. C

For the wrath of god appereth from heauen agaynst all vngodlynes and vnryghtwisnes of men which withholde the truth in vnryghtwysnes, seynge: what may be knowen of God that same is manyfest amonge them. For god dyd shewe it vnto them. So that his inuysyble thynges that is to say, his eternall power and godhed, are vnderstande and sene by the workes from the creacyon of the worlde. So that they are without excuse, in as muche as when they knewe god, they glorifyed him nat as god, neither were thankeful but waxed ful of vanyties in their imagynacions, and their folyshe hertes were blynded. whē they counted them selues wyse they became fooles, and tourned the glory of the immortall God vnto the symilytude of the ymage of mortall man, and of byrdes, and foure foted beastes, and of serpentes. wherfore god lykewyse gaue them vp vnto their hertes lustes vnto vnclennes, to defyle their owne bodies betwene them selues: which tourned his truthe vnto a lye, and worshypped and serued the creatures more then the maker which blessed for euer. Amen. D Ephr.

For

For this cause god gaue them vp vnto shame full lustes. For euen they women dyd change the naturall vse vnto the vnnaturall. And lykewyse also the men lefte the naturall vse of the woman, and brent in their lustes one on another. And man with man wrought fylthinesse and receyued in themselues the rewarde of their errour, as it was accordynge.

E And as it semed nat good vnto them to be a knowen of God, euyn so God deliuered them vp vnto a lewde mynde, that they shulde doo tho thynges whiche were nat comely, beynge full of all vnryghtuous doynges, of fornicacyon, wyckednesse, couetousnes, malycyousnes, full of enuye, murther, debate, dysceyte, euyll condicioned, whysperers, backebyters, haters of God, doers of wronge, proude, bosters, bryngers vp of euyll thynges, dysobedyent to father and mother, withoute vnderstandynge, couenaunte breakers, vnlouynge, truce breakers, and mercyles. Whiche men thoughe they knewe the ryghtwysnes of god, howe that they whiche such thinges commyt, are worthy of death: yet nat only do the same but also haue pleasure in them that do them.

The.ii.Chappter.

A THEREFORE ART thou inexcusable o man, whosoeuer thou be that iudgest. For in that same where in thou iudgest an other, thou condempnest thy selfe. For thou that iudgest doeste euyn the selfe same thynges. But we are sure that the iudgemente of God is accordynge to truthe agaynste them whiche commyttet he suche thynges. Thynkest thou this O thou man that iudgest them whiche do suche thynges, and yet doest euyn the very same, that thou shalte escape the iudgement of God? Eyther dyspysest thou the ryches of his goodnes, pacience and long sufferaunce? and remembrest nat howe that the

Quamobrem tradidit eos deus in cupiditates ignominiosas. Nam & foeminæ illorum mutauerunt naturalem vsum in eum qui est præter naturam. Similiterq; et masculi, relicto naturali vsu fœminæ, exarserunt per appetentiam sui, alius in alium, masculi in masculos turpitudinem perpetrantes, et præmium, quod oportuit erroris sui in semetipsis recipientes.

Et quemadmodum non probauerunt vt Deum agnoscerent, sic tradidit eos Deus in reprobam mentem, vt facerent quæ non conueniebat, repletos omni iniustitia scortatione versutia, auaritia, malicia, plenos inuidia, cæde, contentione, dolo, malis præditos moribus, susurrones, obtrectatores, Dei odores, contumeliosos, elatos, gloriosos, excogitatores malorum, parentibus immorigeros, expertes intelligentiæ pactorum haud quaquam tenaces, alieni charitatis affectu, nescii fœderis, sine misericordes. Qui cum dei iustitiam nouerint, nempe quod ii qui talia faciunt, digni sunt morte, non solum ea faciūt, verumetiam assentiuntur iis qui faciunt.

CAPVT. II

QVAPROPTER inexcusabilis es o homo, quisquis es qui iudicas. Nam hoc ipso quo iudicas alterum, teipsum condemnas. Eadem enim facis tu qui iudicas. Scimus autem, quod iudicium dei est secundum veritatem aduersus eos qui talia agunt. Cogitas autem hoc o homo, qui iudicas eos qui talia faciunt, et facis eadem, quod tu fugies iudicium dei? Aut diuitias bonitatis illius, ac tolerantiæ, lenitatisque contemnis, ignorans, quod bonitas

deiad pœnitentiã te inuitat?

Sed iuxta duritiam tuam, et cor pœnitetæ nescium, colligis tibiipsi iram in die iræ, quo patebit iustum iudicium Dei, qui redditurus est vnicuiq; iuxta facta sua. his quidem qui perseuerantes in benefaciendo gloriam et honorem et immortalitatem quærunt, vitam eternam, iis vero qui sunt contentiosi, et qui veritati quidem non obtemperant iniustitiæ, ventura est indignatio et ira, afflictio & angustia, aduersus omnem animam hominis perpetrantis malum, Iudei primũ, simul et Græci. Gloria vero et honor et pax omni operanti bonum Iudeo primum, simul et Græco. Non enim est personarum respectus apud deum. Quicũq; enim sine lege peccauerũt sine lege et peribunt, & quicunq; in lege peccauerunt, per legem iudicabuntur. Non enim qui audiunt legem, iusti sunt apud deum, sed qui legem factis exprimunt, iusti habebuntur. Nam cum gentes quæ legem non habent, naturaliter quæ legis sunt, fecerint e legem non habentes sibiipsis sunt lex, qui ostendunt opus legis scriptum in cordibus suis, simul attestante illorum conscientia et cogitationibus inter se accusantibus, aut etiam acculantibus, in eo die cum iudicabit dominus occulta hominum, iuxta euangelium meum, per Iesum Christum.

Ecce tu Iudeus cognominaris et acquiescis in lege et gloriaris in deo, et nosti voluntatem, ac probas eximia, institutus ex lege, confidisq; te ipsum ducem esse cæcorum lumen in tenebris versantium, eruditorem insipientium, doctorem

kyndnesse of God ledeth the to repentaunce?

But thou after thyne harde herte that cannat repente, heapest the togyther the treasure of wrathe agaynste the daye of vengeaunce whẽ shalbe opened the ryghtwyse iudgement of God which wyll rewarde euery man accordyng to his dedes: that is to saye, prayse honoure and immortalitye, to them whiche contynue in good doynge and seke eternall lyfe. But vnto them that are rebellyous and dysobey the truthe, and folowe iniquytye, shall come indygnacyon and wrathe, trybulacyon and anguysshe, vpon the soule of euery man that dothe euyll: of the Jue fyrste, and also of the Gentyl. To euery man that doth good shall come prayse, honoure, and peace, to the Jue fyrste, and also to the Gentyll. For there is no parcyalyte with God. But whosoeuer hath synned without lawe, shall perysche without lawe. And as many as haue synned vnder the lawe, shalbe iudged by the lawe. For before God they are nat ryghtuous whiche heare the lawe: but the doers of the lawe shall be iustifyed. For yf the Gentyls whyche haue no lawe do of nature the thynges contayned in the lawe: then they hauynge no lawe, are a lawe vnto them selues, whiche shewe the dede of the lawe writtẽ in their hertes: while their conscyence beareth wytnesse vnto them, and also they? thoughtes, accusynge one an other or excusing at the day when God shall iudge the secretes of men by Jesus Chryste, accordynge to my Gospell.

Behold, thou arte called a Jue, and trustest in the lawe, and reioycest in god and knowest his wyl and hast experyence of good and bad in that thou arte informed by the lawe: and beleuest that thou thy selfe art a gide vnto the blind, a light to them which are in darknesse an informer of them which lacke discrecion

a teacher

a teacher of vnlearned, which haſt the enſample of that which ought to be knowen, and of the truthe, in the lawe. But thou whiche teacheſt an other, teacheſt nat thy ſelfe. Thou preacheſt, a man ſhulde nat ſteale: and yet thou ſteleſt. Thou ſayeſte, a man ſhulde nat commyt aduoutry: and thou breakeſt wedlocke. Thou abhorreſt ymages, and robbeſt God of his honour. Thou reioyceſt in the lawe, and thorow breakyng the lawe dyſhonoreſt God. For the name of God is euyll ſpoken of amonge the Gentils thorowe you as it is wrytten.

D Circumcyſyon verelye auayleth. If thou kepe the lawe. But yf thou breake the lawe, thy circumcyſyon is made vncircumcyſyon. Therfore if the vncircumciſed kepe the right thynges contayned in the lawe: ſhall nat hys vncircumcyſyon be counted for circumcyſyon. And ſhall nat vncircumcyſyon whiche is by nature (if it kepe the lawe) iudge the whiche beyng vnder the letter and circumciſion, dooeſt tranſgreſſe the lawe? For he is nat a Iue whiche is a Iue outwarde. Neyther is that thyng circumcyſyon, which is outwarde in the fleſſhe. But he is a Iue whiche is hyd within, and the circumcyſyon of the herte is the true circumcyſyon whiche is in the ſpirite And nat in the letter, whoſe prayſe is nat of men, but of God.

¶ The.iii.Chapiter.

A WHat preferment then hath the Iue Iere.iii.d. Pſal.l. Neither what auauntageth circumcyſyon? Surely very muche. Fyrſt to them was committed the worde of god. What then thoughe ſome of them dyd nat beleue? ſhall they: vnbeleffe make the promyſe of god without effecte? god forbyd. Let god be true and al men lyers, as it is wrytten. That thou myghteſt be iuſtyfied in thy ſaieng, and ouercome when thou arte iudged.

ſuperſtitum, habeatur fere mamecognitionis et veritatis per legem. Qui igitur docet alium, teipſum non docet? qui praedicas non furandum furaris, qui dicis non adulterandum, adulteras, commiſtis, qui execraris ſimulacra, ſacrilegium admittis qui de lege gloriaris, per legis tranſgreſſionem deum dehoneſtas. Nam nomen dei propter vos male audit inter gentes quemadmodum ſcriptum eſt.

Nam circumciſio quidem prodeſt, ſi legem ſeruaris: quod ſi tranſgreſſor legis. fueris, circumciſio tua in praeputium verſa eſt, Ergo ſi praeputium iuſtificationes legis ſeruauerit, nonne praeputium illius pro circumciſione imputabitur? Et iudicabit quod eſt ex natura praeputium ſi legem ſeruauerit et qui per literam et circumciſionem tranſgreſſores legis. Non is qui in manifeſto iudeus ſit. Iudeus eſt: nec ea quae in manifeſto ſit carnis circumciſio, circumciſio eſt: ſed qui in occulto iudeus fuerit, is iudeus eſt: & circumciſio cordis, circumciſio eſt, qui ſpiritu conſtat non litera, cuius laus non ex hominibus eſt, ſed ex Deo.

☞ CAPVT. iii.

QVID IGITVR habet in quo praecellat iudeus? aut quae vtilitas circumciſionis? Multum per omnem modum. Nam primum quidem illud quod illis commiſſa ſunt oracula Dei. Quid enim, ſi quidam fuerant incredduli? Num incredulitas illorum fidem dei faciet irritam? Abſit. Imo ſit Deus verax, omnis autem homo mendax. Quemadmodum ſcriptum eſt: Vt iuſtificeris in ſermonibus tuis: et vincas cum iudicaris.

It

If youre vnrighteousnes make the righteousnes of God more excellent: what shall we say? Is God vnrighteous which taketh vengeaunce? I speake after the maner of men. God forbydde. For howe then shall God iudge the worlde? If the veritie of god appere more excellent thorowe my lye vnto his prayse, why am I hence forth iudged as a sinner? and say nat rather (as men euill speake of vs, and as some affirme that we say) let vs do euyll that good may come therof. Whose dampnacion is iust.

What say we then? Are we better then they? B
No in no wyse. For we haue alredye proued howe that bothe Iues and Gentylles are all vnder synne, as it is wrytten. There is none Gala. iii. D
Psal. xiii.
righteous, no nat one: there is none that vn- Psal. v. c.
derstandethe, there is none that seketh after and .xiiii. b.
god, they all are gone out of the way, they are Ps. c. xxxix.
al made vnprofitable, there is none that doth Psal. lx. e.
good: no nat one. Their throte is an open se- Esay. lix. b.
pulcre, with their tonges they haue disceyued Psal. xiii. b
the poysone of aspes is vnder their lyppes. Whoses mouthes are ful of cursyng and bytternesse. Their fete are swyfte to shed blode. Distruction & wrechednes are in their waies. And the way of peace they haue nat knowen. There is no feare of God before their eyes.
+ Ye and we knowe that whatsoeuer the law C
sayth, he saith it to them whiche are vnder the
lawe. That all mouthes may be stopped and Gala. ii.
al the worlde be subdued to god, because that A
by the dedes of the lawe, shall no flesshe be iustyfyed in the syghte of God. For by the lawe commeth the knowledge of synne.

Now verely is the righteousnes that cometh of god declared without the fulfyllyng of the law, hauing witnes yet of the lawe and of the Prophetes. The righteousnes no doute which is good before god, commeth by the faythe of Jesus christ, vnto al and vpon al that beleue.

There

Quod si iustitia nostra Dei iustitiam commendat quid dicemus? Num iniustus Deus qui inducat iram (Humano more loquor,) absit. Nam quomodo iudicabit Deus mundum? Etenim si veritas Dei per meum, mendacium excelluit, in gloriam ipsius, quid adhuc & ego veluti peccator iudicor? Ac non potius (quemadmodum de nobis male loquuntur, et sicut quidam aiunt nos dicere) faciamus mala, vt veniant bona. Quorum damnatio iusta est.

Quid igitur, Praecellimus eos. Nullo modo. Nam ante causis reddits ostendimus et Iudeos & Graecos omnes peccato esse obnoxios, sicut scriptum est, non est iustus, ne vnus quidem, non est qui intelligat non est qui exquirat deum, omnes declinauerunt, simul inutiles facti sunt, non est qui exerceat bonitatem, non est vsq; ad vnum. Sepulchrum apertum guttur eorum, linguis suis ad dolum vsi sunt, venenum aspidum labiis eorum. Quorum os execratione & amaritudine plenum est, veloces pedes illorum effundendum sanguinem. Contritio et calamitas in viis eorum & viam pacis non cognouerunt. Non est timor dei coram oculis eorũ.

Scimus autem, quod quecunq; lex dicit, his qui in lege sunt, dicat: vt omne os obturetur, & obnoxius fiat totus mũdus deo, propterea quod ex operibus legis non iustificabitur omnis caro in conspectu eius. Per legem enim agnitio peccati.

Nunc vero absque lege iustitia Dei manifestata est, cum comprobatur testimonio legis ac prophetarum. Iustitia vero dei per fidem Iesu Christi in omnes & super omnes eos qui credunt.

D There is no dyfference: for all haue fynned, and lacke the prayfe that is of valoure before God: but are iuſtyfyed freely by hys grace through the redempcion that is in Chryſt Jeſu, whom god hath made a ſeate of mercy throwe faith in his blode, to ſhewe the righteouſnes whiche before hym is of valoure, in that he forgyueth the ſinnes that are paſſed, which god did ſuffre to ſhewe at this tyme, the ryght wyſeneſſe that is allowed of hym, that he myght be counted iuſt, and a iuſtyfyer of him whiche beleued on Jeſus. ¶

E Where is then thy reioyſynge? It is excluded. By what lawe? by the lawe of workes? Naye: but by the lawe of faith.

For we ſuppoſe that a man is iuſtyfyed by faythe without the dedes of the lawe. Is he the god of the Jues only? Is he nat alſo the god of the Gentyls? Yes, euen of the Gentyls alſo. For it is god only whiche iuſtyfyeth circumcyſyon which is of faith, and vncircumcyſyon throwe faythe. Do we then deſtroye the lawe throwe faith? God forbyd. But we rather mayntayne the lawe.

¶ The.iiii.Chapter.

A WHAT SHALL we ſaye then, that Abraham oure father as pertayninge to the fleſſhe, hyd fynde? If Abraham were iuſtyfyed by dedes, then hath he wherin to reioyſe: but nat with God. For what ſayeth the ſcrypture? Abraham beleued God, and it was counted to him for right wiſeneſſe. To hym that worketh, is the rewarde nat reckened of fauoure: but of duty. To hym that worketh nat, but beleueth on hym that iuſtyfyeth the vngodly, is his faith counted for ryghtwyſeneſſe. Euyn as Dauyd deſcrybethe the bleſſednes of the man vnto whome God aſcrybethe ryghtwyſeneſſe without dedes. Bleſſed are they whoſe

Pſal. xxxi.

vn-

Non enim eſt diſtinctio. Omnes enim peccauerunt & deſtituuntur gloria dei, iuſtificantur autem gratiæ per illius gratiam, per redemptionem quæ eſt in Chriſto Ieſu quem propoſuit deus reconciliatorem per fidem interueniente ipſius ſanguine, ad oſtenſionem iuſtitiæ ſuæ, propter remiſſionem prætritorum peccatorum, quæ deus tolerauit, ad oſtendendam iuſtitiam ſuam in præſenti tempore in hoc vt ipſe ſit iuſtus et iuſtificans eum qui eſt ex fide Ieſu.

Vbi igitur gloriatio? Exclusa eſt. Per quam legem Operum? Non, imo per legem fidei.

Arbitramur igitur fide iuſtificari hominem abſq; operibus legis. An Iudeorum deus tantum? An non et gentium? Certe et gentium quandoquidem vnus deus, qui iuſtificabit circumciſionem ex fide & præputium per fidem. Legem igitur irritam facimus per fidem? Abſit immo legem ſtabilimus.

¶ CAPVT. iiii.

QVid igitur dicemus inuenisſe Abraham patrem noſtrum ſecundum carnem? Nam ſi Abraham ex operibus iuſtificatus fuit, habet quod glorietur ſed non apud Deum. Quid enim ſcriptura dicit? Credidit autem Abraham Deo, & imputatum eſt ei ad iuſtitiam. Ei vero qui operatur, merces non imputatur ſecundum gratiam, ſed ſecundum debitum. Porro ei qui non operatur ſed credit in eum qui iuſtificat impium, imputatur fides ſua ad iuſtitiam. Quemadmodum et Dauid explicat beatificationem hominis cui deus imputat iuſtitiam abſq; operibus. Beati quorum

D

vnrighteousnes are forgyuen, and whose synnes are couered. Blessed is that man to, whom the Lorde imputeth nat synne.

B

Came this blessednesse then vppon the circumcised or vpon the vncircumcised? We say verely howe that fayth was rekened to Abraham for righteousnes. How was it rekened in the tyme of circumcision? or in the tyme before he was circumcised. Nat in the time of circumcision, but when he was yet vncircumcysed. And he receiued the sygne of circumcision as a seale of the righteousnesse, whiche is by fayth, which faith he had yet being vncircumcysed, that he shulde be the father of all them that beleue, though they be nat circumcysed, that righteousnes myght be imputed to them also: and that he myghte be the father of the circumcised nat because they are circumcised only: but because they walke also in the stepes of that faith that was in our father Abraham before the tyme of circumcysyon.

C

For the promyse that he shulde be the heyre of the worlde, was nat gyuen to Abraham or to his sede thorowe the lawe: but thorowe the righteousnes which commeth of fayth. For yf they which are of the lawe, be heyres, then is fayth but vayne, and the promyse of none effecte. Because the lawe causeth wrath. For where no lawe is, there is no transgressyon. Therfore by fayth is the inheritaunce gyuen that it might come of fauour, and the promise myght be sure to all the sede. Nat to them only which are of the lawe: but also to them which are of the fayth of Abraham, which is the father of vs al. As it is written: I haue made the a father to many nacyons, euen before God whom thou hast beleued, whiche quickeneth the dead, and called those thinges which be nat, as though they were. Gen. xvii.

Which Abraham contrary to hope, beleued in hope

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peccatum inquisitum, et quorum obtecta sunt peccata. Beatus vir cui non imputauit dominus peccatum.

Beatificatio igitur hæc, in præputium tantum, an et in circumcisionem deuenit? Dicimus enim. q imputata fuerit Abrahæ fides ad iustitiam. Quomodo ergo imputata est cum esset in circumcisione, an cum esset in præputio? Non in circumcisione sed in præputio. Et signum accepit circumcisionis signaculum iustitiæ fidei, quæ fuerat in præputio, vt esset pater omnium credentium per præputium vt imputaretur et illis iustitia, et pater circumcisionis: iis qui non solum genus ducerent a circumcisis, verum etiam ingredientur vestigiis fidei: quæ fuit in præputio patris nostri Abrahæ.

Non enim per legem promissio contigit Abrahæ aut semini eius: vt hæredem foret mundi: sed per iustitiam fidei. Etenim si ii qui ad legem pertinent hæredes sunt inanis facta est fides: et irrita facta est promissio. Nam lex iram operatur. Si quidem vbi non est lex: ibi nec transgressio est. Idcirco ex fide datur hæreditas: vt secundum gratiam: vt firma sit promissio vniuerso semini: non ei q est ex lege tantum: verumetiam ei, quod est ex fide Abrahæ qui est pater omnium nostrum: Sicut scriptum est: Pater multarum gentium constitui te: nimirum ad exemplum Dei cui crediderat qui vitæ restituit mortuos ac vocat ea quæ non sunt tanquam sint.

☞ Qui præter spem sub

in hope that he shuld be a father of many nacions, accordynge to that which was spoken: So shal thy sede be. And he faynted nat in the faith, nor yet considered his owne body which was nowe deed, euyn when he was al most an hundreth yere olde: neither yet that Sara was past chylde bearynge. He stackered nat at the promyse of God thorowe vnbelefe: but was made strong in the fayth and gaue honour to god, ful certyfyed, that what he had promysed that he was able to make good. And therfore was it reckened to hym for ryghtwysnesse.

It is nat wrytten for hym onelye, that it was reckened to hym for ryghtuousnesse: but also for vs, to whome it shall be counted for ryghtuousnesse, so we beleue on hym that raised vp Jesus our Lorde from death. Whiche was delyuered for our sinnes and rose againe for to iustyfye vs.

The.v.Chappter.

BEFORE THERFORE that we are iustyfyed by faythe, we are at peace with god thorowe our lorde Jesus Chryst: by whom we haue a waye in thorowe fayth vnto this grace wherein we stande and reioyce in hope of the prayse that shalbe gyuen of God Eyther do we so onely: but also we reioyce in trybulacyon. For we knowe that trybulacion bryngeth pacyence, pacyence bryngeth experyence, experyence bryngeth hope. And hope maketh vs nat a shamed, for the loue of God is shed abrode in our hertes by the holy ghost whiche is gyuen vnto vs:

For when we weare yet weake accordynge to the tyme: Christe dyed for vs whiche were vngodlye. Yet scarce wyll any man dye for a righteous man. Peraduenture for a good man durst a man dye. But god setteth out his loue that he hath to vs, seyng that whyle we were yet synners, Christ dyed for vs. Muche more then

Rom.iiii. Rom.v.b.

Iuo.i.b.

spe credidit, sic fiet patrem multarum gentium, iuxta id quod dictum est. Sic erit semen tuum. Ac non infirmatus fide, haud consyderauit sui ipsius corpus iam emortuum cum centum fere annos natus esset annos, nec emortuum vuluam Sare: verum ad promissionem dei non hesitabat ob incredulitatem: sed robustus factus est fide, tribuens gloriam deo, certa persuasione concepta, q̄ is qui promiserat, idem potens esset et præstare. Quapropter etiam imputatū est illi ad iustitiam.

Non scriptum est autē propter illum tantum imputatum fuisse illi, sed etiam propter nos, quibus imputabitur, credentibus in eum, qui excitauit Iesum dominum nostrum a mortuis: qui traditus fuit propter peccata nostra, et excitatus est propter iustificationem nostri.

¶CAPVT.V.

IVSTIFICATI igitur ex fide, pacem habeamus erga deum, per dominū nostrū Iesū Christū per quē et contigit nobis, vt fide perducamur in gratiam hanc, in qua stamus, & gloriamur sub spe gloriæ Dei. Nec id solum, verum etiam gloriamur super afflictionibus scientes, quod afflictio patientiam parit patientia vero probationem, probatio autē spem. Porro spes nō pudefacit, quod dilectio dei effusa sit mentibus nostris per spiritum sanctum qui datus est nobis.

Christus enim, cum adhuc essemus infirmitate tenti pro impijs mortuus est. Nam vix pro iusto quispiam moritur. Siquidē pro bono forsitan aliquis etiam mori audeat. Cōmendat autē suā charitatē erga nos deus quod cū adhuc essemus peccatores, Christ⁹ pro nobis mortuus fuit. Multo igitur

magis iustificati nunc in sanguine ipsius seruabimur per eum ab ira.

Nam si cum inimici essemus, reconciliati sumus deo per mortem filii eius, multo magis reconciliati seruabimur per vitam ipsius. Non solum autem hoc, verum etiam gloriantes in deo per dominum nostrum Iesum Christum per quem nunc reconciliationem assequuti sumus.

Propterea quemadmodum propter vnum hominem peccatum in mundum introiit, ac per peccatum mors, & sic in omnes homines mors pertransiit, quatenus omnes peccauimus. Vsq; ad legem enim peccatum erat in mundo. Porro peccatum non imputatur, cum non est lex. Imo regnauit mors ab Adam vsq; ad Mosen, in eos quoq; qui non peccauerant ad similitudinem transgressionis Adam, qui Typum gerit illius futuri.

At non vt peccatum, ita & donum. Nam si vnius delicto multi mortui sunt, multo magis gratia dei, et donum per gratiam quæ fuit vnius hominis Iesu Christi, in multos exuberauit.

Et non sicut per vnum qui peccauerat, venerat mors, ita donum. Nam condemnatio quidem ex vno delicto ad condemnationem, donum autem ex multis delictis ad iustificationem, Etenim si per vnius delictum mors regnauit per vnum: multo magis hi qui exuberantiam gratie doni iustitie accipiunt, per vitam regnabunt autore vno Iesu Christo.

Itaq; sicut per vnius delictum propagatum est malum in omnes homines ad condemnationem, sic et per vnius iustificationem propagatus bonum in omnes homines ad iustificationem vite. Quemadmodum enim per inobedientiam vnius hominis pec-

then nowe (seing we are iustified in his blode) shall we be saued from wrath thorowe hym.

For yf when we were enemyes, we were reconcyled to God by the death of his sonne: much more, seinge we are reconcyled, we shalbe preserued by his lyfe. Nat onely so: but we also, ioye in God by the meanes of our Lorde Jesus Chryst, by whom we haue receyued the attonemente:

Wherefore as by one man, synne entrethe into the worlde, and deathe by the meanes of synne: And so deathe wente ouer all men, in so muche that all men synned. For euyn vnto the tyme of the lawe was synne in the worlde, butte synne was nat regarded, as longe as there was no lawe: neuertheles deathe raygned frome Adam to Moyses, euyn ouer them also that synned nat, with lyke transgressyon as dyd Adam: whiche is the symylytude of hym that is to come.

But the gyfte is nat lyke as the synne. For yf thorowe the synne of one, many be deade: muche more plenteous vppon many was the grace of God, and gyfte by grace: Whiche grace was gyuen by one man Jesus Chryste.

And the gyfte is nat ouer one synne as deathe came thorowe one synne, of one that synned. For dampnacyon came of one synne vnto condempnacyon: but the gyfte came to iustyfye from many synnes. For yf by the syn of one, death raygned by the meanes of one: much more shall they whiche receyue aboundance of grace, and of the gyfte of ryghtwysnes, raygne in lyfe by the meanes of one (that is to saye) Jesus Chryste.

Lykewyse then as by the synne of one, condempnacyon came on all men: euen so by the iustyfyenge of one, commeth the ryghtwysnes that bryngeth lyfe vppon all men. For as by one mannes dysobedyence many became synners:

ners: so by the obedience of one, shall many be made ryghteous.

But the lawe in the meane tyme entred in that synne shulde encrease. Neuerthelatter where aboundaūce of synne was, there was moze plenteousnes of grace. That as synne hadde raygned vnto deathe, euyn so myghte grace rayne thozowe ryghtwysnes, vnto eternal lyfe, by the helpe of Jesus Chryst.

¶ The. vi. Chapiter.

A WHAT shal we say then? Shal we contynue in syn, that there may be aboūdance of grace? God forbyd How shal we that are deade as touching syn lyue any longer therin? ✠ Remembre ye nat, that all we whiche are baptysed in the name of Jesu Chryst are baptysed to dye with him? We are buryed with him by baptysme, for to dye, that lykewyse as Chryste was raysed vp from deathe by the glozye of the father, euyn so we also shulde walke in a newe lyfe. For yf we be grafte in deathe lyke vnto hym euyn so muste we be in the resurrection. This we must remembre, that our olde man is crucifyed with him also, that the body of synne myght vtterly be dystroyed that hence forthe we shulde nat be seruaūtes of synne. For he that is deade, is iustyfyed from synne

B Wherfore yf we be deade with Chryst, we beleue that we shall lyue with hym: remembring that Chryst ones raysed from deathe, dieth no moze. Deathe hathe no moze power ouer him. For as touchinge that he dyed, he died concernyng syn ones. And as touchyng that he lyueth, he lyueth vnto god. Lyke wyse imagyn ye also, that ye are dead concernyng synne: but are alyue vnto God thozowe Jesus Chryste oure Lorde. Let nat synne raygne therfore in your moztall bodies, that ye shulde therunto obeye in the lustes of it.

Neither

ctis constituti fuerint multi: ita per obedientiam vnius iusti constituentur multi.

Cuiusquam uero obiter subiit, vt abundaret & delictum, ubi vero abundauit peccatum, illic magis exuberauit gratia vt quemadmodum regnauerit peccatum in morte, sic & gratia regnaret per iustitiam ad vitam aeternam per Iesum Christum.

CAPVT. VI.

QVID igitur dicemus? Manebimus in peccato, vt gratia abundet? Absit. Qui mortui sumus peccato, quomodo, post hac viuemus in eodem? An ignoratis, q quicunq; baptizati sumus in Christum Iesum, in mortem eius baptizati sumus? Sepulti igitur sumus vna cum illo per baptismum in mortem vt quemadmodum excitatus est Christus ex mortuis per gloriam patris: ita & nos in nouitate vitæ ambulemus. Nā si insititi facti sumus illi per similitudinem mortis eius, nimirum & resurrectionis participes erimus, illud scientes quod vetus ille noster homo cum illo crucifixus est, vt aboleatur corpus peccati, vt post hac non seruiamus peccato. Et enim qui mortuus est, iustificatus est a peccato.

Quod si mortui sumus cum Christo, credimus q & viuemus cum illo: scientes q Christus excitatus est a mortuis nō amplius moritur mors illi non amplius dominatur. Nam q mortuus fuit, peccato mortuus fuit semel, q autem viuit deo. Ita & vos existimate vosipsos mortuos quidem esse peccato, viuentes autem Deo per Christum Iesum Dominum nostrum. Ne regnet igitur peccatū in vestro mortali vestro corpore, vt obediatis illi per concupiscentias eius.

Neyther gyue ye youre membres as instrumentes of vnrygh teousnes vnto synne: but gyue your selues vnto God, as they that are alyue fro death: And gyue your membres as instrumentes of ryghteousnes vnto God. Let nat synne haue power ouer you. For ye are nat vnder the law, but vnder grace.

What the? shall we synne bycause we are nat vnder the law: but vnder grace? God forbyd. C Remembre ye nat how that to whom so euer ye cõmytte your selues as seruauntes to obey: his seruauntes ye are to whom ye obey, whether it be of syn vnto deathe, or of obedyence vnto ryghteousnesse? God be thanked, that thoughe ye were ones the seruauntes of synne, ye haue yet obeyed with herte vnto the fourme of doctrine wherunto ye were deliuered. Ye are then made free from syn and are become the seruauntes of ryghteousnes. ¶

D ✠ I wyl speake grossly bycause of the infyrmytie of your flesshe: As ye haue gyuen your membres seruauntes to vncleneas and to iniquite, frõ iniquetie vnto iniquitie: euyn so nowe gyue your membres seruauntes vnto ryghtwysnes, that ye may be sanctified. For when ye were the seruauntes of synne, ye were nat vnder rightwysnes. what fruyt had ye then in those thinges wherof ye are nowe ashamed. For the ende of those thinges is deathe. But now are ye deliuered frõ synne, and made the seruauntes of god, and haue your fruyt that ye shulde be sanctyfyed, and the ende euerlastyng lyfe. For the reward of synne is death. But eternal lyfe is the gyft of God, through Jesus Chryste our Lorde.

The. vii. Chaptter.

A REMEMBRE YE nat bretheren (I speake vnto them that knowe the lawe) how that the lawe hath power ouer a man as long as it endureth. For the woman which is in sub-

Neq; exhibeatis membra vestra, arma iniquitatis peccato: sed exhibete vosipsos Deo, velut ex mortuis viuentes, & membra vestra arma iustitiæ Deo. Peccatum enim vobis non dominabitur. Non enim estis sub lege, sed sub gratia.

Quid igitur? Peccabimus quoniam non sumus sub lege, sed sub gratia? Absit. An nescitis, quod cui exhibetis vosipsos seruos ad obediendum, eius serui estis cui obeditis, siue peccati ad mortem, siue obedientiæ ad iustitiam? Gratia autem Deo, quod fuistis quidē serui peccati sed obedistis ex corde in eam, in quam traditi estis, formam doctrinæ. Liberati autem a peccato, serui facti estis iustitiæ.

Humanum quidam dico propter infirmitatem carnis vestræ. Quemadmodum enim præbuistis membra vestra seruire immunditiæ & iniquitati, ad iniquitatem: sic & nunc præbete membra vestra seruire iustitiæ, ad sanctificationem. Cum enim serui essetis peccati, liberi eratis iustitiæ. Quem igitur fructum habebatis tunc in his, de quibus nūc erubescitis? Nam finis illorum mors. Nunc vero manumissi a peccato, serui autē facti Deo, habetis fructum vestrum in sanctificationem, finem autem vitam æternam. Stipendium enim peccati, mors: donum autem Dei vita æterna, per Christū Iesum Dominum nostrum.

CAPVT. VII.

AN ignoratis fratres (scientibus enim legem loquor) quod lex in homine dominatur, quoad ea viuit? Nam vxor

C ſubiection to a man, is bounde by the lawe
to the man, as longe as he lyueth. If the man
be deade, ſhe is louſed frome the lawe of the
man. So then yf whyle the man lyueth ſhe
couple her ſelfe with an other man, ſhe ſhall
be counted a wedlocke breaker. But yf the
man be dead, ſhe is fre from the lawe, ſo that
ſhe is no wedlocke breaker, thoughe ſhe cou-
ple her ſelfe with an other man.

B Euen ſo ye my brethren, are dead concer-
ninge the lawe by the body of Chriſt, that ye
ſhuld be coupled to an other (I meane to him
that is ryſen agayne frome deathe) that we
ſhuide bryng forth true frute vnto God. For
when we were in the fleſhe, the luſtes of ſynne
whiche were ſtered vp by the lawe raygned
in our membres, to bringe forth frupte vnto
death. But nowe are we delyuered frome the
lawe, & deade from that whereunto we were
in bondage that we ſhuide ſerue in a newe cō
uerſacyon of the ſpyryte, and nat in the olde
conuerſacyon of the letter.

C What ſhall we ſay then? is the law ſinne
God forbyde: but I knewe nat what ſynne
ment but by the lawe. For I had nat knowē
what luſte hadde ment excepte the lawe had
ſayde: thou ſhalt nat luſt. But ſynne toke an
occaſyon by the meanes of the commaunde-
ment, and wrought in me all maner of concu
piſcence. For verely without the lawe, ſynne
was deade. I once lyued without lawe. But
when the commaundement came, ſynne reuy-
ued, and I was dead. And the very ſame cō
maūdemente whiche was ordeyned vnto lyfe
was foūde to be vnto me an occaſiō of death
For ſinne toke occaſyon by the meanes of the
commaundement, and ſo deceyued me, and
by the ſelfe cōmaundement ſlewe me. Wher-
fore the lawe is holye, and the commaunde-
ment holye iuſt and good.

Quid ergo dicemus? Lex
peccatum eſt? Abſit. Sed
peccatum non cognoui, niſi
per legem. Nam & concu-
piſcentiam non nouiſſem, niſi
lex diceret. Nō concupiſces.
Sed occaſionem accepta, pec-
catum per præceptum fecit
in me omnem concupiſcentiā
am. Sine lege enim
peccatum erat mortuum.
Ego autem viuebam ſine le-
ge quondam. Præceptum
autem aduentante, peccatum reuixit,
ego vero mortuus ſum. Et
inuentum eſt mandatum quod
erat ad vitam, hoc
mihi ad mortē. Nam per-
peccatum occaſionem accepta per
præceptum decepit me, &
per illud occidit.

Rom. 11.c.
Deut. 5. b.

Rom. 4.b.

Zi. Now

Ergo q̄ bonum erat mihi, factum est mors? Absit. Imo peccatū. Vt appareret peccatum, per id quod erat bonum, mihi gignere mortem vt fieret mā ſorem ſm modum peccans peccatum per præceptum. Scimus enim q̄ lex ſpiritualis eſt, at ego carnalis ſum venditus ſub peccatum. Quod enim ago, non probo: Non enim q̄ volo, hoc facio: ſed quod odi, hoc ego. Si vero quod non volo, hoc facio, conſentio legi q̄ bona ſit. Nunc autem non iam ego perpetro illud, ſed inhabitans in me peccatum. Noui enim quod non habitet in me, hoc eſt, in carne mea bonum. Nam velle, adeſt mihi, at vt faciam bonum, non repereo: Non enim quod volo, facio bonum, ſed quod non volo malum, hoc ago. Porro ſi quod non volo ago, hoc facio: non iam ego perpetro illud, ſed inhabitans in me peccatum. Reperio igitur per legem, volēti mihi facere bonum, quod mihi malum adiūctum ſit. Dilectat enim me lex Dei ſecūdum interiorem hominem. Sed video aliam legem in membris meis rebellantem legi mentis meæ, et captiuum reddentem me legi peccati, quæ eſt in membris meis. Miſer ego homo, quis me eripiet ex hoc corpore mortis obnoxio? Gratias ago Deo per Ieſum Chriſtum Dominum noſtrum. Itaq; idem ego mente quidē ſeruio legi Dei, carne vero legi peccati.

CAPVT. VIII.

NVLLA igitur nūc eſt condemnatio his, qui inſiti ſūt Chriſto Ieſu qui nō iuxta carnem verſātur, ſed iuxta ſpiritum. Nam lex ſpiritus vitæ per Chriſtum Ieſum, liberum me reddidit a lege peccati & mortis. Et

was that the whiche is good made death D
vnto me? God forbyd. Nay, ſynne was death
vnto me, that it myght appere howe that ſynne
by the meanes of that whiche is good, had
wrought death in me: that ſinne which is vn-
der the commaundement, myghte be oute of
meaſure ſynfull. For we knowe that the lawe
is ſpirytuall: but I am carnall ſolde vnder
ſynne, bycauſe I wote nat what I do. For
what I wolde, that do I nat: but what I G
hate, that do I. If I do nowe that whiche
I wolde nat, I graunte to the lawe that it is
good. So then now it is nat I that do it, but
ſynne that dwelleth in me. For I knowe that
in me (that is to ſay in my fleſhe) dwelleth no
good thynge. To wyll is preſente with me:
but I fynde no meanes to performe ꝑ whiche
is good. For I do nat that good thing which
I wolde: but that euyll do I which I wolde
nat. Fynallye if I do that I woloe nat, then
is it nat I that do it, but ſynne that dwelleth
in me, doth it. I fynde then by the lawe, that
when I wolde do good, euyll is preſent with B
me. I delyte in the lawe of god, concernynge
the inner man. But I ſe another lawe in my
membre rebellynge agaynſte the lawe of my
mynde, and ſubduynge me vnto the lawe of
ſinne, whiche is in my membres. O wretched
man that I am: who ſhall delyuer me frome
this body of death? I thanke God throughe
Jeſus Chryſt our Lorde. So then I my ſelfe
in my mynde ſerue the lawe of God, and in
my fleſhe the lawe of ſynne.

The. viii. Chapiter.

THere is then no dāpnacion to them whi- A
che are in Chryſt Jeſu, which ſhal walke
nat after the fleſhe: but after the ſpyryte.
For the lawe of the ſpirite that bryngethe lyfe
throughe Jeſus Chryſte, hath delyuered me
frome the lawe of ſynne and death. For what

the lawe coulde nat do in as muche as it was
weake bycause of the flesshe: thus performed
god, and sent his son in the symilytude of sy-
full flesshe, and by synne dampned synne in the
flesshe: that the ryghtwysnes requyred of the
lawe, myght be fulfylled in vs, whiche walke
nat after the flesshe, but after the spirytе.

B For they that are carnall, are carnally mynded. But they that are spirytuall, are ghostlye mynded. To be carnally minded is deth. But to be spirytually mynded is lyfe and peace. ✠ Bycause that the flesshely mynde is enemy agaynst God, for it is nat obedyent to the lawe of god, neyther can be. So then they that are geuen to the flesshe, can nat please God.

But ye are nat gyuen to the flesshe, but to the spyryte: yf so be that the spyryte of God dwell in you. If there be any man that hathe nat the spyryte of Chryste, the same is none of his. If Chryst be in you, the body is dead because of sinne: but the spirite is lyfe for ryghtwysenes sake. Wherefore yf the spirryte of him that rayled vp Jesus frome deathe, dwell in you: euen he that raised vp Christ from death shall quycken youre mortall bodyes, bycause that this spiryte dwelleth in you.

✠ Therefore bzethren we are nowe detters, nat to the flesshe, to lyue after the flesshe. For yf ye lyue after the flesshe, ye must dye. But yf ye mortyfy the dedes of the body, by the helpe of the spyryte, ye shall lyue. For as many as are ledde by the spyryte of God: they are the sonnes of God. For ye haue nat receyued the spyryte of bondage to feare anye more: but ye haue receyued the spiryte of adopcion, wherebye we crye Abba father. The same spyryte certyfyeth our spirryte that we are the sonnes of god. Yf we be sonnes, we are also heyres, the heyres I meane of God, and heyres annexed with Chryst, yf so be that we suffered

eueni y hereditem non pa-
bunt, ex parte qui habentis
his erit per omnem hoc de-
proprio filio, misso sub spe-
cie carnis peccati ebenarij
profitit. ac de peccato con-
demnauit peccatum per car-
nem, et iustificatio legis im-
pleretur in nobis, qui non se-
cundū carnem ambulamus, sed
secundum spiritum.

Nam qui carnales sunt quae
carnis sunt curant: at qui spi-
rituales, quae spiritus sunt. Nā
affectus carnis, mors est: af-
fectus vero spiritus, vita &
pax. Propterea quod affectus
carnis, inimicitia est aduersus
deū: nam legi dei nō subdi-
tur, siquidem potest qui dē
Qui vero in carne sunt, deo
placere non possunt.

Vos autem non estis in carne
sed in spiritu si quidē spiritus
dei habitat in vobis. Quod
si quis spiritū Christi non ha-
bet, hic nus est eius. Porro
si Christus in vobis est, corpus
quidem mortuum est propter
peccatum, spiritus autē vita
est propter iustificationem.
Quod si spiritus eius qui ex-
citauit Iesum a mortuis, habi-
tat in vobis, is qui excitauit
Christum ē mortuis, viuifica-
bit et mortalia corpora ve-
stra, propter ipsius spiritum
inhabitantem in vobis.

Proinde fratres debitores
sumus, non carni, vt se-
cundum carnem viuamus nam
si secundū carnē vixeritis mo-
riemini. Quod si spiritu facta
corporis mortificetis, viuetis.
Etenim quicunq; spiritu dei
ducuntur, hi sunt filii dei.
Non enim accepistis spiri-
tum seruitutis iterum ad ti-
morem, sed accepistis spiri-
tum adoptionis per quem
clamamus, abba pater. Idem
spiritus testatur vna cum
spiritu nostro, quod sumus
filii Dei. Quod si filii igi-
tur et heredes. Heredes
quidem Dei. Coheredes
autem Christi. Siquidem

simul omnes patiamur, vt & vna cum illo glorificemur.

Iam reputo non esse pares afflictiones presentes temporis ad gloriam, quæ reuelabitur erga nos. Etenim solicita creaturæ expectatio expectat, vt palam fiant filii dei. Quippe vanitati creatura subiecta, non volens sed propter eum qui subiecit eam sub spe. Quoniam et ipsa creatura liberabitur a seruitute corruptionis, in libertatem gloriæ filiorum Dei. Scimus enim, q̃ omnis creatura congemiscit, simulq; nobiscum parturit vsq; ad hoc tempus.

Non solum autem illa, sed et ipsi qui primitias spiritus habemus: et nosipsi in nobis ipsis gemimus adoptionem expectantes, redemptionem corporis nostri. Siquidem spe saluati sumꝰ. Porro spes si videatur, nõ est spes. Quod enim quis cernit cur idem sperat? Si vero quod non videmus, speramus id per patientiam expectamus.

Consimiliter autem et spiritus auxiliatur infirmitatibus nostris. Siquidem hoc ipsum quid oremus vt oportet non nouimus: verum ipse spiritus intercedit pro nobis gemitibꝰ inenarrabilibus. At ille qui scrutatur corda, nouit quis sit sensus spiritus. quoniam secundum deum intercedit pro sanctis.

Scimus autem quod his qui diligunt deum, omnia simul adiumento sunt in bonum: nimirum his, qui iuxta propositum vocati sunt. Quoniam quos præscius erat eosdem & præfinuit, conformes imaginis filii sui, vt ipse sit primogenitus inter multos fratres. Porro quos prædestinauerat, eosdem et vocauit, et quos vocauit, eos & iustificauit, quos autem iustificauit, hos et glorificauit.

together that we may be glorifyed togyther.

✠ For I suppose that the afflictions of this C
lyfe are nat worthy of the glory which shalbe shewed vpon vs. Also the feruent desyre of the creatures abydeth lokynge when the sonnes of god shal appere, bycause the creatures are subdued to vanyty agaynste theyr wyll: Vanitye.
but for his wyl which subdueth them in hope. For the verye creatures shalbe delyuered frõ the bondage of corruption into the glorious lybertye of the sonnes of god. For we knowe that euery creature groneth with vs also, and trauayleth in payne euen vnto this tyme.

Nat they onely, but euẽ we also which haue the fyrst fruytes of the spirite, morne in our selues and wayte for the (adopcion) and loke for the delyuerance of our bodyes. ✠ For we are saued by hope. But hope ẏ is seen is no hope. For howe can a man hope for that whiche he seyth? But and yf we hope for that we see nat, then do we with pacyence abyde for it.

Lykewyse the spirite also helpeth our infyrmytyes. For we knowe nat what to desyre as D
we ought: but the spyryte maketh intercessyon mygtelye for vs with gronynges whiche can nat be expressed with tongue. And he that searcheth the hertes, knoweth what is the meanynge of the spiryte, for he maketh intercessyon for the Saynctes accordynge to the pleasure of God.

✠ For we knowe that all thynges worke E
for the best vnto them that loue God, whiche also are called of purpose. For those whiche he knewe before, he also ordayned before that they shulde be lyke fashyoned vnto the shape of his sonne that he myght be the fyrste begotten sonne amonge manye brethren. Moreouer whiche he appoynted before, them also he called. And which he called them also he iustifyed, whiche he iustified, them he also glorified.

What

F What shal we then say to these thynges? yf god be on our syde: Who can be against vs which spared nat his owne sonne, but gaue him for vs all: howe shall he nat with hym geue vs al thynges also? Who shall lay any thynge to the charge of goddes chosen? it is god that iustyfyeth: Who thē shal condempne? it is Chryst which is dead ye rather which is ryssen agayne, whiche is also on the ryght hande of god, & maketh intercession for vs.

G Who shal seperate vs frō the loue of god? shal tribulacion? or angupsshe? or persecutiō? other hūger? either nakednesse? eyther parylle? either swearde? As it is wrytten: For thy sake are we kylled al daye longe, and are counted as shepe appoynted to be slayne. Neuertheles in al these thynges we ouercame strongely throughe his helpe that loued vs. Ye and I am sure that neither death, neither life, neither angels, nor rule, neither power, neyther thinges present, neither thynges to come, neyther heygth, neither lowth, neither any other creature shalbe able to departe vs frome the loue of God, shewed in Chryste Jesu oure Lorde. ✠

¶ The.ix.Chapiter.

A I saye the truthe in Chryste, and lye nat in that whereof my conscyence beareth me wytnes in the holy ghost, that I haue greate heuynesse and contynual sorowe in my herte For I haue wysshed my selfe to be cursed from Chryste, for my bretheren and kynsmen as partayninge to the flesshe, whiche are the Israelites. To whome partayneth the adopcyon, and the glorye, & the couenauntes and the lawe that was gyuen, and the seruyce of god and the promyse: whose also are the fathers and they of whome (as concernyng the flesshe) Chryste came, whyche is God ouer all thinges blessed for euer. Amen.

Quid igitur dicemus ad hæc? Si deus pro nobis, quis contra nos? Qui proprio filio non pepercit, sed pro nobis omnibus tradidit illū, quō non & cuncta nobis donat? Quis intentabit crimina aduersus electos dei? Deus est qui iustificat, quis ille, qui cōdemnet? Christus est qui mortuus est, imo qui & suscitatus est: qui etiā est ad dexteram dei, qui & intercedit pro nobis.

Quis nos seperabit a dilectione Dei? Num tribulatio? Num angustia? Nū persecutio? Num nuditas? Nū periculum? nū gladius? Quēadmodum scriptum est. Propter te morti tradimur tota die, habiti sumus velut oues destinate mactationi. Verum in his omnibus superamus per eūqui dilexit nos. Nam certus persuasus sum, neq; mors, neq; vita, neq; Angeli, neq; Principatus, neq; potestates, neq; instantia, neq; futura, neq; altitudo, neq; profunditas, neq; alia creatura alia poterit nos seperare a dilectione Dei, quæ est in Christo Iesu Domino nostro.

CAPVT. IX.

VEritatē dico in Christo, non mentior, testante mihi conscientia mea, per spiritum sanctū, q dolor mihi sit magnus, & assiduus cruciatus cordi meo. Optabam enim ego ipse anathema esse a Christo pro fratribus meis, cognatis meis secundum carnē, qui sunt Israelitæ, quorum est adoptio, & gloria, & testamenta, & legis conditio, & cultus, & promissiones, quorum patres, & ex quibus est Christus, qui est super omnia Deus benedictus in sæcula. Amen.

Non autem hæc loquor, quod exciderit sermo Dei. Non enim omnes qui sunt ex Israel, sunt Israel: neq; quia sunt semen Abrahæ, statim omnes filii: sed per Isaac vocabit tibi semen, hoc est, nō qui filii carnis, hi filii dei: sed qui sunt filii promissionis reputantur in semen. Promissionis enim sermo hic est. In tempore hoc veniam, et erit Sarræ filius.

I speake nat these thynges as though the wordes of God had take none effect. For they are nat al Israelytes whiche came of Israel: neyther are they all chyldren strayght way bi cause they are the sede of Abraham. But in Isaac shall thy sede be called: that is to saye they which are the chyldren of the flesshe, are nat the chyldren of God. But the chyldren of promes are counted the seede. For this is a worde of promes, aboute this tyme wyll I come, and Sarai shall haue a sonne. Gene. xxi.

Non solum autem hoc, sed & Rebecca ex vno concepcrat Isaac patre nostro. Nondum enim natis pueris, cum neq; boni quippiam fecissent, neq; mali, vt secundum electionem propositū Dei maneret, non ex operibus, sed ex vocante, dictum est illi: Maior seruiet minori: Sicut scriptū est: Iacob dilexi, Esau vero odio habui.

Neyther was it so with her onely: but also whē Rebecca was wt chylde by one. I meane by our father Isaac, yet ỹ chyldrē were borne when they hadde neyther done good neyther bad: that ỹ purpose of god whiche is by election, might stande, it was sayd vnto her, nat by the reason of workes, but by grace of the caller: the elder shall serue the yōger. As it is wrytten. Jacob he loued, but Esau he hated. Gala. iiii. Gene. xxvii. Gene. xxv. Mala. i.a.

Quid igitur dicemus? Num iniustitia est apud Deū? Absit. Nam Mosi dicit: Miserebor, cuiuscunq; misereor: et commiserabor quocūq; commiseror. Itaq; non volentis est, neq; currentis, sed miserentis Dei. Dicit enim scriptura Pharaoni: In hoc ipsum te excitaui, vt ostendam in te potentiam meam, et vt annuncietur nomē meum in tota terra. Itaq; cui vult, miseretur: quem autem vult, indurat.

What shall we say then? is there any vnryghtwysnesse wt God? God forbyd. For he saieth to Moyses: I wyl shewe mercy to whō I shewe mercy: and wyll haue compassion on whom I haue cō passion. So lyeth it nat thē in a mans wyl or cunnynge but in the mercy of god. For the scripture sayeth vnto Pharao Euē for this same purpose haue I stered the vp, to shewe my power on the and that my name myght be declared thorowe out all the worlde. So hath he mercy on whom he wyll and whom he wyll, he maketh harde herted. Exod. xxxiii. Exod. ix.b.

Dices ergo mihi: Quid adhuc conqueritur? Nam voluntati illius quis resistit? Atq; o homo, tu quis es, qui ex aduerso respondes Deo? Num dicit figmentum ei qui finxit, cur me finxisti ad hunc modum? An nō habet potestatem figulus luti, vt ex eadē massa faciat aliud quidē vas in honorem, aliud vero in ignominiam?

Thou wylt say then vnto me: why thē blameth he vs yet? For who can resyst his wyll? But o man, what arte thou whiche disputest with god? Shall the worke say to the worke man why hast thou made me on this fassion? Hath nat the potter power ouer the clay, euē of the same lompe to make one vessell vnto honoure and another vnto dishonoure? Euē Esay. xlv.i. Hier. xviii.

so

so, God wyllynge to shewe his wrathe and to make his power knowen, suffered with longe pacyence the vessels of wrathe, ordeyned to damnacyon, that he myght declare the ryches of his glorye on the vessels of mercy, whiche he had prepared vnto glorye, that is to saye. vs whiche be called, nat of the Jewes onelye, but also of the Gentyls. As he saieth by Osee

Osee.ii.d. 1.Pet.ii. I wyll call them my people, whiche were nat my people: and her beloued whiche was nat beloued. And it shal come to passe in the place

Osee.ii.d. where it was sayde vnto them: ye are nat my people: that there shalbe called the chyldren of the lyuynge God.

D But Esayas cryeth concernynge Israell, thoughe the nombre of the chyldren of Israel be as the sande of the sea, yet shal a remenant be saued. He fynysheth the worde vereiye and maketh it shorte in rightwisnesse. For a shorte

Esay.x.c. worde wyl god make on earth. And as Esayas sayde before: Except the Lorde of Saboth had lefte vs seed, we hadde been made as Sodoma, and had be lykened to Gomorra.

E What shall we saye then? We saye that the

Esay.i.c. Gentyls whiche folowed nat ryghtwysnesse haue ouertaken the ryghtwysnesse: I meane ryghtwysnesse which commeth of fayth. But Israell whiche folowed the lawe of ryghtewysnesse, coulde nat attayne vnto the lawe of

Esay.xxvi. 1.Pet.ii.b. Esay.viii.c Mat.xxi.c. Esa.xxviii. ryghtwysnesse. And wherefore? Because they sought it nat by fayth: but as it were by the workes of the lawe. For they haue stombled at the stombiynge stone. As it is wrytten. Beholde I put in Syon a stomblyng stone: and a rocke whiche shall make me fall. And none that beleue on hym shalbe ashamed.

The.x.Chapyter.

A Brethren, my hertes desyre and prayer to God for Israel is that they might be saued. For I bere them recorde that they haue a

Quod si deus volens ostendere iram, & notam facere potentiam suam, sustinuit multa cum lenitate vasa iræ, apta in interitum: et vt notas faceret diuitias gloriæ suæ erga vasa misericordiæ, præparauit in gloriam. Quos et vocauit nos non solum ex Iudæis, verum etiam ex gentibus. Quemadmodum & Osee dicit. Vocabo populum, qui meus non erat, populum meum, et eam quæ dilecta non erat, dilectam. Et erit in loco, vbi dictum fuerat eis. Non populus meus vos, ibi vocabuntur filii dei viuentis.

Esaias autem clamat super Israel: Si fuerit numerus filiorum Israel vt arena maris reliquiæ saluæ erunt. Sermonem enim perficiens et abbreuians in iustitia: quoniam sermonem abbreuiatum faciet dominus in terra. Et quemadmodum prius dixit Esaias. Nisi dominus Sabaoth reliquisset nobis semen vt Sodoma facti fuissemus et Gomorrhæ assimulati fuissemus.

Quid igitur dicemus? quod gentes quæ non sectabantur iustitiam, apprehenderunt iustitiam, iustitiam autem eam, quæ est ex fide: contra Israel, qui sectabatur legem iustitiæ ad legem iustitiæ non peruenit. Propter quid? Quia non ex fide, sed tanquam ex operibus legis. Impegerunt enim in lapidem offendiculi quemadmodum scriptum est. Ecce pono in Sion lapidem offendiculi, & petram offensionis: et omnis qui credit in eo, non confundetur.

CAPVT. X.

FRATRES, propensa quidem voluntas cordis mei, & deprecatio quæ fit ad deum, pro Israel est ad salutem. Testimonium enim illis perhibeo,

quod studium dei habent, sed non secundum scientiam. Nã ignorantes dei iustitiam, et propriam iustitiam querẽtes constituere, iustitie dei non fuerunt subditi. Nam perfectio legis Christus, ad iustificationem omni credenti.

Moyses enim scribit de iustitia, que est ex lege, quod qui fecerit ea homo, viuet per illa. Ceterum que ex fide est iustitia ea sic loquitur. Ne dixeris in corde tuo: Quis ascendet in cœlum? Hoc est Christum ex alto deducere. Aut quis descendit in abyssum? Hoc est Christum ex mortuis reducere. Sed quid dicit? Prope te verbum est in ore tuo, et in corde tuo.

Hoc est verbum fidei, quod predicamus. Nempe si confessus fueris ore tuo dominum Iesum, et credideris in corde tuo, quod Deus illum excitauit a mortuis, salus eris. Corde enim creditur ad iustitiam: ore autem confessio fit ad salutem. Dicit enim scriptura: Omnis qui fidet illi, non pudefiet.

Non enim est distinctio vel Iudei, vel Greci. Nam idem dominus omnium, dives in omnes inuocantes se. Quisquis enim inuocauerit nomen domini salus erit. Quomodo igitur inuocabunt eum, in quem non credid erunt? Quomodo autem credent ei de quo non audierunt? Quomodo autem audient absq; predicante? Quomodo autem predicabunt, nisi missi fuerint? Sicut scriptum est: Quam speciosi pedes euangelizantium pacem, euangelizantium

feruente mynde to god warde, but nat accordynge to knowledge. For they are ignorant of the ryghtwysnesse which is allowed before God, and go aboute to stablyshe their owne ryght wysnesse, and therefore are nat obedyente vnto the ryghtwysnesse whiche is of value before god. For Chryste is the ende of the lawe, to iustyfye all that beleue.

Moyses dyscryboth the ryghtwysnesse whiche commeth of the lawe, howe that the man whiche doeth the thynges of the lawe, shal lyue therin. But the rightwysnesse whiche commeth of fayth speaketh on this wyse: Saye nat in thyne herte, who shall ascende into heauen? (that is nothing els then to fetche Chryst downe). Eyther who shall descende into the depe? (that is nothynge els but to fetche vp Chryst from death). But what saieth the scripture? The worde is nye the, euen in thy mouth and in thyne herte.

This woorde is the worde of fayth whiche we preache. For yf thou shalte knoweledge with thy mouth that Iesus is the Lorde, and shalte beleue with thine herte that god rayled hym vp from death, thou shalt be safe. For the beleue of the hert iustyfyeth, and to knowledge with the mouth, maketh a mã safe. For the scrypture sayeth, who so euer beleueth on hym, shall nat be ashamed.

There is no difference betwene the Iue and the Gentyll. For one is Lorde of all whiche is ryche vnto all that call on hym. For whosoeuer shal cal on the name of the Lorde, shal be safe. But howe shall they call on hym, on whome they beleued nat? howe shall they beleue on hym of whome they haue nat harde? howe shall they heare without a preacher? And howe shall they preache: excepte they be sent? As it is wrytten: howe beautyful are the feet of them whiche bryng tydynges of peace

B Leuit. xviii. Esa. xx. b. Deut. xxx.

C

D

Esay. lii.

and

Esay.lii.a. and bryngе glad tydynges of good thinges.
Rom.x.b. But they haue nat all obeyed to the Gospell.
For Esayas sayeth: Lorde who shall beleue
our sayenges? So then sayth commeth by he-
rynge: and hearyng commeth by the worde of
Psa.xviii. God. But I axe: haue they nat harde? No
doute, theyr sounde went out into all landes:
and theyr wordes into the endes of ỹ world.

Deut.xxii. But I demaunde whether Israel dyd know
or nat? fyrst Moyses sayeth: I wyll prouoke
you for to enuye by them that are no people,
and by a folysshe nacyon I wyll anger you.
Esay.lxv. Esayas after that, is bolde and sayeth: I am
founde of them that sought me nat, and haue
appered to them that axed nat after me. And
agaynst Israel he saieth: All daye longe haue
I stretched forthe my handes vnto a people
that beleueth nat, but speaketh agaynste me.

☞ The.xi.Chapyter.

A I Saye then: hath God cast awaye his peo-
ple? God forbyd. For euen I verelye am an
Israelyte, of the sede of Abraham, and of the
tribe of Beniamin. God hath nat cast awaye
2.Reg.xix. his people whiche he knewe before. Eyther
wote ye nat what the scrypture sayeth by the
mouth of Helyas, howe he maketh intercessyon
to God agaynste Israell sayenge? Lorde
they haue kylled thy Prophetes and dygged
downe thyne alters: and I am lefte only, and
they seke my selfe. But what sayeth the aun-
swere of God to hym agayne? I haue reser-
ued vnto me seuen thousande me, whych haue
B nat bowed the knee to Baal.

Euyn so at this tyme is there a remenaunte
lefte thorowe the electyon of grace. Yf it be
of grace, then is it nat of workes. For then
were grace nomore grace. Yf it be of workes,
then is it no more grace. For then were deser-
uynge no lenger deseruynge.

What then? Israel hath nat obteyned that
that

electum bonus: At non om-
nes obedierunt Euangelio
Esaias enim dicit: Domi-
ne, quis credidit fermoni-
bus nostris? Ergo fides
ex auditu est, auditus au-
tem per verbum Dei. Sed
dico: An non audierunt?
In omnem terram exi-
uit sonus eorum, et in fines
orbis terræ verba illorum.
Sed dico: Numquid nō cog-
nouit Israel? Primus Moses
dicit. Ego ad emulationem
prouocabo vos per Gentem
quæ non est Gens, per gentem
stultam ad iram commouebo
vos. Esaias autem post hæc
audet, et dicit. Inuentus fui
his, qui me non quærebant: nō
spontaneus factus sum his, qui de
me nō interrogabant. Aduer-
sus Israel autem dicit: Toto
die expandi manus meas ad
populum non credentem, &
contradicentem.

CAPVT. XI.

DICO igitur: Nū repu
lit deꝰ populū suum?
Absit. Nā et ego Israe
lita sū ex semine Abrahę tri-
bus Beniamin. Non repulit
deus populū suū, quem ante
agnouerat. An nescitis de E-
lia quid dicat scriptura?
Quomodo interpellat ad
deū aduersus Israel, dicens?
Domine Prophetas tuos occi
derunt, & altaria tua subuer-
terunt: et ego relictus sum solus
et insidiantur vitæ meæ. Sed
quid dicit ei diuinum responsum?
Reliqui mihi ipsi sep-
tem millia virorum, qui nō inflex
erunt genu imagini Baal.
Sic igitur et in hoc tēpore
reliquiæ secundum electionem
gratiæ factæ sunt: quod si per
gratiā, non iam ex operibus.
Quandoquidē gratia iam nō
ē gratia. Sin ex operib⁹ non
iā ē gratia. Quandoquidē opus
iam non est opus.
Quid igitur? Quod quæ
rit Israel, hoc non assequitur

est, sed electio consequuta est: reliqui vero excecati sunt. Quemadmodum scriptum est. Dedit eis spiritum compunctionis: oculos, vt non videant: et aures vt non audiant, vsq; ad hodiernum diem. Et Dauid dicit: Fiat mensa illorum in, laqueum et in captionem, et in offendiculum, et in retaliationem ipsis. Obtenebrentur oculi eorum, vt non videant et tergum illorum semper incurua.

Dico igitur, Num ideo impegerũt, vt concidерent? Absit. sed per lapsum illorum salus contigit Gentibus, in hoc, vt eos ad emulandum prouocaret: quod si lapsus illorum diuitiæ sunt mundi, et diminutio illorum diuitiæ Gentium: quanto magis plenitudo illorum? Vobis enim dico Gentibus, quatenus ego quidem sum Apostolus Gentium, ministerium meũ illustro si quo modo ad emulandum prouocem carnem meam, & saluos reddam non nullos ex illis. Nam si reiecto illorum est reconciliatio mundi, quæ erit assũptio, nisi vita ex mortuis? Quod si primitiæ sanctæ, sancta est & conspersis. Et si radix sancta, sancti erunt & rami.

Quod si nonnulli rami defracti sunt, tu vero cum esses oleaster insitus fuisti illis, et consors radicis et pinguedinis olee factus es, ne glorieris aduersus ramos: q si gloriaris, non tu radicem portas, sed radix te. Dices igitur: defracti sunt rami, vt ego insererer. Bene dicis: per incredulitatem defracti sunt, tu vero fide constitutus Ne efferaris animo, sed timeas. Nam si Deus naturalibus ramis non pepercit, vide ne qua fiat, vt nec tibi parcat.

that he sought. No but yet the election hathe obtayned it. The remenaunte are blynded accordyng as it is wrytten: God hath giuen the the spirite of vnquietnes: eyes that they shuld nat see, and eares that they shulde nat here euyn vnto this daye. And Dauyd sayeth: Let theyr table be made a snare to take them withall, and an occacyon to fal, and a rewarde vnto them. Let theyr eyes be blynded that they see nat: and euer bowe downe theyr backes.

I saye then: Haue they therefore stumbled that they shulde but fall onelye? God forbyd but thorowe theyr fall is saluacyon happened vnto the Gentils for to prouoke them withal. Wherfore yf the fal of them, be the ryches of the worlde: and the mynishyng of them the ryches of the Gentyls. Howe much more shulde it be so, yf they all beleued. I speake to you Gentyls, In as much as I am the Apostle of the Gentyls. I wyl magnify myne office, that I myght prouoke them which are my flesshe, and myght saue some of them. For yf the castynge awaye of them, be the reconcylynge of the worlde: what shal the receyuynge of them be, but lyfe agayne frome death? For yf one pece be holy, the hole heape is holy. And if the roote be holy, the braunches are holy also.

Thoughe some of the braunches be broken of, and thou beynge a wylde Olyue tree, arte grafte in among them, and made partaker of the rote and fatnes of the olyue tree, bost nat thy selfe agaynst the braunches. For yf thou bost thy selfe, remembre that thou beareste nat the rote, but the rote the. Thou wylte say then the braunches are broken of, that I myghte be grafte in. Thou sayest well: bycause of vnbeleue they are broken of, and thou standeste stedfast in fayth. Be nat hye mynded, but fere seyng that god spared nat the natural braunches: lest happely he also spare nat the.

Beholde

Beholde the kyndenesse and rygorousnesse of God: on them whiche fell, rygorousnesse, but towardes the, kyndnes, yf thou continue in his kyndnes. Or els thou shalte be hewen
E of, and they yf they byde nat styll in vnbelefe shalbe grafted in agayne. For God is of power to graffe them in agayne. For yf thou wast cut oute of a natural wylde olyue tree, and wast grafted contrarye to nature in a true olyue tree: howe muche more shall the naturall braunches be grafted in their owne olyue tree agayne.

I wolde nat that this secrete shulde be hyd from you my brethren (lefte ye shulde be wyse in youre owne conceptes) that partely blyndnes is happened in Israell, vntyll the fulnesse of the Gétyls be come in: and so all
Esay.lix.d. Israel shalbe saued. As it is wrytten. There shal come out of Syon he that doth deliuer and shall turne away the vngodlynes of Jacob. And this is my couenaunte vnto them, when I shall take awaye their synnes. As concernyng the gospell they are enemyes for your sakes: but as touchyng the electió they are loued for the fathers sakes.

For verely the gyftes and callynge of god
F are suche, that it can nat repent him of them: for loke, as ye in tymes passed haue nat beleued God, yet haue nowe obteyned mercye thorowe their vnbelefe: euyn so nowe haue they nat beleued the mercye, whiche is happened vnto you, that they also maye obteyne mercy. God hath wrapped all nacions in vnbeleue, that he myght haue mercy on all.

O the depnes of the aboundant wysdome and knowledge of God, howe vnsercheable are his iudgementes, and his wayes past fyndynge out: For who hath knowen the mynde of the Lorde? or who was his counseller? other who hath giuen vnto him fyrst, that he

myght

Beda. Ideo hoc sacramentum
suæ cæcitatis Deus. Inuidiæ quo-
dem qui ceciderunt, formido
tatem: Iuste vero benignitatem,
si permanserit in bonitatem.
Quoniam & tu excidetis: et
illi rursum, si non permanse-
rint in incredulitate, inserentur.
Potest enim Deus denuo
misereri illos. Si enim tu
ex naturali excisus es oleas-
tro, et præter naturam insi-
tus es in veram oleam: quanto
magis hi, qui naturales sunt,
inserentur propriæ oleæ.

Nō enim volo vos ignorare
fratres misterium hoc, vt ne
sitis apud vosmetipsos elati
animo, q excæcatis ex parte
Israeli accidit, donec plenitu-
do Gentium aduenerit, et
sic totus Israel, erit saluus.
Sicut scriptum est: Aduenit
et ex Syon ille qui liberat,
et auertet impietates a Iacob.
Et hoc illis a me testamen-
tum, cum abstulero peccata
ipsorum. Secundum euan-
gelium quidem inimici pro-
pter vos secundum electionē
aūt dilecti propter patres.

Nam dona quidem & voca-
tio Dei eiusmodi sunt, vt eo-
rum illis pœnitere non pos-
sit. Quemadmodum enim &
vos quondam increduli fuis-
tis Deo, nunc autem miseri-
cordiam estis consequuti per
illorum incredulitatem: sic
& isti nūc increduli facti sūt,
ex eo q vos misericordiam
estis adepti, vt & ipsi misericordiam
consequantur. Cōclusit enim
Deus omnes sub incredulitate
tem, vt omnium misereretur.

O profunditatem diuitia-
rum & sapientiæ & cognitio-
nis DEI, q̄ inscrutabilia
sunt iudicia eius, et inuestigabiles vię eius. Quis
enim cognouit sensum Do-
mini? Aut quis illi fuit a cō-
silijs? Aut quis prius dedit

illi, et reddetur ei? Quoniam ex ipso, & per ipsum, & in ipsum omnia. Ipsi gloria in secula. Amen.

CAPVT. XII.

OBSECRO igitur vos fratres per miserationes Dei, vt prebeatis corpora vestra hostiam viuentem sanctam acceptam Deo, rationalem cultum vestrum. Et ne accommodetis vos huic figuræ seculi huius, sed transformemini, per renouationem mentis vestræ, vt probetis quæ sit voluntas Dei, quod bonum est acceptum & perfectum. Dico enim per gratiam quæ data est mihi cuilibet versanti inter vos, ne quis arroganter de se sentiat, supra quam oportet de se sentire: sed ita sentiat, vt modestus sit & sobrius, vt cuique Deus partitus est mensuram fidei.

Quemadmodum enim in vno corpore membra multa habemus, membra vero omnia non eundem habent actum, sic multi vnum corpus sumus in Christo, singulatim autem alii aliorum membra, sed tamen habentes dona iuxta gratiam datam nobis varia: siue prophetiam iuxta portionem fidei, siue ministerium in administratione, siue qui docet in doctrina, siue qui exhortatur in exhortatione, qui impartit in simplicitate, qui præest in diligentia, qui miseretur in hilaritate.

Dilectio sit non simulata. Fugientes malum, adhærentes ei quod bonum est, per fraternam charitatem, ad mutuo vos diligendos propensi, honore alius alium præcedentes, studio non pigri

nyght be recompenced agayne? For of him, and thorow him, and for him are all thynges. To him be glory for euer. Amen. ✠

The xii. Chapiter.

I Beseche you therfore brethren, by the mercyfulnesse of god, that ye make your bodyes a quycke sacrifice, holy and acceptable vnto God: whiche is your reasonable seruynge of god, and fashyon nat your selues lyke vnto this worlde, but be chaunged in youre shape, by the renuinge of your wyttes that ye maye fele what thynge that good, and acceptable, and parfayte will of god is. For I say (thorowe the grace that vnto me is giuen is to euery man amonge you, that no man esteme of him selfe more then it becometh him to esteme: but that he discretly iudge of him selfe accordynge as god hath dealte to euery man the measure of fayth. A Philippi.

As we haue many membres in one body, & all membres haue nat one office. so we beynge many, are one body in Christ, and euery man amõge our selues, one anothers membres. B ✠ Seynge that we haue dyuers giftes accordynge to the grace that is gyuen vnto vs: yf any man haue the gyfte of prophesy. let hym haue it that it be agreyng vnto the faith. Let him that hath an office, wayte on his office, Let him that teacheth, take hede to his doctrine. Let him that exhorteth, gyue attendaunce to his exhortacion. Yf any man gyue, let him do it with synglenes. Let him that ruleth, do it with diligence. Yf any man shew mercy, let him do it with cherefulnesse.

Let loue be without dyssymulacyon. Hate C that which is euyll, & cleue vnto that whiche is good. Be kynde one to an other with brotherly loue. In gyuynge honoure, go one before an other. Let nat that busynes whiche ye haue in hande, be tedious to you. Be feruent Rom. 3. Epist.

in

in the spirpte: Applye your selues to the tyme. Reioyce in hope. Be patyent in trybulacyon Contynue in prayer. Distrybute vnto the ne cessite of the saynctes, and be redy to harbour. Blesse them whiche persecute you: blesse, but curse nat. Be merye with them that are merye. Wepe with them that wepe. Be of lyke affection one towardes an other. Be nat hye mynded: but make your selues equal to them of the lower sorte. ✠

D ✠ Be nat wyse in your owne opynyons. Recompence to no man, euyll for euyll. Proupde afore hande thynges honest in the syght of all men. If it be possyble, howe be it of youre parte haue peace with all men. Derelye beloued auenge nat your selues, but gyue roume vnto the wrathe of God. For it is wrytten: vengeaunce is myne, and I wyll rewarde sayth the Lorde.

Therefore if thyne enemy honger, fede hym: if he thurst, geue hym drynke. For in so doynge thou shalte heape coles of fyre on his heed Be nat ouercome of euyl: but ouercome euyll with goodnes. ✠

The.xiii. Chappter.

A LEt euery soule submyt hym selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be are ordeyned of God. Whosoeuer therefore resysteth power, resysteth the ordynaunce of God. And they that resyste, shall receyue to them selfe dampnacyon. For rulers are nat to be feared for good woorkes, but for euyll. Wylte thou be without feare of the power? Do wel then: and so shalte thou be praysed of the same. For he is the mynister of god for thy welth. But and if thou do euyl then feare: for he beareth nat a swerde for nought. but is the mynyster of god to take vengeaunce on them that do euyll. Wherefore ye muste nedes obey, nat

spiritu feruentes, domino seruientes, spe gaudentes in afflictione patientes precationi instantes, necessitatibus sanctorum communicantes, hospitalitatem sectantes. Benedicite persequentibus vos benedicite et nolite maledicere. Gaudere cum gaudentibus. et flere cum flentibus. eadem inuicem alii in alios affecti, non arroganter de vobis ipsis sentientes, sed humilibus vos accommodantes Nolite arrogantes apud vosmetipsos. nemini malum pro malo reddatis. Prouide parentes honesta in conspectu omnium hominum, si fieri potest, quantum in vobis est, cum omnibus hominibus in pace viuentes, non vosmetipsos vindicantes dilecti quin potius date locum ire. Scriptum est enim. Mihi vindicta, ego retribuam dicit Dñs Si igitur esurit inimicus tuus pasce illum, si sitit, da illi potum Hoc enim si feceris, carbones ignis congeruabis in caput illius. Nevincaris a malo, imo vince bono malum

CAPVT. XIII.

OMNIS anima potestatibus supereminentibus subdita sit. Non enim est potestas, nisi a deo que vero sunt potestates: a Deo ordinate sunt. Itaque qui resistit potestati, Dei ordinationi resistit. Qui autem resistunt sibi ipsis, iudicium accipient. Nam principes non timori sunt bone actionis, sed male. Vis autem non timere potestatem? Quod bonum est fac, et habebis laudem ab illa Dei enim minister est tibi in bonum. Quod si feceris id quod malum est, time. Non enim frustra gladium gestat. Nam dei minister est, Vltor ad iram, ei qui, quod malum est facit. Quapropter oportet esse subditum, non solum propter

ter iram, verum etiam propter conscientiam. Propter hoc enim et vectigalia solvitis. Siquidem ministri dei sunt, in hoc ipsum incumbentes

Reddite igitur omnibus quod debetur: cui tributum, tributum, cui vectigal, vectigal: cui timorem, timorem: cui honorem, honorem. Nemini quicquam debeatis, nisi hoc, vt inuicem diligatis. Nam qui diligit alterum legem expleuit. Siquidem illa Non adulterabis: non occides: non furaberis: non falsum testimonium dices: non concupisces: et si quod aliud preceptum, in hoc sermone summatim comprehenditur: Nempe, diliges proximum tuum sicut teipsum. Dilectio proximi malum non operatur. Consummatio itaque legis dilectio

Presertim cum sciamus tempus, quod tempestiuum sit, nos iam a somno expergisci. Nunc enim propius adest nobis salus, quantum, cum credebamus. Nox pregressa est, dies autem appropinquat. Abiiciamus igitur opera tenebrarum, & induamur arma lucis: tanquam in die compositi ambulemus, non comessationibus & ebrietatibus, non cubilibus ac lasciuiis, non contentione et emulatione, sed induamini dominum Iesum Christum. Et carnis curam ne agatis ad concupiscentias.

CAPVT. XIIII.

PORRO eum qui infirmatur fide, assumite non ad diiudicationes disceptationum. alius quidem credit vescendum esse quibuslibet: alius autem qui infirmus est, holeribus vescitur. Qui vescitur, non vescentem ne despiciat: & qui non vescitur, vescentem ne iudicet. Deus enim illum

nat feare of vengeaunce onelye, but also bycause of conscyence. And euen for this cause paye ye trybute. For they are Goddes mynysters seruynge for the same purpose. ✠

Gyue to euery man therfore his dutye. Tribute to whome trybute belongeth: Custome to whom custome is due: feare to whom feare belongeth: honoure to whom honoure partayneth. ✠ Owe nothynge to any man: but to loue one an other. For he that loueth an other fulfilleth the lawe. For these commaundementes: Thou shalt nat commit aduoutry: Thou shalte nat kyll: Thou shalte nat steale: Thou shalte nat beare false wytnes: Thou shalt nat desyre: and so forth (yf there be any other commaundemente) they are all comprehended in this sayeng: Loue thy neyghbour as thy selfe. Loue hurteth nat his neyghboure. Therfore is loue the fulfyllynge of the lawe. ✠

B

Erod. 20. Deut. 5.

✠ This also we knowe, I meane the season howe that it is tyme that we shulde nowe awake out of slepe. For nowe is our saluacyon nerer then when we beleue. The nyghte is passed, and the daye is come nye. Let vs therfore caste awaye the dedes of darckenes, and let vs put on the (Armoure) of lyghte. Let vs walke honestly as it were in the daye lyghte: nat in eatynge and drynkynge: neyther in chambering and wantonnes, neyther in strife and enuyenge: but put ye on the Lorde Iesus Chryste. ✠ And make nat prouysyon for the flesshe, to fulfyll the lustes of it.

C

The. xiiii. Chappter.

HYM THAT is weke in the faythe, receyue vnto you, nat in dysputynge and troublynge his conscyence. One beleueth that he maye eate all thynge. An other whiche is weake, eateth earbes. Let nat him that eateth dyspyse hym that eateth nat. And lette nat hym which eateth nat, iudge him that eateth.

A

For

For God hath receyued him. What art thou
that iudgest another mannes seruaũte? Whe-
ther he stande or faule, that parteyneth vnto
his mayster: ye he, shall stande. For God is
able to make him stande.

Deu.xiii.b. This man putteth difference betwene day
and day. Another man countethe all dayes a
lyke. Be that no mã wauer in his owne mea
nynge. He that obserueth one day more then
another, doth it for the Lordes pleasure. And
he that obseruethe nat one day more then an
other, doth it to please the Lorde also. He that
B eateth dothe it to please the Lorde, for he ge-
uethe God thankes. And he that eateth nat,
eateth nat, to please the Lorde with all, and
geueth god thankes: For none of vs lyuethe
his owne seruaũt: neyther doth any of vs dye
his owne seruaunt. If we lyue, we lyue to be
at the Lordes wyll. And if we dye, we dye at
the Lordes wyll. Wether we lyue therefore
or dye we are the Lordes. For Chryst therfore
dyed and rose agayne, and reuyued, that he
myght be Lorde both of dead and quycke.

But why doest thou thẽ iudge thy brother?
Other why doeste thou despyse thy brother?
We shal al be brought before the iudgement
C seate of Chryste. For it is wrytten: as truely
v. Esa.xlv.b. as I lyue, sayeth the Lorde, all knees shall
Philip.ii. bowe to me, and al tonges shal geue a know
ledge to God. So shall euery one of vs geue
accõptes of him selfe to god. Let vs nat ther
fore iudge one another any more.

But iudge thys rather that no man put a
stomblynge blocke or an occasyon to faule in
his brothers waye. For I knowe and am ful
certyfyed in the Lorde Iesus that there is no
thynge commen of it selfe, but vnto him that
iudgeth it to be comen: to hym is it comẽ. If
thy brother be greued with thy meate, nowe
walkest thou nat charytably. Destroye not
hym

assumpsit. Tu quis es, qui
iudicas de alieno famulo? Proprio domino stat aut
cadit, imo iustificatur, vt stet. Potens est enim Deus efficere,
re, vt stet.

Hic quidem iudicat, diem
ad diem conferens, ille aũt
idem iudicat de quouis die.
Vnusquisq; suo sensu satisfa
ciat. Qui curat diem, Do
mino curat: Et qui nõ curat
diem, Domino non curat.
Qui vescitur, Domino vesci
tur, gratias enim agit Deo:
et qui non vescitur, Domino
nõ vescitur, et gratias agit
Deo. Nullus enim vestrum
sibipsi vivit, et nullus sibipsi
moritur. Nam sive vivimus,
Domino vivimus: sive mo
rimur, Domino morimur.
Sive igitur vivamus, sive mo
riamur, Domini sumus. In
hoc enim Christus mortuus
est, et resurrexit, et revixit,
vt mortuis ac viventibus do
minetur.

Tu vero cur iudicas fratrẽ
tuum? Aut etiam tu, cur dis
picis fratrem tuum? Omnes
enim stabimur apud tribu
nal Christi. Scriptum est e
nim: Vivo ego dicit Do
minus. Mihi flectet omne
genu, et omnis lingua con
fitebitur Deo. Igitur vnus
quisq; nostrum de seipso ra
tionem reddet Deo. Ne pos
hac igitur alius alium iudi
cemus.

Verum illud iudicate magis, ne offendiculum ponatur
fratri, aut lapsus occasio. Noui liquidem & per
fuasum habeo per Dominum
Iesum, nihil esse commune
per se, nisi ei qui existimat a
liquid esse commune, illi com
mune est. Verum si propter
cibum frater tuus contrista
tur, non iam secundum cha
ritatem ambulas. Ne cibo tuo

illum perdas pro quo Christus mortuus est. Ne vestrum igitur bonum hominum maledicenti sit obnoxium. Non enim est regnum Dei cibus ac potus, sed iustitia & pax, et gaudium in spiritu sancto. Etenim qui per hæc seruit Christo, acceptus est Deo, et probatus hominibus.

Itaq; quæ sunt pacis, sectemur: et quæ edificationis alius erga alium. Ne subtrahe causa destruas opus Dei. Omnia quidem pura, sed malum est homini, qui per offendiculum vescitur. Bonum est non edere carnes, neq; bibere vinum, neq; quicq; per quod frater tuus impingit, aut offenditur aut infirmatur. Tu fidem habes? Apud temetipsum habe coram Deo. Beatus qui non iudicat seipsum in eo quod probat. At qui diiudicat, si ederit, condemnatus est, quoniam non edit ex fide. Porro quicquid ex fide non est, peccatum est.

CAPVT. XV.

DEBEMVS autem nos qui potentes sumus infirmitates impotentium portare, ac non placere nobisipsis. Nā vnusquisq; nostrū proximo placere in bonū ad edificationē. Etenim Christus nō placuit sibiipsi sed quēadmodū scriptum est: Opprobria opprobrantiū tibi inciderūt in me.

Nam quæcunq; præscripta sunt, in nostram doctrinam præscripta sunt, vt per patientiam & consolationē scripturarum spem habeamus.

Deus aūt patientiæ & consolationis det vobis idem mutuo inter vos sentire secundum IESVM Christū, vt vnanimiter vno ore glorificetis Deum, ac patrem Domini nostri Iesu Christi. Quapropter assumite vos

hym with thy meate for whom Christe dyed. Cause nat your treasure to be euyll spoken of. For the kyngdome of God is nat meate and dryncke: but ryghteweines peace & ioy in the holye ghost. For whosoeuer in these thynges serueth Christe, pleaseth well God, and is commended of men.

Let vs folowe tho thynges whiche make D
for peace, and thynges wherwith one maye edyfye another. Destroye nat the worke of God for a lytell meates sake. All thynges are pure: it is euyll for that man whiche eatethe Etiam.ii.
with hurte of his conscience. It is good neyther to eate flesshe, neyther to dryncke wyne, neyther any thynge wherby thy brother stombleth, eyther fallieth or is made weake. Haste thou fayth: haue it with thy selfe before God. Happy is he that cōdempneth nat him selfe in that thing which he alloweth. For he that maketh conscience, is dampned if he eate: bycause he doth it nat of fayth. For whatsoeuer is nat of fayth, that same is synne. ✠

The .xv. Chapiter.

WE whiche are stronge, ought to beare A
the frayines of them whiche are weake, and nat to stande in our owne conseytes. Let euery man please his neyghboure vnto his welth and edyfyeng. For Christ pleaseth nat him selfe: but as it is wrytten: The rebukes of them whiche rebuke the fell on me.

✠ What so euer thynges are wrytten afore tyme, are wrytten for our learnynge, that we thorow pacience and comfort of the scripture myght haue hope.

The god of pacyence and cōsolacion, geue vnto euery one of you, that ye be lyke myn-ded one towardes another, after the ensample of Christ Jesus that ye al agreing to gether, maye with one mouthe prayse God the father of our Lod Jesus. Wherfore receaue

ye one

ye one an other as Chryste receyued vs, to the prayse of God.

And I saye that Jesus Chryst was a mynystre of the circumcysyon for the truthe of God to cõfyrme the promyses made vnto the fathers. And let the gentyles prayse God for hys mercy, as it is wrytten: For this cause I wyl prayse the amonge the Gẽtyls, and synge in thy name. And agayne he sayethe: reioyse ye Gentyls with his people. And agayne, prayse the Lorde all the Gentyls, and laude him al nacyõs. And in an other place Esayas sayeth: there shall be the rote of Jesse, and he that shall ryse to raygne ouer the Gentyls, in hym shal the Gẽtyls trust. The God of hope fyll you with all ioye and peace in beleuyng: that ye may be ryche in hope thorowe the power of the holy ghost. ✠

Psal. xviii. 2.Reg.xxii. Psal.xvii. Esay.xi.c.

I my selfe am full certifyed of you my bretheren, that ye your selues are ful of goodnes and fylled with all knoweledge, and are able to ethorte one an other. Neuertheles brethren I haue some what boldly wrytten vnto you, as one that puttethe you in remembraunce, thorowe the grace that is gyuen me of God, that I shulde be the mynistre of Jesu Chryst amonge the Gentyls, and shulde mynystre the glad tydynges of God, that the Gentyls myght be an acceptable offeryng sanctifyed by the holy ghost. I haue therfore wherof I may reioyce in Chryst Jesu in those thynges which pertayne to God. For I dare nat speake of any of those thynges which Christ hath nat wrought by me, to make the Gentyls obedyente with worde and dede, in myghty synges and wonders, by the power of the spyryte of God so that from Jerusalem and the coostes rounde about vnto Illyricum, I haue fylled al coũtres with the glad tydinges of Chryste

So haue I endeuored my self to preache the

instituo, quemadmodum & Christus deglorificauit me in gloriam Dei.

Illud autem dico: Iesum Christum ministrum fuisse circumcisionis pro veritate Dei, ad confirmandas promissiones patrum. Gentes autem super misericordia glorificent Deum, sicut scriptum est: Propter hoc confitebor tibi in gentibus, et nomini tuo cantabo. Et rursum dicit: Gaudete Gentes cũ populo eius. Et rursum: Laudate Dominũ omnes gentes, et collaudate eum omnes populi. Et rursum Esaias dicit: Erit radix Iesse, et qui exurget ad imperandum Gentibus, in eo gentes sperabunt. Deus autem spei impleat vos omni gaudio et pace in credendo, in hoc vt exuberetis in spe per potentiam spiritus sancti.

Persuasum autem habeo fratres mei, et ipse ego de vobis quia et ipsi pleni estis bonitate, impleti omni scientia, valentes etiam inuicem alius alium admonere. Sed tamen audacius scripsi vobis fratres, ex parte velut in commune facientes vos, propter gratiam quae data est mihi a Deo, in hoc, vt sim minister Iesu Christi in Gentes, administrans Euangelium Dei, vt fiat oblatio Gentium acceptabilis, sanctificata per Spiritum sanctum. Habeo igitur quod gloriar per Christum Iesum, in his quae ad Deũ pertinent. Non enim audeam loqui quicquam eorum, quae non effecit Christus per me, in obedientiam gentium, verbo & facto per potentiam signorum ac prodigiorum, per potentiã spiritus Dei, vt ab Hierusalem, et circumiacentibus regionibus, vsq; ad Illyricum omnia impleuerim Euangelio Christi.

Ita autem institui praedicare Euangelium, non vbi

nominatũ erat Christus, vt nõ super alienum fundamentum edificarem, sed quemadmodum scriptum est: Quibus nõ est annunciatum de eo videbunt, & qui nõ audierunt, intelligent. Quapropter & impeditus sum sæpe quo minus venirem ad vos. Nunc vero cũ non amplius habeam locum in regionibus his, desiderium autem habeam veniendi ad vos multis iam annis, quandocunq; iter instituero in Hyspaniam veniam ad vos. Spero enim fore, vt in ſtac iter faciens, videam vos, & a vobis producar illuc, ſi tamẽ vestra cõsuetudine prius ex parte fuero expletus.

Nunc autẽ proficiſcor Hierosolymã ministrãs ſanctis. Viſum eſt enim Macedonie et Achaie cõmunicationem aliquã facere in pauperes ſanctos, qui ſunt Hieroſolymis. Nam ita viſum eſt ipſis, & debitores illorum ſunt. Etenim ſi ſpiritualia eius cõmunicauerunt gentibus, debent & hi in carnalibꝰ miniſtrare illis. Hoc igitur vbi perfecero, & obſignauero illis fructũ hũc reuertar per vos in Hiſpaniã. Scio nanq; q vbi venero ad vos, cum plenitudine benedictionis Euangelii Chriſti venturus ſum.

Obſecro autem vos fratres per Dominum noſtrum Ieſum Chriſtum, & per dilectionem ſpiritus, vt me laborantem adiuuetis precationibus pro me ad Deum, vt liberer ab incredulis in Iudea, vtq; miniſterium hoc meũ, quod exhibeo Hieroſolymis, acceptum ſit ſanctis: vt cõgaudio veniam ad vos per voluntatem Dei, vnaq; vobiſcum refeciller. Deus autẽ pacis ſit cum omnibus vobis. Amen.

gospell, nat where Chryste was named: lest I shulde haue buylt vpon an other mans foundacyon: but as it is wrytten: To whome he was nat spoken, of they shal se, and they that harde nat, shall vnderstande. For thys cause I haue bene ofte lette to come vnto you, but now seyng I haue no more to do in these cõtres: and also haue bene desyrous many yeares to come vnto you: when I shall take my turney into Spayne, I wyll come vnto you I trust to se you i my turney: & to be brought on my waye thytherwarde by you, after that I haue some what enioyed you. C Esa.53.b.

Now go I vnto Ierusalem, and mynistre vnto the sayntes. For it hath pleased them of Macedonya and Achaia, to make a certayne dystrybucyon vpon the poore sayntes whiche are at Ierusalé. It had pleased them verely, and they? detters are they. For yf the Gentyls be made partetakers of they? spirytuall thyng?, they? dutye is to mynistre vnto them in carnall thynges. When I haue perfourmed this, and haue brought them thys fruyt sealed: I wyl come backe agayne by you into Spayne. And I am sure when I come, that I shal come with abõdaũce of the blessyng of the gospell of Chryste. 1.Co.15.b.

I beseche you brethren for our Lorde Iesus Christes sake & for the loue of the spyryte that ye helpe me in my busynes with youre prayers to God for me, that I maye be delyuered from them whiche beleue nat in Jury, and that this my seruyce: whiche I haue vnto Ierusalem, maye be accepted of the sayntes, that I may come vnto you with ioye, by the wyll of God, and maye with you be refreshed. The God of peace be with you. AMEN.

CAPVT. XVI.

The.xvi. Chapiter.

I commende

A I COMMENDE vnto you Phebe oure
syster (whiche is a minister of the congre-
Rom.xvi.i. gation of Cenchrea) that ye receyue her in
the Lorde, as it becommeth sayntes, and that
ye assiste her in what so euer busynesse she ne-
dethe of your ayde. For she hathe succurred
many and myne owne selfe. Greet Prysca
and Aquyla my helpers in Chrysse Jesus
whiche haue for my syfe layde downe theyr
owne neckes. Vnto whiche nat I onely gaue
thankes: but also the cõgregacyon of the Gē-
tyls. Lykewyse greet the congregacyon that
is i their house. Salute my welbeloued Epe
netes, whiche is the fyrst fruit amonge them
of Athaia. Greet Marye whiche bestowed
muche labour on vs. Salute Andronicus
and Junia my cosynes, whiche were pryso-
ners with me also, whiche were well taken a-
monge the Apostles, and were in Chryste be-
fore me. Greet Amplyas my beloued in the
Lorde. Salute Urban our helper in Chryste
and Stachys my beloued. Salute Appel-
les approued in Chryst. Salute them whiche
are of Aristobolus housholde. Salute He-
rodion my kinsman. Greet them of the house-
holde of Narciss which are in ꝯ Lorde. Sa-
lute Tryphena and Tryphosa, which women
dyd labour in the Lord. Salute the beloued
Persis, whiche laboured muche in the Lorde.
Salute Rufus chosen in the Lord, & his mo
ther and myne. Greet Asyncritus, Phlegon,
Herman, Patrobas, Hermen, and the brethre
whiche are with them. Salute Philologus
and Julya, Nereus and hꝭ syster, and Olym-
pha, and al the sayntes whiche are with them
Salute one an other with an holy kysse. The
B congregacyon of Chryst salute you.

I beseche you brethren marke them which
cause diuysyon & gyue occasions of euyl, con-
trary to the doctryne which ye haue learned:

COMMENDO autẽ
vobis Phebem sororẽ
nostram, quæ est minis
tra Ecclesiæ Cenchreensis vt
illam suscipiatis in Christo
ita vt decet sanctos, & adsti
tis ei, in quocunq; vobis egerit
negotio: hæc enim multis ad-
fuit, cum mihi etiam ipsi. Sa-
lutate Priscam, et Aquilam,
adiutores meos ī Christo Je-
su, qui pro anima mea suam
ipsorũ cervicẽ supposuerunt
Quibus nõ ego solus gratias
ago sed et omnes ecclesiæ gẽ
tiũ. Itẽ quæ in domum illorũ
est congregationẽ. Salutate
Epenetum dilectum meũ, qui
est primitiæ Achaiæ in Christo
Salutate Mariam, quæ mul-
tum laborauit erga nos.
Salutate Andronicum, & Iu-
niam cognatos meos, et con-
captiuos meos qui sunt insig-
nes inter Apostolos, qui etiã
ante me fuerũt in Christo
Salutate Ampliam dilectum
meũ in domino. Salutate Ar
banum adiutorem nostrum in
Christo & Stachyn dilectum
meũ. Salutate Appellam pro
batũ in Christo, Salutate eos
qui sunt ex Aristobuli fami-
liaribus. Salutate Herodio-
nem cognatum meũ, Salutate
eos qui sunt ex Narcissi fami-
liaribus, hos qui sunt in do-
mino. Salutate Tryphenam
& Triphosam quæ laborãt in
domiõ. Salutate Persidem di
lectã quæ multũ laborauit in
domino. Salutate Rufum elec-
tũ in domino, et matrẽ illius
ac meam. Salutate Asyncriti
Phlegontem, Hermam, Patro
bam, Hermetium, & qui cum
his sũt fratres. Salutate Phi
lologum, et Iuliam, Nereum
& sororem eius, & Olympã,
et qui cum his sunt: omnes
sanctos Salutate vos inuicem
cum osculo sancto. Salutant
vos ecclesiæ Christi.

Obsecro autẽ vos fratres
et cõsideretis eos qui dissidia
vt offendicula cõtra doctrinã
quã vos didicistis, faciũt

et declinetis ab illis. Nam qui eiusmodi sunt domino Iesu Christo non seruiunt, sed suo ventri, et p blandiloquentiã & assentationem decipiũt corda simplicium. Nam vestra obedientia ad omnes permanauit. Gaudeo igitur sane de vobis: Sed volo vos sapientes quidem esse ad bonum synceros autem ad malum. Deus autem pacis conteret Sãtanam sub pedes vestros breui Gratia Domini nostri Iesu Christi sit vobiscũ

Salutat vos Timothe⁹ cooperarius meus, & Lucius & Iason, et Sosipater, cognati mei. Saluto vos ego Tertius qui scripsi epistolam in domino. Salutat vos Gaius hospes meus et ecclesie toti⁹ Salutat vos. Erastus. Questor erarius ciuitatis. Et quartus frater. Gratia Domini nostri Iesu Christi sit cum omnibus vobis. Amen.

Et autem q̃ potens est vos confirmare secundũ Euangelium meum, & preconium Iesu Christi, iuxta reuelationem mysterii, temporibus eternis taciti, manifestati vero nunc, et per scripturas propheticas iuxta dispositionem eterni dei, in obedientiam fidei, in omnes gentes patefacti, soli sapienti Deo per Iesum Christum cui gloria in secula. AMEN.

and auoyde them. For they that are such serue nat the Lorde Jesus Christe: but theyr owne bellyes, and with swete preachynge and flatterynge wordes, decepue the hertes of the innocentes. For youre obedyence extendeth to all men. I am gladde no doubte of you. But yet I wolde haue you wyse vnto that whiche is good, and to be innocente as concernynge euyll. The God of peace treade Sathan vnder youre feet shortelye. The grace of oure Lorde Jesu Christ be with you.

Timotheus my worke feloue, and Lucius, C and Jason, and Sopater my kynsmen, salute you. I Tercius salute you, whiche wrote this epystle in the Lorde. Gayus myne hoste, and the hoste of all the congregacyons, salutethe you. Erastus the Chamberlayne of the cytye, saluteth you. And Quartus a brother, saluteth you. The grace of our lorde Jesu Christ be with you all. Amen.

To hym that is of power to stablysshe you D accordynge to my gospell and preachynge of Jesus Christe: in vtterynge of the mysterye whiche was kepte secrete sence the worlde began, but now is opened by the scryptures of prophesye, at the commaundemente of the euerlastynge God, to steare vp obedyente to the fayth, publyshed amonge al nacyons. To the same God whiche alone is wyse, be prayse thrughe Jesus Christ for euer. Amen.

☞ Ad Romanos, missa fuit a Corintho per Phœben ministram Cenchreensis Ecclesie, ☜

☞ To the Romayns, sente from Corinthum by Phebe, she that was the mynystre vnto the congregacyon at Cenchrea. ☜

The fyrste epystle of Saynt Paul the Apostle to the Cozynthyans.

The .i. Chapiter.

PAul by vocacyon
A an Apostle of Jesv Chryst thorowe the wyll of God and brother Sosthenes.
Unto the congregacion of God which is at Cozinthum. To them that are sanctifyed in Chryste Jesu, sayntes by calling with al that cal on the name of the Lozde Jesus Chryst in euery place, both of theyrs and of ours. Grace be with you and peace frome God our father, and from the Lozde Jesus Chryste. ✠ I thanke my God alwayes on
B your behalfe, for the grace of God whiche is gyuen you by Jesus Chryst, that in all thynges ye are made ryche by hym, in al learnyng and in all knoweledge, euyn as the testimonie of Jesus Chryste was confyrmed in you, so that ye are behynde in no gyfte, and wayte for the apperyng of our Lozde Jesus Chryst whiche shal strengthen you vnto the ende, that ye may be blameles in the day of our Lozde
1.Thes. v. Jesus Chryste. ✠ For God is faythfull, by whome ye are called vnto the felowshyppe of hys sonne Jesus Chryst our Lozde.
C I beseche you brethren in the name of our Lozde Jesus Chryste, that ye all speake one thyng and that there be no dyssencyon among you: but be ye knytte to gyther in one mynde and in one meanynge: It is shewed vnto me (my brethren) of you, by them that are of the house of Chloe, that there is stryfe amonge

EPISTOLA PAVLI APOSTOLI AD CORINTHIOS PRIMA.

CAPVT PRIMVM.

PAVLVS vocatus Apostolus IESV CHRISTI per voluntatem dei. Sosthenes frater Ecclesie Dei que est Corinthi sanctificatis per Christum Iesum, vocatis sanctis, vna cum oībus qui inuocant nomen Domini nostri IESV Christi in quouis loco, vel suo vel nostro. Gratias vobis & pax a Deo patri nostro & Domino Iesu Christo. Gratias ago Deo meo semp pro vobis de gratia dei que data est vobis per Christum Iesum, q in omnibus ditati estis per ipsum in omni sermone, et omni cognitione quibus rebus testimoniū Iesu Christi confirmatum fuit in vobis, adeo vt non destituamini in vllo dono: expectantes reuelationem domini nostri Iesu Christi qui et confirmabit vos vsq ad finem inculpatos die domini nostri Iesu Christi. Fidelis deus, per quem vocati estis in consortiū filii ipsius Iesu Christi domini nostri.

Obsecro autem vos fratres per nomen domini nostri Iesu Christi, vt idem loquamini omnes, et non sint inter vos dissidia, sed sitis integrum corpus eadem mente, eadem sententia. Significatum est enim mihi de vobis fratres mei, a familiis vxoris Chloe, q̄ contentiones sint inter

vos. Dico autem illud, q̄ vnusquisq; vestrum dicit: Ego quidem sum Pauli, ego vero Apollo, ego vero Cephe, ego vero Christi. Num diuisus est Christus? Num Paulus crucifixus est pro vobis? aut in nomine Pauli baptizati estis? Gratias ago Deo. q̄ neminem vestrum baptizauerim nisi Crispum & Gaium, ne quis dicat. q̄ in meo nomine baptizauerim. Baptizaui autem & Stephanæ familiam: præterea haud scio q̄m quem alium baptizarim.

Nam enim misit me Christus vt baptizarem, sed vt euangelizarem, non erudito sermone, ne inanis reddatur crux Christi. Nam sermo crucis iis quidem qui pereunt stultitia est. at nobis qui salutem consequimur, potentia Dei est. Scriptum est enim: Perdam sapientiam sapientium, & intelligentiam intelligentium reiiciam: Vbi sapiens: vbi scriba? vbi disputator seculi huius? Nonne infatuauit Deus sapientiam mundi huius?

Nam postq̄m in sapientia Dei, non cognouit mundus per sapientiam Deum, visum est Deo, per stultitiam prædicationis saluos facere credentes, Quandoquidem et Iudei signum postulant, & Græci sapientiam querunt. Nos autē prædicamus Christum crucifixum, Iudeis quidem offendiculum, Græcis vero stultitiam, sed iisdem vocatis Iudeis pariter & Græcis, Christum dei potentiam, ac Dei sapientiā. Quoniam stultitia Dei sapientior est q̄ homines, et infirmitas Dei robustior est quam homines.

Videtis enim vocationem vestram fratres q̄ non multi sapientes secundum carnem, non multi potentes, non multi claro genere nati,

pou. And this is it that I meane: howe that comenly amonge pou, one sayeth: I holde of Paul: an other I holde of Apollo: the thyrde I holde of Cephas: the fourthe I holde of Chryste. Is Chryst denyed, was Paul crucyfyed foz pou? eyther were ye baptysed in the name of Paul? I thanke god that I Christened none of pou, but Crysp̄us and Gayus, lest any shulde saye that I hadde baptysed in myne owne name, I baptysed also the house of Stephana. Furtheremoze knowe I nat whether I baptysed any man oz no.

Foz Christe sent me nat to baptyse, but to D
pzeach the gospel, nat with wysedome of wozdes, leste the crosse of Chryst shulde haue ben made of none effecte. Foz the pzeachynge of the crosse is to them that pery she folyshenes: but vnto vs whiche are saued it is the power of God. Foz it is wzytten. I wyl dystroye the wysdome of the wyse, and wyl caste away the vnderstandinge of the pzudent. Where is the wyse? Where is the scribe? where is the seatchyr of this wozlde? Hath nat God made the wysdome of the wozlde folyshenes. Esa. xix, Abdi. i, c Esa. xxix.

Foz when the wozlde throughe wysdome E
knewe nat God, in the wysedome of God: it pleased God throughe folyshenes of pzeachyng to saue them that beleue. Foz the Jues requyze a sygne, and the Grekes seke after wysdome, But we pzeache Chryste crucyfyed vnto the Jues an occasyon of fallynge, and vnto the grekes folyshenes: but vnto them which are called bothe of Jues and Grekes, we pzeache Chryst the power of God and the wysdome of God. Foz the folyshenes of God is wyser then men: and the weaknes of God is stronger then men. F

Bzethzen loke on pour callyng howe that nat many wyse mē after the flesshe, nat many myghtye, nat many of hye degre are called:

but

but God had chosen the folysh thinges of the wozlde, to confound the wyse. And God hath chosen the weake thynges of the wozlde, too confounde thynges whiche are myghtie. And vyle thinges of the wozld, and thinges which are dispised, hath God chosen, ye and thinges of no reputation foz to bzynge to nought thinges of reputation, that no flesshe shuld reioice in his pzesence. And vnto hym partayne ye in Chzist Jesu, whiche of God is made vnto vs wysdom, and also ryghtwysnes, and sanctifieng and redempcion. That accozding as it is wzytten: he whiche reioyseth, shulde reioyce in the Lozde.

❧ The.ii. Chapiter.

A AND I bzethzen when I came vnto you, came nat in glozyousnes of wozdes oz of wisdome, shewyng vnto you the testimony of God. Neyther shewed I my selfe that I knewe anye thynge amonge you saue Jesus Chzist, euyn the same that was crucified. And I was amonge you in weakenes, and in feare, and in muche trymblynge. And my wozdes and my pzechynge was nat with entysyng wozdes of mans wisedome: but in shewynge of the spirite and of power, that your fayth shulde nat stande in the wysdome of men: but in the power of God.

B That we speake of, is wysdome amonge them that are perfecte: nat the wisdome of this wozld, neyther of the rulers of this wozld (whiche goo to noughte) but we speake the wisdom of God which is in secrete and lyeth hyd, whiche God ozdeyned befoze the wozlde, vnto oure glozye: whiche wysedome none of the rulers of this wozld know. Foz had they knowene it, they wolde nat haue crucifyed the Lozde of glozye. But as it is wzitten: The eye hath nat seen, and the eare hath nat harde, neyther haue entred into the herte of man,

verum quæ stulta erant secundum mundum delegit Deus, vt pudefaceret sapientes: & quæ erant imbecilla in mundo delegit Deus vt pudefaceret ea quæ sunt robusta: et quæ ignobilia erant in mundo contemptaq; delegit Deus: & ea quæ non erant, vt ea quæ sunt, obliteraret, vt ne gloriaretur vlla caro coram ipso. Ex eodem autem vos estis in Christo Iesu qui factus fuit nobis sapientia a Deo, iustitiaq; et sanctificatio, et redemptio. Vt quemadmodum scriptum est. Qui gloriatur, in domino glorietur.

¶ CAPVT. II.

ET EGO cum venirē ad vos fratres non veni nobis cum eminentia sermonis, aut sapientiæ, annuncians vobis testimonium dei. Non enim me iudicaui quicquam scire inter vos nisi Iesum Christum, & hunc crucifixum. Et ego per infirmitatem et cum timore, ac in tremore multo apud vos versatus sum: & sermo meus et predicatio mea non erat in persuasoriis humane sapientiæ verbis, sed in ostensione spiritus ac potentiæ, vt fides vestra non sit in sapientia hominum, sed in potentia Dei.

Porro sapientiam loquimur inter perfectos: sapientiam autem, non seculi huius, neq; principum seculi huius qui abolentur: sed loquimur sapientiam dei in mysterio, quæ est recondita quam predestinerat Deus ante secula, in gloriam nostram, quam nemo principum seculi huius cognouit. Nam si cognouissent, haud quaq; dominum glorie crucifixissent. Sed quemadmodum scriptum est: Quæ oculus non vidit, et auris nō audiit, & in cor hominis non ascenderunt

quæ præparauit Deus diligẽtibus se.

Nobis autem deus reuelauit per spiritum suum. Spiritus enim omnia scrutatur, etiam profunditates dei. Quis enim hominum nouit ea quæ sunt hominis, nisi spiritus hominis qui est in eo? Sic et ea quæ sunt Dei nemo nouit, nisi spiritus dei. Nos vero non spiritum mundi accepimus, sed spiritum qui est ex Deo, vt sciamus quæ a Christo donata sint nobis. quæ & loquimur non sermonibus quos docet humana sapientia, sed quos docet spiritus sanctus spiritualibus spiritualia comparantes. Animalis autem homo non accipit ea quæ sunt spiritus dei, stultitia siquidem illi sunt nec potest cognoscere, quod spiritualiter diiudicãtur. At spiritualis diiudicat quidem omnia, ipse vero a nemine diiudicatur. Quis enim cognouit mentem domini? quis concilium dabit illi? Nos autem mentem Christi tenemus.

the thynges whiche God hathe prepayred for them that loue hym.

But God hathe opened them vnto vs by his spirite. For the spirite searcheth all thynges, ye the bottome of Goddes secretes. For what manne knoweth the thynges of a man: saue the spirite of a man whiche is within hym. Euen so the thynges of God knoweth no man, but the spirite of God. And we haue nat receyued the spirite of the worlde, but the spirite whiche commeth of God, for to knowe the thynges that are gyuen to vs of God, which thynges also we spake, nat in the connyng wordes of mans wysdome, but with the connyng woordes of the holy ghoste, makynge spirituall comparisons of spirituall thinges. For the naturall man perceiueth not the thinges of the spirite of God. For they are but folishnesse vnto him. Neither can he perceyue them, bycause he is spiritually examined. But he that is spirituall, discusseth all thynges: yet he him selfe is iudged of no mã. For who knoweth the mynde of the Lorde, either who shall informe him? But we vnderstande the mynde of Christ.

Esay. 40. Rom. 11.

CAPVT. III.

The. iii. Chapiter.

ET EGO fratres non potui loqui vobis, vt spiritualibus, sed loquendum fuit vt carnalibus, vt infantibus in Christo, lactis, potu vos alui, & non cibo, nondum enim poteratis, imo ne nunc quidẽ adhuc potestis, nã adhuc carnales estis. Siquidem cũ in vobis sit emulatio et contentio & factiones, nõne carnales estis et secundum hominẽ ambulatis? Etenim cũ dicat aliquis: ego quidem sum Pauli, alter vero ego Apollo, nonne carnales estis? Quis igitur est Paulus quis autẽ Apollo, nisi ministri per quos credidistis et vt cuiq; dñs dedit? Ego

AND I COVLDE NAT speake vnto you brethren as vnto spirituall, but as vnto carnall, euyn as it were to babes in Christe I. gaue you mylke to drinke, and nat meate. For ye then were nat stronge. no, neyther yet are. For ye are yet carnall. As long verely as there is among you enuyeng. stryfe and dissencion, are ye not carnall, and walke after the maner of men? As longe as one sayeth: I holde of Paule, and another: I am of Appollo, are ye not carnall? What is Paule? What thing is Appollo? Onely ministers are they by whom ye beleue, euyn as the Lorde gaue euerye man grace. I haue

planted

planted. Appollo watred, but God gaue the increace. So then, neyther is he that planteth any thyng, neyther is he that watereth: but God that gaue the increace.

B He that planteth, and he that watereth, are neyther better then the other. Euery man yet shall receyue his reward, accordynge to his labour. We are Goddes labourers, ye are Gods husbandry, ye are Goddes buyldyng.

Galat. vi. b / Galat. v. According to the grace of God gyuen vnto me, as a wyse buylder haue I layde the foundacion. And another buylt theron. But let euery man take heede how he buylded vpon. For other foundacion can no man laye, then that which is laide, which is Jesus Christ. If man buylde vpō this foundacion, golde, syluer, precious stones. tymbre, haye or stoble: euery mans worke shall appeare. For the day shall declare it, and it shall be shewed in fyre. And the fyre shall trye euery mannes worke what it is. If any mānes worke that he hath buylt vpon byde, he shall receyue a reward. If any mannes worke burne, he shall suffre losse, but he shalbe sake him selfe: neuertheles yet as it were thorow fyre.

C ✠ Are ye not ware that ye are the temple of God, and howe that the spirite of God dwelleth in you? If any man defyle the temple of God, him shall God distroye. For the temple of God is holy, whiche temple ye are. Let no man deceyue him selfe: if any man seeme wise among you, let him be a foole in this worlde, that he may be wyse. For the wysdome of this worlde is folishnesse with God. For it is written: he compasseth the wyse in the craftinesse. And agayne, God knoweth the thoughtes of the wyse that they be vayne. Therfore let no man reioyce in men. For al thynges ar yours, whether it bee Paule, eyther Appollo, eyther Cephas, whether it be the worlde, eyther lyfe, eyther

1. Cor. vi. d / Iob. v. c / Psa. xciii. d

plantat, Apollo rigauit, sed deus dedit incrementum. Itaq; neq; qui plantat est aliquid, neq; qui rigat, sed qui dat incrementum Deus.

Ceterum is qui plantat, & is qui rigat, vnum sunt. Vnusquisq; tamen suam mercedem accipiet iuxta suum laborem. Dei enim sumus cooperarii, dei agricultio: Dei edificatio estis, iuxta gratiam dei, quæ data est mihi, vt sapiens architectus fundamentum posui, alius autem superstruit. Porro quisq; videat quomodo superstruat. Nam fundamentum aliud nemo potest ponere, præter hoc quod positū est, quod est Iesus Christus. Quod si quis superstruit super fundamentum hoc, aurum argentum, lapides pretiosos, ligna, fenum, stipulam, cuiusq; opus manifestum fiet. Dies enim declarabit quod in igne reuelatur et cuiusq; opus quale sit, ignis probabit. Si cuius opus manserit, quod superstruxit, mercedem accipiet: Si cuius opus exustum fuerit, damnum patietur, ipse vero saluus fiet, sed sic, tanquam per ignem.

An nescitis q templum dei estis, et spūs Dei habitat in vobis? Si quis templum dei prophanat, hunc perdet deus. Templum dei sanctum est, quod estis vos. Ne quis seipsum fallat. Si quis sibi videtur sapiens esse inter vos in seculo hoc, stultus fiat vt reddatur sapiens. Sapientia enim mundi huius, stultitia est apud deum. Scriptum est enim: Qui comprehendit sapientes in astutia ipsorū. Et rursum. Dominus nouit cogitationes sapientum q sunt vanæ. Itaq; ne quis gloriet in hominibus. Omnia enim vestra sunt, siue Paulus, siue Apollo, siue Cephas, siue mundus, siue vita,

sue mors, sive presentia, sive futura: omnia inquam vestra sunt, vos autem Christi, Christus vero Dei.

CAPVT. IIII.

SIC NOS existimet homo, vt ministros Christi & dispensatores mysteriorum dei. Quod superest autē, illud requiritur in dispensatoribus, vt fidus aliquis reperiatur. Mihi vero pro minimo est vt a vobis diiudicer, aut ab humano iudicio, imo nec meipsum diiudico. Nullius enim rei mihi conscius sum, sed non per hoc iustificatus sum. Cæterum qui me iudicat, dominus est. proinde ne ante tempus quicquam iudicetis donec venerit dominus qui et illustraturus est occulta tenebrarum et patefaciet consilia cordiū ac tūc laus erit vnicuiq; a deo.

Hæc autem fratres per figurā transtuli in meipsum, & in Apollo propter vos, vt in nobis discretis ne quis supra id quod scriptū est de se sentiat vt ne hic illius, ille huius nomini inflemini, alius adversus alium. Quis enim te diiudicat? Quid autem habes, quod nō accepisti? Quod si etiam accepisti, quid gloriaris, quasi non acceperis? Iam saturati estis, iam ditati estis, absq; nobis regnum adepti estis, atq; vtinam adepti sitis vt & nos simul vobiscum regnemus.

Arbitror enim q̄ deus nos qui sumus apostoli postremi ostenderet tanq̄ mortis additos. Quoniam spectaculum facti sumus mundo, & angelis, et hominibus: Nos stulti propter Christum: vos autē prudentes per Christum: nos imbecilles, vos autem validi: vos clari, nos contempti. Ad hoc vsq; tempus & esurimus, et sitimus, & nudi sumus, et colaphis cedimur, & incerti vagamur

eyther deathe, whether they be present thynges, or thinges to come: all are yours, and ye are Christes, and Christe is God. ✠

The. iiii. Chappter. ✠

A LET men this wyse esteme vs, euyn as the mynysters of Christe, and disposers of the secretes of God. Furthermore it is requyred of the disposers that they be founde faythfull. With me is it but a very small thing that I shuld be iudged of you, either of (mans day.) No I iudge nat myne owne selfe I knowe nought by my selfe: yet am I not therby iustifyed. It is the Lorde that iudgeth me. Therfore iudge nothing before the tyme: vntyll the Lorde come, whiche wyll lighten thinges that are hyd in darkenes and open the counsels of theyr hartes. And then shall euery man haue prayse of God. ✠

B These thinges brethren I haue described in myne owne person & Apollos for your sakes that ye myght lerne by vs, that no man coūte of himselfe beyond that which is aboue written: that one swell nat againste an othere for any mās cause. For who preferreth ŷ? What haste thou, that thou hast not receyued? Yf thou haue receyued it: why reioysest thou as though thou haddest nat receyued it? Nowe ye are full: nowe ye are made ryche: ye reygne as kinges without vs: & I wolde to God ye dyd raigne that we might reigne with you.

C We thinketh that God hath sente forth vs whiche are Apostles for the lowest of all as it were men appoynted to deathe. For we are a gasyngstocke vnto the worlde, and to the Aungels, and to men: We are fooles for Christes sake: and ye are wyse through Christ, we are weake, and ye are stronge. Ye are honorable, and we are dispysed euyn vnto this daye, we hongre and thyrste, & are naked, & are buffeted with fystes, & haue no certayn dwellyng

place

place, and labour wozkynge with our owne
handes. We are reuyled, and yet we bleſſe. We
are perſecuted and ſuffre it. We are euyl ſpo-
ken of and we praye. We are made as it were
the kylthynes of the wozlde, the of ſcourynge
of all thynges, euyn vnto thys tyme.

D I wryte nat theſe thynges to ſhame you:
but as my beloued ſonnes I warne you. For
thoughe ye haue ten thouſande inſtructours
in Chryſte: yet haue ye nat many fathers. In
Chryſte Jeſu, I haue begotten you thorowe
the goſpel. Wherfore I deſyre you to folowe
me. For this cauſe haue I ſent vnto you Ty-
motheus, which is my deare ſone, and fayth-
full in the Lord, which ſhal put you to remem
beraũce of my wayes which I haue in Chriſt
euyn as I teache euery where in all congre-
gacyons. Some ſwell as thoughe I wolde
come no more at you. But I wyl come to you
ſhortly, yf God wyl: and wyll knowe, nat the
wordes of them whiche ſwell, but the power:
for the kyngedome of God is nat in wordes,
but in power. What wyll ye? Shall I come
vnto you with a rodde, or els in loue and in
the ſpyryte of mekenes.

The.v. Chapiter.

A THERE goeth a commen ſayeng that
there is fornycacyon amonge you, and
ſuche fornycacyon as is nat once named a-
monge the gentyls: that one ſhuld haue his
fathers wyfe. And ye ſwell, and haue nat ra-
ther ſorowed, that he whiche hathe done thys
Lo',ii,a. dede myght be put from amonge you. For I
verely as absent in bodye, euyn ſo preſente in
ſpirite haue determined alredy as thoughe I
were preſente of him that hath done thys dede
in the name of oure Lorde Jeſus Chryſte,
when ye are gathered togyther, and my ſpy-
ryte, with the power of the Lorde Jeſus
Chriſt to delyuer hym vnto Sathan. For the

ſubiici, ac laboremus opus
manibus nostris operari, Maledicimur: & benedicimus: persequutionem patimur, & sustinemus, comuitia affecti, obsecramus velut purgamenta mundi facti sumus, omnium peripsema usque ad hanc vsq; diem.

Non quo vos pudore suffundam hæc scribo, sed vt filios meos dilectos admoneo. Nam etsi pædagogos habeatis in xpō non multos tamen habetis patres. Siquidem in Christo Iesu per euangelium vos genui. Adhortor itaq; vos, vt imitatores mei sitis. Hanc de causa misi vobis Timotheum qui est filius meus dilectus, & fidelis in Domino, qui vobis in memoriam reducet vias meas, quæ sunt in Christo, quēadmodum vbiq; in omni ecclesia doceo. Veniendo quasi nō sim venturus ad vos, inflati sunt quidem. Sed veniā breui ad vos, si Dominus voluerit, et cognoscam non sermonem eorum qui inflati sunt, sed virtutem. Non enim in sermone regnum est Dei sed in virtute. Quid vultis? Cum virga veniam ad vos, an cum charitate.

CAPVT. VI

OMnino auditur inter vos fornicatio, & huiusmodi fornicatio, quæ nec inter gentes nominatur vt aliquis uxorē patris habeat. Et vos inflati estis, ac non potius luxistis, vt tolleretur de medio vestrum, qui facinus hoc perpetrauit? Nam ego qui absens corpore, præsens autem spiritu, iam decreui tanquā præsens, eum qui sic hoc perfecit, in nomine Domini nostri Iesu Christi, congregatis vobis, & meo spiritu, cum potestate Domini nostri Iesu Christi, tradere huiusmodi Satanæ ad

interitū eunte, quo spiritus saluus sit in die domini Iesu.

Non est bona gloriatio vestra. An nescitis q̄ paululum fermenti totam conspersionē fermentat? Expurgate itaq; vetus fermentum, vt sitis noua conspertio, sicut estis infermentati. Nam & pascha nostrū pro nobis immolatus est Christus. Itaq; festum celebremus, non in fermento veteri, nec in fermento malitiæ & versutiæ, sed in azimis fermento carentibus: hoc est, sinceritate & veritate.

Scripsi vobis per epistolā, Ne cōmisceremini cū scortatoribus, ac non omnino cum scortatoribus mundi huius, aut cum auaris, aut cū rapacibus, aut simulacrorum cultoribus. Alioquin vtinam videlicet è mundo exisseris. Nunc autem scripsi vobis, ne cōmisceamini. Si quis, cum frater appelletur, fuerit scortator, aut auarus, aut simulacrorum cultor, aut conuitiator, aut ebriosus, aut rapax, cū eiusmodi ne cibum q̄dem capiatis. Quid enim ad me attinet vel etiam de his qui foris sunt iudicare? Nōne de his qui intus sunt iudicatis? Eos vero qui foris sunt, deus iudicat. Etiā profligate istum, qui malus est ex vobisipsis.

CAPVT. VI.

SVSTINET aliquis vestrum, negotium habens cū altero, iudicari sub iniustis ei nō magis sub sanctis? An nescitis q̄ sancti mundum iudicabunt? Et si per vos iudicatur mūdus, indigni estis minimis iudiciis? An nescitis, q̄ Angelos iudicabimus, nō tantum ista quæ ad victum pertinent? Proinde iudicia si quidem habueritis de iis, quæ ad vitæ vsum attinent qui contempti sunt in Ecclesia, eos constituite.

dystruction of the flesshe, that the spyryte may be saued in the day of the Lorde Jesus.

Your reioysyng is nat good: know ye nat B
that a lytle leuen soureth the whole lompe of dowe. ✣ Purge therefore the olde leuen that ye may be newe dowe, as ye are sweate bread. For Chryst our Easter lambe is offered vp for vs. Therefore let vs kepe holy daye, nat with olde leuen, nether with the leuen of malyciousnes & wyckednes: but with the sweate bread of purenes and truthe.

I wrote to you in an epistle that ye shuld, C
nat company with forny catours. And I mēt nat at al of the forny catours of thys worlde, eyther of the couetous, or of extorcyoners, eyther of the ydolatrers: for then must ye nedes haue gone oute of the worlde. But nowe I wrytte vnto you that ye cōpany nat togyther: yf any that is called a brother, be a forny catour, or couetous, or a worshipper of images eyther a rayler, eyther a dronkerde, or an extorcioner, with hī that is suche se that ye eate nat. For what haue I to do, to iudge them whiche are without? Do ye nat iudge them that are within. Them that are without God shall iudge. Put awaye frome amonge you that cuyll person.

☞ The.vi. Chaptter.

HOVVE dare one of you haunge bu- A
synes with an other, go to lawe vnder the wycked, and nat rayther vnder the sayntes? Do ye nat knowe that the sayntes shall iudge the worlde? Yf the worlde shall be iudged by you: are ye nat good ynoughe to iudge small tryfles: knowe ye nat howe that we shall iudge the Aungels? Howe muche more maye we iudge thynges that pertayne to the lyfe? Yf ye haue iudgements of worldly matters, take them whiche are dyspysed in the congregacyon, and make them iudges.

Thys

This I saye to your shame. Is there vtterly no wyse man among you. What nat one at al that can iudge betwene brother and brother, but one brother goeth to lawe with an other, and that vnder the vnbeleuers.

B Nowe therefore there is vtterlye a faute among you, because ye go to lawe one with an other. Why rather suffer ye nat wronge? Why rather suffer ye nat your selues to be robbed: nay, ye your selues do wrong, and robbe: and that the brethren. Do ye nat remembre howe that the vnryghtwyse shall nat inherite the kyngdome of God? Be nat deceyued. For neither forny catours, neyther worshyppers of ymages, neyther whoremongers, neyther wekelynges, neyther abusers of them selues with the mankynde, neyther theues, neyther the couetous, neyther dronkerdes, neyther cursed speakers, neyther pyllers, shall inherite the kyngedome of God. And suche were ye verelye, but ye are weshed, ye are sanctyfyed, ye are iustifyed by the name of the Lorde Iesus and by the spyryte of our God.

C Al thynges are lawful vnto me: but al thinges are nat profitable. I may do al thynges, but I wyl be brought vnder no mans power. Meates are ordeyned for the bellye, and the belly for meates, but God shall destroy bothe it and them. Let nat the bodye be applyed to fornication, but vnto the Lorde, and the lorde vnto the body. God hath rayled vp the Lorde, and shall rayse vs vp by his power.

D ✠ Eyther remembre ye nat that your bodyes are the membres of Chryste? Shall I nowe take the membres of Chryst, and make them the members of an harlot? God forbid. Do ye nat vnderstande that he which coupleth hym selfe with an harlot, is become one body? For two (sayeth he) shalbe one flesshe. But he that is ioyned vnto the Lorde, is one spyryte.

Ad erubiscentiam vestram dico. Adeo non est inter vos sapiens. ne vnus quidem qui possit diiudicare inter fratrem suum et fratrem? Sed frater cum fratre litigat, idq; sub infidelibus?

Itaq; iam quidem omnino delictum in vobis est, q litem habetis inter vos inuicem. Cur non potius iniuriam patimini, cur non potius damnum accipitis, imo vos iniuriam facitis, & damno afficitis, idq; fratres. An nescitis quod iniusti regni Dei hereditatem non consequentur? Ne erretis. Neq; scortatores neq; cultores simulachrorum, neq; adulteri neq; molles, neq; qui cõcubũt cũ masculis neq; fures, neq; auari, neq; ebriosi, neq; maledici, neq; rapaces regni Dei hereditatem accipiẽt. Atq; hæc eratis quidem, sed abluti estis, sed sanctificati estis: sed iustificati estis per nomen Domini Iesu, et per spiritũ Dei nostri.

Omnia mihi licent, at non omnia conducunt. Omnium mihi potestas est, at ego non redigar sub vllius potestatem. Esce ventri destinate sunt, & venter escis. Deus autem et hunc et illas abolebit. Corpus vero non fornicationi sed domino, et dominus corpori. Deus autem & dominum suscitauit et nos suscitabit per potentiam suam.

Annescitis, q corpora vestra membra sunt Christi? Num igitur tollens membra Christi, facit scorti membra? Absit. An nescitis, q qui adglutinatur scorto, vnum corpus est? Erunt enim, inquit, duo in carne vna. At qui adglutinatur Domino, vnus spiritus est.

Fugite fornicationem omne peccatum quodcunq; fecerit homo, extra corpus est sed qui fornicatur, in proprium corpus peccat. An nescitis, quod corpus vestrum templum est habitantis in vobis spiritus sancti, quem habetis a deo, & nō estis ipsi vestri iuris? Nām empti estis pretio. Glorificate iam deum in corpore vestro, et in spiritu vestro quæ sunt Dei.

✠ CAPVT. VI.

CETERVM de quibus scripsistis mihi. Bonum est homini mulierem non attingere. Attamen propter stupra vitanda suam quisq; vxorem habeat et suum quæq; virum habeat. Vxori vir debitam benevolentiam reddat: similiter autē et vxor viro. Vxor proprii corporis ius non habet, sed maritus. Similiter & maritus proprii corporis ius non habet, sed vxor. Ne fraudetis vos invicem nisi fortē ex consensu, pro tempore, vt vacetis, ieiunio et precationi, & rursum in vnum conveniatis, ne tentet vos Satanas propter intemperantiam vestram.

Hoc autem dico iuxta indulgentiam, non iuxta præceptum. Nam velim omnes homines esse vt et ipse sum. Sed vnusquisq; proprium donum habet ex deo, alius quidem sic, alius autem sic. Dico autem inconiugatis & viduis, bonum eis est si manserint vt & ego. Quod si se non continent, contrahant matrimonium. Nam melius est matrimonium contrahere, q̄ vri.

At coniugatis præcipio non ego, immo Dominus. Vxor a viro ne separetur, q̄ si separata fuerit, maneat innupta, aut marito reconcilietur, et maritus vxorem

fle fornicacion. All synnes that a mā doth are without the body. But he that is a fornicatour, synneth agaynst his owne body. Eyther knowe ye nat how that your bodyes are the temple of the holy ghost, whiche is in you whom ye haue of God, and howe that ye are nat youre owne? For ye are derely boughte. Therfore glorifye ye god in your bodies and in your spyrytes, for they are Goddes. ✠ 1. Pet. iii.

☞ The. vii. Chappter. ✠

A AS CONCERNYNG the thynges wherof ye wrote vnto me: it is good for a man nat to touche a woman. Neuertheles to auoyde fornycacion, lette euery man haue hys wyfe: and let euery woman haue her husbande. Let the man gyue vnto the wyfe due benyuolence. Lykewyse also the wyfe vnto the man. The wyfe hathe no power ouer her owne body, but the husbande. And lykewyse the man hathe no power ouer hys owne bodye: but the wyfe Withdrawe nat your selues one from an other, excepte it be with consente for a tyme, for to gyue your selues to fastyng and prayer. And afterwarde come agayne to the same thynge, leste Sathan tempt you for your incontinency. ✠ 1. Pet. iii.

B This I saye of fauoure, and nat of commaundement. For I wolde that al men were as I my selfe am: but euery man hathe hys proper gyfte of God, one after thys manner, an other after that. I saye vnto the vnmaryed men and wydowes: it is good for them yf they abyde euen as I do. But and yf they cā nat abstayne, let them marye. For it is better to marye, then to burne. Mat. xix. Mar. x. and. 1. Cor. vii.

Vnto the maryed commaunde nat I but the Lorde that the wyfe seperate nat her selfe from the man. Yf she seperate her selfe, let her remayne vnmaryed, or be reconcyled vnto her husbande agayne: And let nat the husbande

hande put awaye his wyfe from hym.

C To the remenaunt speake I, and nat the Lorde. Yf any brother haue a wyfe that beleueth nat, yf she be counted to dwel with hym, let him nat put her awaye. And the woman whiche hath to her husbande an infydell, yf he consent to dwell with her, lette her nat put hym away. For the vnbeleuyng husbande is sanctyfyed by the wyfe: and the vnbeleuynge wyfe is sanctyfyed by the husbande. Or els were youre chyldren vncleane: but nowe are they pure. But and yf the vnbeleuyng departe, let hym departe. A brother or a syster is nat in subiectyon to suche. God hathe called vs in peace. For how knowest thou o woman, whyther thou shalt saue that man or no? Eyther how knowest thou o man, whyther thou shalte saue that woman or no? But euen as God hathe dystrybuted to euery man.

D As the Lorde hath called euery person, so let hym walke, and so ordeyn I in all congregacions. If any man be called beyng circumcysed, let hym adde nothing therto. Yf any be called vncircumcysed: let him nat be circumcysed. Circumcision is nothing, vncircumcysyon is nothyng: but the keepyng of the cõmaundementes of God is altogyther: ✠ Let euery man abyde in the same state wherein he was called. Arte thou called a seruaunte? care nat for it. Neuertheles yf thou mayst be free, vse it rayther. For he that is called in the Lorde beyng a seruaũt, is the Lordes free man. Lykewyse he that is called beyng free, is Christes seruaunte. Ye are derely bought, be nat mens seruaũts. Brethren let euery mã wherin he is caled, therin abyde with God. ✠

As concernynge virgyns I haue no commaundement of the Lorde: yet gyue I counsell, as one that hath obteyned mercye of the Lord to be faithful. I suppose that it is good for

Vnusquisq; vt illum vocauit Dominus, ita ambulet: et sic in ecclesiis omnibus ordino. Circumcisus aliquis vocatus est? ne accersat præputium. In præputio aliquis vocatus est? ne circumcidatur. Circumcisio nihil est, et præputium nihil est, sed obseruatio mandatorũ Dei. Vnusquisq; in ea vocatione, in qua vocatus fuit, maneat. Seruus vocatus est? non sit tibi cure: quinimo si potes liber fieri, potius vtere: Etenim qui in Domino vocatus est seruus, libertus Domini est. Similiter & qui liber vocatus fuit, seruus est Christi. Pretio empti estis, nolite fieri serui hominum. Vnusquisq; in quo vocatus fuit frater, in hoc apud Deum.

Dominicum autem præceptum Domini non habeo: consilium tamen do tanquam misericordiam consecutus a Domino fidelis esse. Arbitror igitur hoc bonum esse

propter presentem necessitatem. Nam bonū est homini sic esse. Alligatus es uxori? ne quaras diuortiū. Solutus es ab uxore? ne quaras uxorem. Quod si duxeris uxorem, non peccasti. Et si nupserit virgo, non peccauit. Attamen afflictionē in carne habituri sunt huiusmodi. Ego vero vobis parco.

Cęterū illud dico fratres, tempus contractum est: superest, vt qui habent uxores, sint tanq̄ non habeant, et qui plorant tanq̄ non plorent, et qui gaudent, tanq̄ nō gaudeant: et qui emunt, tanquam non possideant, et qui vtuntur mundo hoc, tanquam non vtantur. Præterit enim habitus huius mundi.

Velim autem vos absq; sollicitudine esse. Qui celebs est, curat ea quę sunt domini, quomodo placiturus sit domino. At qui duxit uxorem sollicitus est de his quæ sunt mundi, quom placiturus sit uxori. Diuisa sunt hæc duo mulier et virgo. Innupta cura tat ea quæ sunt Domini, vt sit sancta cum corpere tum spiritu. Contra quæ nupta est, curat ea quæ sunt mundi, quomodo placitura sit viro. Hoc autem ad id, quod vobis conducibile est, dico non vt laqueum vobis iniiciam, sed vt quod honestum est ac decorum est, sequamini: et adhereatis domino absq; vlla distractione.

Quod si quis indecorum virgini sue putat, si preterea nubendi tempus, et sic oportet fieri, quod vult faciat, non peccat, fungantur matrimonio. Cæterum qui stat firmus in corde, non habens necessitatem, sed potestatem habet proprie voluntatis, et hoc decreuit in corde suo vt seruet suam virginem,

for the present necessyte. For it is good for a man so to be. Arte thou bounde vnto a wyfe? seke nat to be loosed. After thou loosed frome a wyfe? seke nat a wyfe. But and yf thou take a wyfe, thou synnest nat. Lykewyse yf a vyrgyn marye: she synnethe nat. Neuertheles suche shall haue trouble in theyr flesshe: but I fauer you.

Thys saye I brethren the tyme is shorte. It remayneth that they whiche haue wyues be as thoughe they had none: and they that wepe be as thoughe they wepte nat: and they that reioyce, be as thoughe they reioysed nat and they that bye, be as thoughe they possessed nat: and they that vse this worlde, be as thoughe they vsed it nat. For the fashyon of this worlde goeth awaye.

I wolde haue you without care. The syngle man carethe for the thynges of the Lorde howe he maye please the Lorde. But he that hathe maryed, carethe for the thynges of the worlde, howe he may please his wyfe. There is dyfference betwene a vyrgyn and a wyfe. The syngle woman careth for the thynges of the Lorde, that she may be pure bothe in bodye and also in spyryte. But she that is maried: careth for the thynges of the world, how she may please her husbande. Thys speake I for your profite nat to tągle you in a snare but for that which is honest and comly vnto you, and that ye may quietly cleaue vnto the Lorde, without lepetacyon.

Yf any man thynke, that it is vncomly for hys vyrgyn, yf she paſſe the tyme of mariage and so yf nede requyre: let him do what he lysteth, he synnethe nat: let them be coupled in maryage. Neuertheles he that purposethe surely in his herte, hauing no nede: but hath power ouer hys owne wyll, and hathe so decreed in his hert, that he wyll kepe hys virgin

doeth

C doth well. So then he that ioyneth his dyr-
gyn in maryage: doth well. But he that ioy-
neth nat his dyrgyn in maryage, doth better
The wyfe is bounde to the lawe as longe as
her husbande lyuethe. If her husbande slepe
she is at lybertie to mary with whom she wyl
onelye in the Lorde. But she is happyer: yf
she do abyde, in my iudgemēt. And I thynke
verely that I haue the spyryte of God.

C The.viii.Chapiter.

A TO speake of thynges dedycate vnto
ydoles, we are sure ꝙ we al haue knowe-
ledge. Knoweledge makethe a man swell:
but loue edefyethe. If any man thynke that
he knoweth any thyng, he knoweth no thyng
yet as he ought to knowe. But yf any man
loue God: the same is knowen of him. To
speake of meate dedycate vnto ydoles: we are
sure that there is none ydol in the worlde, and
that there is none other God but one. And
though there be that are called Goddes whe-
there in heauen eyther in earthe (as there be
Goddes manye and Lordes manye) yet vnto
vs there is but one God, whiche is the father
of whom are all thynges, and we in hym,
and one Lorde Iesus Chryste by whome are
B all thynges, and we by hym.

But euery man hath nat knowledge. For
some suppose that there is an ydol vntyl thys
houre, & eate for as a thyng offered vnto the
ydole, & so theyr cōsciences beynge yet weake
are defyleth. Meate maketh vs nat accepta-
ble to god. Neyther yf we eate, are we the bet-
ter. Neyther if we eate nat: are we the worse.
C But take hede that your lybertie cause nat
the weake to faule. For yf some man se the
whiche hath knoweledge, syt at meate in the
ydoles temple shall nat the consctence of hym
whiche is weake, be boldened to eate those
thynges whiche are offered to the ydole? And

bene facit, itaq; qui eloca-
uit virginem, bene facit: et tamen
qui non eloca uit virginem, melius
facit. Vxor alligata est
matrimonio, quamdiu viuit
maritus eius. Quod si dor-
mierit maritus eius, libera
est ad cui velit nubendum,
modo in Domino. Verumtamen
beatior erit si sic manserit, iuxta
meam sententiam. Opinor
autem quod & ipse spiritum
Dei habeam.

CAPVT. VIII.

CEterum de his quæ si-
mulacris immolantur,
scimus q̄ omnes scien-
tiam habemus. Scientia inflat,
charitas vero edificat. Quod
si quis sibi videtur aliquid
scire, nondum quicquā nouit,
quēadmodum oportet scire.
At si quis diligit Deum, hic
cognitus est ab illo. De es-
igitur eorum quę simulacris
immolantur, scimus q̄ nullū
est simulacrum in mundo, &
q̄ nullus sit Deus alius nisi
vnus. Nā etiam si sunt qui di-
cātur dii, siue in cœlo, siue in
terra, quemadmodum sunt dii
multi & dñi multi: nobis ta-
men vnus est Deus, qui est pa-
ter ille, ex quo omnia, & nos
in illum: et vnus Dominus
Iesus Christus, per quem om-
nia & nos per illum.

Sed non in omnibus est scī-
entia. Nonnulli vero cum
conscientia simulacri vsq; ad
hoc tempus, tanq̄ simula-
cris immolatū edunt, et con-
scientia illorū infirma cū sit,
polluitur. Atq; esca nos non
cōmendat deo, neq; si comes-
demus aliquid vobis super-
est: neq; si non comedamus
quicquam vobis deest.

Sed videte, ne quomodo
facultas illa vestra offendiculo
sit iis qui infirmi sunt. Etenī
si quis conspexerit te q̄ habes
scientiā, in epulo simulacro-
rū accumbentem, nōne conscī-
entia eius qui infirma est, ae-
dificabitur ad edendū ea quæ
sunt simulacris immolata? Et

perſbit frater qui infirmus eſt in tua ſcientia, propter quem Chriſtus fuerit mortuus, die autem peccantes in fratres, et vulnerantes illorū conſcientiam infirmā, in Chriſtū peccatis. Quapropter ſi eſca offendit fratrē meū, haud quaq; veſcar carnibus in æternū, ne fratri meo ſim offendiculo.

CAPVT. IX.

AN nō ſum Apoſtol? an non ſum liber? an nō Ieſum Chriſtū dñm noſtrum vidi? an non opus meum vos eſtis in dño? Si cæteris non ſum Apoſtolus, at ſane vobis ſum. Siquidem ſigillum apoſtolatus mei: vos eſtis in Dño. Mea reſponſio apud eos qui me interrogāt, hæc eſt: An nō habemus poteſtatē edendi ac bibēdi? An non habemus poteſtatē ſororem, mulierē, circumducendi? quēadmodū & cæteri apoſti, & fratres dñi, & Cephas. Aut ſolus ego et Barnabas nō habemus poteſtatē hoc faciēdi. Quis militat ſuis ſtipendiis vnquā. Quis plantet vineā, & de fructu eius non edit? Aut quis paſcit gregē & de lacte gregis non edit.

Nō ſecūdū hoēm hoc dico? An nō & lex eadē dicit: Etenim in Moſi lege ſcriptū eſt: Non obligabis os boui triturāti. Num boues curæ ſunt Deo? An hoc propter nos omnino dicit? Propter nos enim hoc ſcriptum eſt, quod ſub ſpe debeat is, qui erat, arare, & qui triturat ſub ſpe ſpei ſui ptioeps eſſe debeat: Si nos vobis ſpiritualia ſeminamus, magnum eſt, ſi nos veſtra carnalia meſſuerimus? Si cæteri poteſtates erga vos participes ſunt, cur non potius nos?

Atqui non vſi ſumus poteſtate iſta, ſed omnia ſuſtinemus, ne quid offendiculum demus Euangelio Chriſti. An neſcitis q̄ hi qui

ſo through thy knowledge ſhal ỹ weake brother perysche for whom Chryſt dyed. When ye ſynne ſo agaynſt the brethren, & wouñde theyr weake conſciences, ye ſinne agaynſte Chryſt. Wherfore yf meate hurte my brother, I wyll eate no fleſhe whyle the worlde ſtandethe bycauſe I wyll nat hurte my brother.

¶ The. ix. chapiter.

AM I nat an Apoſtle? am I nat free? A
haue I nat ſene Jeſus Chryſt our lord. Are ye nat my worke in ỹ Lorde? Yf I be nat
an Apoſtle vnto other, yet I am vnto you. For the ſeale of myne Apoſtleſhyp are ye in the Lorde. Myne anſwere to thē that are me, is this. Haue we nat power to eate & to drynke? Either haue we nat power to leade about a ſiſter to wyfe, as well as other Apoſtles and as the brethrē of the Lorde and Cephas, Eyther onelye I and Barnabas haue no power this to do? Who goeth a warfare any tyme at his owne coſte? Who plātethe a vineyarde and eateth nat of the fruyte? Who fedethe a flocke and eateth nat of the Mylke.

Saye I theſe thynges after the maner of B
men? Or ſayethe nat the lawe the ſame alſo? For it is wrytten in the lawe of Moyſes.
Thou ſhalt nat muſſel the mouth of the Oxe that treadeth out the corne. Doth God take thought for oxen? Either ſayth he it nat all together for our ſakes? For our ſakes no dout this is wrytten: that he whiche eareth ſhulde eare in hope: and that he whiche threſhethe in hope, ſhulde be the partakers of his hope. Yf we ſowe vnto you ſpirituall thynges, is it a greate thynge yf we repe your carnall thynges? Yf other be partakers of this power ouer you, wherfore are nat we rayther? C

Neuertheleſſe we haue nat vſed this power C
but ſuffre all thynges leaſt we ſhulde hynder the goſpell of Chryſt. Do ye nat vnderſtande

how

howe that they whiche mynyster in the temple haue theyr fyndynge of the temple? And they whiche wayte at the Aulter are partta-kers with the Aulter? Euyn so also dyd the Lorde ordeyne, that they whiche preache the Gospell shulde lyue of the Gospell. But I haue vsed none of these thynges.

Neither wrote I these thinges that it shulde be so done vnto me. For it were better for me to dye then that any man shulde take this re-ioysynge from me. In that I preache the gos-pell, I haue nothynge to reioyce of. For ne-cessyte is put vnto me. Wo is it vnto me if I preache nat the Gospell. Yf I do it with a good wyll I haue a rewarde. But yf I do it agaynst my wyl an office is committed vnto me. What is my rewarde then. Verelye that when I preache the Gospell, I make the Gos pell of Chryst free, that I myssevse nat myne auctorite in the Gospell.

D For thoughe I be fre from all men yet haue I made my selfe seruaunte vnto all men, that I myghte wynne the moo. Vnto the Iewes, I became as a Iewe, to wynne the Iewes. To them that weare vnder the lawe, was I made as thoughe I had bene vnder the lawe, to wynne them that were vnder the lawe. To them that weare without lawe, became I as thoughe I had been without lawe (when I was nat without lawe as pertayninge to god, but vnder a lawe as concernynge Chryste) to wynne them that weare [illegible]. To the weake became [illegible] weake. In all thynge I fashyoned my selfe all men, to saue at the leaste waye some. And this do I for the Gospels sake, that I myght haue my parte therof.

E ✠ Perceyue ye nat howe that they whiche runne in a course, runne all: yet but one receyueth the rewarde. So runne that ye maye

insanis operantur, ex sacrificio viuunt? Qui sacrario assistunt, vna cum sacrario partem accipiunt? Sic & dominus ordinauit, vt qui Euangelium annunciant ex Euangelio viuant. Ego tamen nullo horum vsus sui.

Quanq̃ non scripsi hæc vt ita fiat in me. Nam bonum est mihi mori potius, quam vt gloriationem meam aliquis inanem reddat. Etenim si Euangelizem, non est quod glorier: necessitas enim mihi incumbit. Væ autem mihi est, nisi Euangelizem. Nam si volens hoc faciam, premium habeo: si inuitus, dispensatio commissa est mihi. Quod igitur mihi est premium? Vt cum euangelizem, gratuitum efficiam Euangelium Christi, in hoc ne abutar potestate mea in Euangelio.

Etenim cum liber sim ab omnibus me ipsum seruum feci, quo plures lucrifaciam et factus sum Iudeis, quasi Iudeus, vt Iudeos lucrifaciam: iis qui sub lege sunt, quasi sim sub lege, vt eos qui sub lege sunt, lucrifaciam: his qui sine lege sunt tanq̃ sim sine lege, cum non sim sine lege dei, sed ornatus legi Christi: vt lucrifaciam eos qui sunt sine lege. Factus sum infirmus quasi infirmus, vt infirmos lucrifaciam. Omnibus factus sum omnia, vt omnino aliquos seruem. Hoc autem facio propter Euangelium, vt particeps eius fiam.

An nescitis q̃ qui in stadio currunt, omnes quidem currunt, sed vnus accipit premium? Sic currite, vt

comprehendatis. Omnis autem qui certat, per omnia temperans est: illi quidem igitur vt peritura coronā accipiat nos autem vt eternam. Ego itaq; sic curro, vt non in incertum, sic pugilem ago, non velut aerē verberans. Sed subiicio corpus meū, & in seruitutem redigo, ne quo modo fiat, vt cum aliis predicerim ipse reprobus efficiar.

obtayne. Euery man that proueth maisteries abstayneth from al thynges. And thei do it to obtayne a corruptible crowne: but we to obtayne an vncorruptible crowne. Therfore so runne, nat as at an vncertayne thyng. So fyght I, nat as one that beateth the ayer, but I tame my bodye & bring it into subiection, lest after that I haue preached to other, I my selfe shulde be a cast away.

¶ CAPVT. X.

NOLIM autē vos ignorare fratres, q̄ patres nostri omnes sub nube erāt, et omnes per mare transierunt: et omnes in Moysen baptizati sunt in nube & in mari, et omnes eandem escam spiritualem comedebant, & omnes eundem potum spiritualem bibebant. Bibebant enim de spirituali, quæ illos comitabatur, petra: petra vero fuit Christus. Sed plures illorum non approbauit deus. Prostrati enim sunt in deserto.

Hæc aūt figure nostri fuerūt ne nos simus cōcupiscentes rerum malarum, quemadmodum et illi concupierunt. Neq; simulachrorum sitis cultores, sicuti quidam illorum, quemadmodum scriptum est: Sedit populus vt ederit et biberet, & surrexerunt ad ludendum. Neq; fornicemur sicuti quidā illorū illis polluti sūt, & cōciderūt vno die viginti tria milia. Neq; tentemus Christū, sicut et quidam illorum tentauerūt et a serpentibus extincti sunt. Neq; murmuretis, sicut et quidam illorū murmurauerūt, & interempti sunt ab exterminatore.

Hæc aūt omnia figure cōtigerunt illis. Scripta vero sūt propter admonitionē nostri in quos termini seculorū inciderunt. Proinde qui sibi videtur stare, videat ne cadat. Tentatio vos non cepit,

¶ The.x. Chapiter.

BRethren, I wolde nat that ye shulde be ignorant of this, how that our fathers were all vnder a cloude, & all passed through the see, and were baptysed vnder Moyses in the cloude and in the see, and dyd all eate of one spirituall meate, and dyd al drinke of one maner of spyrituall drinke. And they dranke of that spirituall rocke that followed theym, which rocke was Christ. ✣ But in many of them had God no delyte. For they were ouerthrowen in the wyldernesse. A

These are ensamples to vs that we shulde nat lust after euyll thynges, as they lusted. Neither be ye worshippers of ymages as were some of theym, accordynge as it is written: The people sat doune to eate and drinke, and rose vp agayne to play. Neither let vs cōmit fornication, as some of them cōmitted fornication, and were distroyed in one daye .xxiii. thousande. Neyther let vs tempte Christ, as some of them tempted: and were distroyed of Serpentes. Neyther murmure ye as some of them murmured, and were distroyed of the distroyer. B

Num, xi. b. Gen.xiii.b. e.xiii.c.a. f xi.b. and f xvii.b. Nu. xx.b. Num.xxvi. Exo.xxiii. Num.xxv. Num xi. b. Exo. 14. Ius. viii.c

All these thynges happened vnto them for ensamples, and were written to put vs in remembraunce, whom the endes of the worlde are come vpon. Wherfore let him that thynketh he standeth, take heede lest he fal. There hathe none other temptacion taken you, but C

suche

suche as folowethe the nature of man. But God is faythfull whiche shall nat suffre you to be tempted aboue youre strength: but shall in the middes of the temptacyon make awaye to escape out. Wherefore myne deare beloued flie from worshyppynge of ydoles.

I speake vnto them whiche haue discre-
D cion, iudge ye what I saye, Is nat the cuppe of blessyng which we blesse, partakyng of the bloude of Christ? is nat the breade which we breake, partakynge of the body of Christ? because that we (though we be many) yet are one bread, & one bodye in as muche as we al are partakers of one breade. Beholde Israel
E which walketh carnally. Are nat they which eate of the sacrifice, partakers of the Aultre?

What say I then? that the ymage is any thyng? or, that it whiche is offered to ymages is any thynge, Nay, but I saye, that these thinges which the Gentiles offre, they offre to deuils, & nat to God. † And I wold nat that ye shulde haue felowshyp with deuils. Ye can nat drynke of the cup of the Lorde and of the cuppe of the deuyls. Ye can nat be partakers of the Lordes table, and of the table of
Exod.xxxvi. deuyls. Eyther shall we prouoke the Lorde? Or are we stronger then he? All thynges are lauful vnto me, but all thynges are nat expedient. All thyngs are laufull to me, but all thinges edifie nat. Let no man seke his owne pro-
F fyte: but let euery man seke anothers welthe.

What soeuer is solde in the market, that eate, & aske no questyons for conscience sake. For the erth is the Lordes, and al that therin is. If any of them which beleue nat byd you to a feast, and yf ye be disposed to go, whatsoeuer is set afore you, eate: askynge no question for conscyence sake. But and yf any man saye vnto you: this is dedicate vnto ydoles, eate nat of it for his sake that shewed it, & for

nis homines. Sed fidelis est Deus, qui non sinet vos tentari, supra id quod potestis, imo faciet vna cum tentatione exitum, quo possitis sustinere. Quapropter dilectissimi mei, fugite ab simulacrorum cultu.

Vt prudentibus loquor, iudicate vos quod dico. Poculum benedictionis, cui benedicimus, nonne communicatio sanguinis Christi est? Panis quem frangimus, nonne communicatio corporis Christi est? Quoniam vnus panis, vnum corpus multi sumus. Nam omnes ex eodem pane participamus. Videte Israelem iuxta carnem: Nonne qui edunt victimas, participes sacrarii sunt.

Quid ergo dico, quod simulachrum aliquid sit? Aut quod simulachrum immolatum aliquid sit? Non verum illud dico, quod quæ immolant gentes, dæmoniis immolant & non Deo. Nolim aũt vos consortes dæmoniorum esse, non potestis poculum Domini bibere, & poculum dæmoniorum. Non potestis mensæ Domini participes esse, & mensæ dæmoniorum. An prouocamus Dominum fortiores illo sumus? Omnia mihi licent, et non omnia conducunt. Omnia mihi licent, sed non omnia edificant. Nemo quod suum est quærat, sed quisq; quod alterius est.

Omnia quod in macello venditur, edite, nihil interrogantes propter conscientiam. Domini quidem est terra, et plenitudo eius. Quod si quis vocat vos infidelium, et vultis ire, quicquid apponitur vobis, edite, nihil interrogantes propter conscientiam. Quod si quis vobis dixerit, hoc sacrificium immolatum est, ne edatis propter illum qui indicauit, & propter

conscientiam. Domini siquidem est terra, & plenitudo eius. Porro conscientiã dico, non tuam, sed illius alterius.

Cur enim libertas mea iudicatur ab alia conscientia? Quod si ego cum gratia participo, cur ob id maledicitur, pro quo ego gratias ago?

Siue igitur editis siue bibitis, siue quid facitis, omnia in gloriam Dei facite. Talis estote, vt nullum præbeatis offendiculum, neq; Iudeis, neq; Græcis, neq; Ecclesiæ Dei: quemadmodum ego per omnia omnibus placeo, non quærens meam ipsius vtilitatem, sed multorũ, vt salui fiant.

hurtyng of conscience. The earthe is the Lordes and all that therin is. Conscience I saye nat thyne, but the conscience of that other.

For why shuld my lyberte be iudged of an other mans conscience. For yf I take my parte with thankes: why am I euyll spoken of, for that thynge wherfore I gyue thankes.

Whether therfore ye eate or drynke, or what so euer ye do, do all to the prayse of God.

Be that ye giue none occasion of euil, neither to the Iues, nor yet to the Gentyles, neyther to the congregacion of god: euyn as I please al men in all thynges, nat seking mine owne profyte, but the profyte of manye, that they might be saued. Folowe me as I do Chryste.

CAPVT. XI.

The.xi. Chapiter.

IMITATORES mei estote sicut & ego Christi. Collaudo vos fratres, q̃ omnia mea memoria tenetis: et quẽadmodũ tradidi vobis, instituta tenetis. Sed volo vos scire, q̃ omnis viri caput Christus est: caput autẽ mulieris, vir: caput vero Christi, Deus. Omnis vir orans, aut prophetans, quicquã habens in capite, probrat caput suum. Omnis vero mulier orans aut prophetans non velato capite dehonestat caput suum. Nam id perinde est prorsus ac si rasa esset. Etenim si non velatur mulier, etiam tondeatur. Quod si fœdum est mulieri tonderi, aut radi, velatur.

Vir quidem non debet velare caput, cum is imago sit & gloria Dei. At mulier gloria viri est. Non enim est vir ex muliere, sed mulier ex viro. Neq; enim conditus est vir propter mulierem, sed mulier propter virum. Propter hoc debet mulier potestatem habere in capite, propter Angelos, alio

I COMMENDE you brethren that ye remembre me in all thynges, and kepe the ordynaunces euyn as I delyuered them to you, I wolde ye knewe that Chryste is the head of euery man. And the man is the womannes heade. And god is Chrystes heade. Euery man prayenge or prophesyenge hauynge any thynge on his heade, shameth his head. Euery woman that prayeth or prophesyethe bare headed, dyshonestethe her heade. For it is euyn al one, and ỹ very same thyng euyn as thoughe she were shauen. If the woman be nat couered, let her also be shoren. If it be shame for a woman to be shorne or shauen, let her couer her heade. A

A man ought nat to couer his head for as muche as he is the ymage and glory of God. The woman is the glory of the man. For the man is nat of the woman, but the woman of the man. Neyther was the man created for the womans sake: but ỹ woman for the mannes sake. For this cause oughte the woman to haue power on her heede, for the aungels sakes. Neuertheles neyther is the man B

without

withoute the woman, neyther the woman without the man in the Lorde. For as the woman is of the man, euen so is the man by the woman, but all is of God.

C Iudge in your selues whether it be comelye that a woman praye vnto God bare headed. Doe not both nat nature teache you that it is a shame for a man, if he haue longe heere and a prayse to a woman yf she haue longe heere. For her heere is gyuen her to couer her withall. Yf there be any man amonge you that lusteth to stryue, let hym knowe that we haue no suche custome, neyther the congregacyons of God.

D This I warne you of, and commende nat that ye come togyther: nat after a better maner but after a worse. Fyrste of all when ye come togyther in the congregacyon, I heare that there is dyssencyon amonge you, and I partly beleue it. For there must be sectes amõg you that they which are perfecte amonge you myghte be knowen. ✣ When ye come together, a man can nat eate the Lordes supper. For euery man begynneth afore to eate his owne supper. And one is hungrye, and an other is dronken. Haue ye nat houses to eate and to dryncke in? Or els dyspyse ye the congregacion of God, and shame them that haue nat? What shal I say vnto you? shal I praise you? In this prayse I you nat.

Mat. 26. c. Mar. xiiii. Luc xxii.

E ✣ That whiche I delyuered vnto you I receyued of the Lorde. For the Lorde Iesus the same myghte in whiche he was betrayed, toke breade: and thanked: and brake, and sayde. Take ye and eate ye: this is my bodye whiche is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cuppe when Supper was done saying: this cup is the newe Testament in my bloude. This do as ofte as ye dryncke

qui non vir absq; muliere, neq; mulier absq; viro in domino. Nam quemadmodum mulier ex viro est, ita et vir per mulierem, omnia vero ex deo.

Inter vosipsos iudicate num decorum est mulierem non velatam deum orare? An ne natura quidem ipsa hoc docet vos quod viro quidem, si comatus, fuerit, probro sit? comam vero mulieri si comata fuerit gloriæ sit, eo q̃ coma pro velamine data sit. Cæterum, si quis videtur contentiosus esse, nos huiusmodi consuetudinem non habemus, neq; ecclesiæ dei.

Illud tamen precipiens non laudo, quod non in melius, sed in deterius conuenitis. Nam primum quidem, cum conuenitis in ecclesia, audio dissidia in vobis esse, & aliqua ex parte credo. Oportet enim & sectas in vobis esse, quo qui probati sunt, manifesti fiant inter vos. Igitur cum conuenitis in eundem locum, non licet dominicam coenã edere, quod vnusquisq; propriam coenam occupat in edendo. Et hic quidem esurit, ille vero ebrius est. Numquid domos non habetis ad edendũ et bibendũ. An ecclesiam dei contẽnitis, et pudefacitis eos qui non habent? Quid vobis dicam? Laudabo vos? In hoc non laudo.

Ego enim accepi a domino quod et tradidi vobis, q̃ dominus Iesus in eadem nocte qua traditus est, accepit panem, & postq̃ gratias egisset, fregit, ac dixit: accipite, edite. Hoc meũ est corp⁹, quod pro vobis frãgitur, hoc facite in mei cõmemorationẽ. Ad eundẽ modum & poculũ, postq̃ cœnauit, dicẽs: hoc poculũ nouũ testamẽtũ est in meo sanguine. hoc facite, quotiescũq; bibetis

in mei cõmemorationẽ. Quotiẽscunq; enim comederitis panem hunc, & de poculo biberitis, mortem domini annũtiatis donec veniat. Itaq; quisquis ederit panem hunc, aut biberit de poculo domini indigne, reus erit corporis et sanguinis domini. Probet autem homo seipsũ et sic de pane illo edat, et de poculo illo bibat. Nam qui edit aut bibit indigne, iudicũ sibi ipse edit & bibit, nõ diiudicans corpus domini.

Propter hoc inter vos multi imbecilles et infirmi et dormiunt multi. Et enim si nos ipsos diiudicaremus, haud quaq; iudicati essemus. At cum iudicamur, a domino corripimur ne cum mundo condemnemur. Itaq; fratres mei, cum conuenitis ad comedendum, alius alium expectate. Quod si quis esurit, domi edat, ne ad condemnationem conueniatis. Cetera vero cum venero, disponam.

CAPVT. XII.

PORRO DE spiritualibus fratres nolo vos ignorare, Scitis quod gentes fuitis, et ad simulachra muta vt cũq; ducebamini sequentes. Quapropter notum facio vobis quod nullus per spiritum dei loquens, dicit anathema Iesum & nemo potest dicere dominum Iesum nisi per spiritum sanctum.

Diuisiones autem donorum sunt, sed idem spiritus, et diuisiones ministeriorũ sũt, sed idem dominus et diuisiones operationum sunt, sed idem est deus. efficiens omnia in omnibus, vnicuiq; vero datur manifestatio spiritus ad id quod expedit. Nam huic quidem per spiritum datur sermo sapientie, alii

it, in the remembraunce of me. For as often as ye shal eate this bread, & drynke this cup, ye shal shewe the Lordes deathe, tyll he come. Wherfore whoso euer shal eate of this bread or drynke of the cup vnworthely shalbe gylty of the body and blonde of the Lorde. Let a man therfore examin him selfe and so let him eate of the bread, & drynke of the cup. For he that eateth or drynketh vnworthely, eatethe & drynketh his owne dampnacion: bicause he maketh no difference of the Lordes bodye. ✣

For this cause many are weake and sycke amonge you and many slepe. If we had truely iudged our selues we shulde nat haue bene iudged. But when we are iudged of the Lorde we are chastened, bycause we shulde nat be dampned with the worlde. Wherfore my brethren when ye come togyther to eate tary one for an other. If any man hungre, let him eate at home, that ye come nat togyther vnto condempnacion. Other thynges wyl I set in ordre, when I come.

¶ The.xii. Chapiter.

IN SPYRYTVAL thynges brethren I wolde nat haue you ignorante. ✣ Ye knowe that ye were Gentyls and went youre wayes vnto domme ydols, euyn as ye were ledde. Wherfore I declare vnto you that no man speakynge in the spirite of God, defyeth Jesus. Also no man can saye that Jesus is the Lorde: but by the holy ghost.

There are diuersities of gyftes verely, & yet but one spirite. And there are differẽces of administrations, & yet but one Lord. And there are diuers maners of operaciõs, and yet but one god, which worketh all thynges that are wrought, in al creatures. The gyftes of the spirite are giuen to euery man, to profyte the congregacion. To one is gyuen thorowe the spirite, the vtteraunce of wysdom. To another

ther is gyuen the vtteraūce of knowledge by the same spirite. To another is gyuen fayth by the same spirite. To another the gyftes of healynge by the same spirite. To another power to do myracles. To another prophesye. To another iudgement of spirites. To another diuers tonges. To another the interpretacion of tonges. And these all worcheth euyn the selfe same spyryte, deuydynge to euery man seuerall gyftes, euyn as he wyll. ¶

Ephe.xii.a. Ro. viii.b.

C For as the bodye is one, and hathe many membres, and all the membres of one bodye though they be many, yet are but one bodye, euen so is Chryst. For in one spirite are we al baptysed to make one bodye: whether we be Jues or Gentyls, whether we be bonde: or free: and haue al dronke of one spirite. For the bodye is nat one membre, but many. If the fote saye: I am nat the hande, therfore I am nat of the bodye: is he therfore nat of the bodye? And yf the eare say: I am nat the eye: therfore I am nat of the bodye, is he therfore nat of the bodye? If al ỹ bodye were an eye, where were then the eare? If all were hearynge: where were the smellynge?

D But nowe hath god disposed the membres euery one of them in the bodye at hys owne pleasure. If they were al one membre: where were the bodye? Nowe are there many membres, yet but one bodye. And the eye can nat saye vnto the hande, I haue no nede of the: nor the head also to the fete, I haue no nede of you, ye rayther a greate deale those membres of the body whiche seme to be moste feble are most necessary. And vpon those membres of the body, which we thynke lest honest put we most honestie on. And ouer vngodly parties haue most beauty on. For our honest membres nede it nat. But god hathe so disposed the body, & hath gyuen moste honoure

vero semen scientie secundum eundem spiritum, alii autem fides in eodem spiritu, alii vero donum sanitatum in uno eodem spiritu, alii vero efficacia potestatum, alii vero prophetia, alii vero discretio spirituum, alii vero genera linguarum, alii vero interpretatio sermonum. Sed omnia hec efficit vnus atque idem spiritus, diuidens peculiariter vnicuique sicuti vult.

Quemadmodum enim corpus vnum est, et membra habet multa, omnia vero membra corporis vnius, multa cum sint vnum sunt corpus: sic et Christus. Etenim per vnum spiritum nos omnes in vnum corpus baptizati sumus, siue Iudei, siue Greci, siue serui, siue liberi, & omnes vnum spiritum hausimus. Etenim corpus non est vnum membrum sed multa. Si dicat pes, non sum manus, non sum de corpore, numquid ideo non est de corpore? Et si dicat auris, non sum oculus non sum de corpore: numquid ideo non est de corpore? Si totum corpus oculus, auditus? si totum auditus vbi odoratus.

Nunc autem deus posuit membra, vnum quodq; singulatim in corpore quemadmodum voluit. Quod si essent omnia vnum membrum, vbi corpus? Nunc autem multa quidem membra, vnum vero corpus. Non potest oculus dicere manui non est mihi opus tu: aut rursus caput pedibus, non est mihi opus vobis: imo multo potius, que videntur membra corporis imbecilliora esse, necessaria sunt. & que putamus minus honesta esse corporis his honorem vberiorem apponimus & indecora nostri corporis decorem habent. Cetera autem nostra decora sunt non indigent, sed deus sic temperauit corpus & cui deerat, copiosiorem

to that

addens honorem ne sit dis-
sidiū in corpore, sed in idem
ipsa pro ālis eandem solici-
tudinem gerant membra. Et
sive patitur vnum membrum,
simul patiuntur omnia mem-
bra: sive glorificatur vnum
membrum, simul gaudent om-
nia membra.

Vos autē estis corpus Chri-
sti, & membra ex parte. Et
alios quidem posuit deus in
ecclēsia, primum apostolos,
deinde prophētas, tertio do-
ctores, deinde potestates,
deinde dona sanationum,
subsidia, gubernationes, ge-
nera linguarum.

Num omnes apostoli? Num omnes prophetæ? num omnes doctores? num omnes potestates? num omnes dona habēt sanationum? num omnes linguis loquūtur? num omnes interpretantur? Sectamini vero dona pctiora. Et adhuc his excellentiorem viam vobis ostendo.

CAPVT. XIII.

Si linguis hominum loquar & angelorū, charitatē aūt nō habeā, factus sum es resonās, aut cimbalum tiniens. Et si habeā prophetiā et nouerim misteria oīa, omnēq; scientiā, et si habeam oēm fidē, adeo vt montes loco dimouea, charitatē aūt nō habeā, nihil sū. Et si insumam in alimoniam omnes facultates meas, et si tradam corpus meū vt cōburar, charitatē aūt nō hēam, nihil vtilitatis cupio.

Charitas patiens ē, benigna est, charitas non inuidet, charitas non est procax, non inflatur, non est fastidiosa, non quærit quæ sua sunt, non irritatur, non cogitat malum, non gaudet de iniustitia, sed congaudet veritati, omnia suffert, omnia credit, omnia sperat, omnia sustinet. Charitas nunq; excidit, sive prophetiæ abolebuntur, sive lingue cessabunt sive scientia abolebitur.

to that parte whiche lacked, leaste there shulde be any stryfe in the bodye: but that the members shulde indifferently care one for another. And if one membre suffre, all suffre with hym: if one membre be had in honoure, al members be gladde also.

Ye are the body of Christ, and members one of an other. And God hathe also ordeyned in the congregacion, fyrst the Apostles, secondarely Prophetes, thyrdely, teachers, then them that do myracles: after that the gyftes of healyng, helpers, gouernets, diuersitie of tonges.

Are all Apostles? Are all Prophetes? Are al teachers? Are all doers of myracles? Haue all the gyftes of healynge? Do all speake with tonges? Do all interprete? Couete after the best gyftes. And yet shewe I vnto you a more excellent waye.

The. xiii. Chappter.

Thoughe I speke with the tonges of men and angels, and yet had no loue I were euen as a sounding brasse: or a tinklyng cymbal. And thoughe I coulde prophesy, & vnderstode al secretes, and all knowledge: yea, yf I had al faith, so that I coulde moue mountaynes out of theyr places, and yet had no loue, I were nothynge. And thoughe I bestowed all my goodes to fede the poore, and thoughe I gaue my body euyn that I burned, and yet had no loue, it profyteth me nothynge.

Loue suffereth longe, and is curteous. Loue enuyeth nat. Loue doth nat frowardely, swelleth nat, dealeth nat dyshonestlye, seketh nat her owne, is nat prouoked to angre, thynketh nat euyll, reioyseth nat in inquitye: but reioyseth in the truth, suffreth all thynge, beleueth all thynges, hopeth all thynges, endureth in al thynges. Thoughe that prophesieng fayle, other tongues shall cease, or knowledge banysshe away, yet loue falleth neuer awaye.

For

For our knoweledge is vnperfecte and our prophesyenge is vnperfecte. But whan that whiche is perfecte, is come: then that which is vnperfecte shalbe done away. Whan I was a chylde, I spake as a chylde, I vnderstode as a chylde, I ymagyned as a chylde. But assone as I was a man, I put awaye chyldysheneße: Nowe we se in a glasse: euyn in a darke speakynge, but then shall we se face to face. Nowe I knowe vnperfectly: but then shall I knowe euyn as I am knowen. Nowe abydeth fayth, hope, & loue, euyn these thre: but the chefe of these is loue.

The.xiiii. Chapiter.

A LAboure for loue & coupt spirituall gyftes and most chefely for to prophesy. For he that speaketh w tonges, speakethe nat vnto men, but vnto god. For no man herethe him. Howbe it in the spirite he speakethe mysteries. But he that ꝓphesieth, speakethe vnto men, to edifienge, to exortacion & to cõforte. He that speaketh with tonges, profiteth him selfe: he that prophesieth, edifieth the congregacion. I wolde that ye al spake with tonges but rather that he prophesied. For greater is he that prophesieth, then he that speakethe w tonges, excepte he expounde it also: that the congregacion may haue edifieng. Nowe brethren, yf I come vnto you speakyng with tonges, what shal I profyt you except I speake vnto you eyther by reuelacion, or knowledge or prophesienge, or doctrine.

B Moreouer whē thinges without lyfe: gyue saunde, whether it be a pype or a harpe: excepte they make a distinction in the soundes howe shall it be knowē what is pyped or harped? And also yf the trompe giue an vncertayne voyce, who shall prepare hym selfe to fyghte? Euen so lykewyse whē ye speake with tongues, excepte ye speake wordes ꝧ haue signifi-

Ex parte enim cognoscimus, & ex parte prophetamus. Cū autē venerit quod perfectum est, tunc quod ex parte est abolebitur. Cum essem puer, vt puer loquebar vt puer sentiebam, vt puer cogitabam: At vbi factus sum vir, abolui puerilia. Videmus enim nūc per speculum in enigmate, tunc autē facie ad faciem nunc cognosco ex parte tunc vero cognoscam quemadmodum & cognitus sum. Nunc autē manet fides, spes, charitas, hec tria sed maxime in his, charitas.

CAPVT. XIIII.

SECTEMINI charitatem, æmulamini spiritualia magis tamē & prophetetis. Nam qui loquitur lingua, non hoīb⁹ loquitur, sed Deo: nullus enim audit. spiritu vero loq̃tur mysteria. Cęterum qui prophetat hoīb⁹ loquitur edificationem, & exhortationem, & consolationem. Qui loquitur līgua, seipsum edificat. Volo autē oēs vos loqui linguis, magis tamen vt prophetetis. Maior enim qui prophetat, quam qui loquitur linguis, nisi interpretetur, vt ecclesia edificationem accipiat. Nunc autē fratres, si veniam ad vos linguis loquens, quid vobis prodero? nisi vobis loquar, aut per scientiam, aut per Prophetiam, aut per doctrinam.

Quin & inanima, vocem reddentia siue tibia, siue cithara sine distinctionē sonum dederint, quomodo cognoscitur, q̃ tibia canitur aut cithara? Etenim si incertū vocē tuba dederit, quis apparabitur ad bellum? Sic & vos per linguam nisi signifi-

cantem sermonem de scripturis, quoniam intelligetur q̃ dicitur? Eritis enim in aerem loquentes.

Tam multa, verbi gratia, genera vocum sunt in mundo, et nihil horum mutum. Itaq; si nesciero vim vocis, ero ei qui loquitur barbarus & qui loquitur, apud me barbarus. itaq; & vos quandoquidem sectatores estis spiritum, ad edificationem ecclesiæ querite vt excellatis.

Quapropter qui loquitur lingua, oret vt interpretetur. Nam si orem lingua, spiritus meus orat, ac mens mea fructu vacat. Quid igitur est? Orabo spiritu, sed orabo & mente. Canam spiritu, sed canam ac mente.

Alioqui si benedixeris spiritu, is qui implet locum indocti: quomodo dicturus est Amen, ad tuam gratiarũ actionem? Quandoquidem quid dicas, nescit. Nam tu quidem bene gratias agis, verũ alius nõ edificatur. Gratias ago Deo meo, quod magis q̃ omnes vos linguis loquor. Sed in ecclesia volo quinq; verba mente mea loqui, vt & alios instituam potius quam decem milia verborum lingua.

Fratres ne sitis pueri sensibus, sed malicia pueri sitis: sensibus vero perfecti sitis. In lege scriptum est: Variis linguis & labiis variis loquar populo huic: et ne sic quidã audient me, dicit Dominus. Itaq; linguæ signi vice sunt, non iis qui credunt, sed incredulis contra prophetia non incredulis, sed credentibus.

☞ Ergo si conuenerit Ecclesia tota simul, et omnes linguis loquantur

nification. how shall it be vnderstãde what is spoken. For ye shall but speake in the eare.

Many kyndes of voyces are in the worlde and none of them are without signification. Yf I knowe nat what the voyce meaneth, I shalbe vnto him that speketh, and alient. and he that speaketh, shalbe an alyente vnto me. Euen so ye (for as much as ye couet spirituall gyftes) seke that ye maye haue plentye vnto the edifienge in the congregacyon.

Wherfore let him that speaketh with tonges, praye that he may interprete also. Yf I praye with tonges my spirite prayeth, but my mynde is without fruyt. What is it then? I wyll praye with the spirite, and wyll praye with the mynde also. I wyll synge with the spirite, and wyll synge with the mynde also.

For els when thou blessest with the spirite howe shal he that occupieth the roume of the vnlerned saye amen, at thy giuynge of thankes, seynge he vnderstandeth nat what thou sayest. Thou verely giuest thankes well, but the other is nat edified. I thanke my god, I speake with tongues more then ye all. Yet had I leuer in the congregacion, to speake fyue wordes with my mynde to the informacion of other rather then ten thousande wordes with the tonges.

Brethren, be nat chyldren in wytte. Howebeit as concernyng malicyousnesse, be childre but in wytte be perfect. In the lawe it is wrytten with other tonges and with other lippes, wyll I speake vnto this people, and yet for all that, wyl they nat here me saieth the lorde Wherfore, tonges are for a sygne, nat to the that beleue: but to them that beleue nat. Contrary wise, prophesieng serueth nat for them that beleue nat: but for them whiche beleue.

Yf therfore when all the congregacyon is come together, and all speake with tonges

there

there come in they that are vnlearned, or they whiche beleue nat: wyll they not saye that ye are out of your wyttes? But and if all prophecy, and there come in one that beleueth nat or one vnlearned, he is rebuked of all men, and is iudged of euery man, and so are the secretes of his herte opened, and so falleth he doune on his face, and worshippeth God, and sayeth that God is with you in deede.

F How is it then brethrene when ye come togither, euery mā hath his song, hath his doctrine, hath his tong, hath his reuelation, hath his interpretacion. Let all thynges be done vnto edifyēg: If any mā speake with tonges, let it be two at once, or at the most thre atonce, and that by course, and let another interprete it, But if there be no interpreter, let him keepe silence in the congregation, & let him speake to him selfe and to God.

G Let the Prophetes speake, two atonce, or three atonce, & let other iudge. If any reuelation be made to another that sytteth by, let the first holde his peace. For ye maye all prophecy one by one, that all may lerne, & al may haue cōfort. For the spirites of the Prophetes are in the power of the Prophetes, For God is nat causer of stryfe, but of peace, as he is in all other congregations of the Sayntes.

Let your wyues keepe silence in the congregatiōs. For it is not permitted vnto them to speake: but let them be vnder obedience, as sayeth the lawe. If they wyll learne anye thyng, let them aske their husbādes at home. For it is a shame for women to speake in the congregation. Sprong the woorde of God from you? Either came it vnto you only? If anye man thynke him selfe a Prophet, eyther spirituall: let him vnderstand what thynges I wryte vnto you: For they are the cōmaundementes of the Lorde. But and if anye man be ignorant

1. Cimo. ii. Gene. iii. c.

ingredi autem fidelis aut incredulus, numquid dicent vos insanire? Quod si omnes Prophetēt, ingrediatur autem incredulus aut indoctus conarguitur ab omnibus, diiudicatur ab omnibus, & sic occulta cordis eius manifesta fiunt, & ita procidens in faciem, adorabit Deum, confitens quod deus vere in vobis sit.

Quid igitur est fratres? Quotiēs conuenitis, vnusquisq; vestrū canticū habet, doctrinam habet, linguam habet, reuelationem habet, interpretationem habet? omnia ad edificationem fiant. Sive lingua quis loquitur, fiat per binos, aut ad summum ternos idq; vicissim, & vnus interpretetur. Quod si non sit interpres taceat in ecclesia, ceterum sibiipsi loquatur et Deo.

Prophetę vero duo aut tres loquantur et cęteri diiudicent. Porro si alii fuerit reuelatum assidenti, prior taceat. Potestis enī singulatim omnes prophetare, vt omnes discant, & omnes consolationem accipiant: et spiritus prophetarū prophetis subiiciuntur. Non enim est confusionis autor deus, sed pacis vt in omnibus congregationibus sanctorum.

Mulieres vestre in ecclesiis sileant: nec enim permissum est illis vt loquantur, sed vt subdite sint: quemadmodum et lex dicit. Quod si quid discere volunt domi suos viros interrogent. Nam turpe est mulieribus in cetum loqui. An a vobis sermo dei profectus est? An in vos solos pervenit? Si quis videtur Propheta esse, aut spiritualis, agnoscat quę scribo vobis, quod Domini sint precepta, ceterum si quis ignorat, ignorat. Proinde

fratres, ad id initimini, vt prophetetis, & loqui linguis ne vetueritis. Omnia decenter, et secundum ordinem fiant.

CAPVT. XV.

NOTVM autem vobis facio fratres euangelium, quod euangelizaui vobis quod & accepistis, in quo et statis, per quod & salutem consequamini, quo pacto annunciarim vobis, teneris niſi frustra credidistis.

Tradidi enim vobis in primis, quod et acceperã, quod Christus mortuus fuerit pro peccatis nostris, secundum scripturas, & quod sepultus sit, et quod resurrexit tertio die secundum scripturas, & quod visus sit Cephe, deinde duodecim illis: postea visus est plusquam quingentis fratribus simul: ex quibus plures manent ad hunc vsq; diem: quidam autem et obdormierunt. Deinde visus est Iacobo, post Apostolis omnibus.

Postremo vero omniũ, velut obortino visus et est mihi. Ego enim sum minimus Apostolorum. qui non sum idoneus vt dicar apostolus propterea q; persequutus sim ecclesiam dei. Sed gratia dei sum id quod sum. Et gratia eius quæ profecta est in me, non fuit inanis, sed copiosius q; illi omnes laboraui, non ego tamen, sed gratia dei quæ mihi adest. Siue igitur ego, siue illi sic prædicamus, & sic crediditis.

Quod si Christus prædicatur á mortuis resurrexisse, quo modo dicunt quidam inter vos, nõ esse resurrectionem mortuorum. Porro si resurrectio mortuorum non est, nã Christus quidem resurrexit. Quod si Christus nõ resurrexit, inanis videlicet est prædicatio nostra, inanis aũt est &

be ignorant, let hym be ignorant. Wherfore brethren couet to prophecy, and forbyd nat to speake with tonges. And let all thynges be done honestly and in ordre.

The.xv.Chapiter.

A BRetherne as perteynynge to the Gospell whiche I preached vnto you whiche ye haue also accepted, and in the whiche ye continue, by the whiche also ye are saued: I do you to wytte, after what maner I preached vnto you, if ye kepe it excepte ye haue beleued in vayne.

For fyrste of all I delyuered vnto you that whiche I receyued: how that Christe dyed for our synnes, agreyng to the scriptures: and that he was buryed, and that he rose agayne the thyrde daye accordynge to the scriptures: and that he was sene of Cephas, then of the twelue. After that he was sene of more then fyue hundred bretherne at ones: of which many remayne vnto this day, and many are fallen a slepe. After that appered he to James then to all the Apostles.

And last of all he was sene of me, as of one that was borne out of due tyme. For I am the least of all the Apostles, whiche am nat worthy to be called an Apostle: bycause I persecuted the congregacion of God. But by the grace of God I am that I am. And his grace which is in me, was nat in vayn. But I laboured more aboundantly then they all, yet nat I but the grace of God whiche is with me. Whether it weare I or they: so we preache and so haue ye beleued.

Yf Christe be preached, howe that he rose from the dead: howe say some that are among you, that there is no resurrection of the dead? Yf there be no rising agayne of the dead: then is Christe nat risen. Yf Christe be nat risen, then is our preachinge vayne, and your fayth is also

B

C

Rom.i.b.

1.Thes.iiii.

Esa.liiii.b. Ione.ii.a. Ose.vi.a. Iohn.iv.c. Actu.iv.a. Ephe.iii.b.

Psal.c.ix. Hebr.i.b. Gnd.c.c. Psa.viii.c Hebr.ii.b

Esay.xxii.

is also in vayne. Ye and we are founde false wytnesses of God. For we haue testyfyed of God howe that he raysed vp Chryste, whome he raysed nat vp, yf it be so that the dead ryse nat agayne. For yf the deade ryse nat agayne then is nat Chryste rysen agayne. If it be so, that Chryste rose nat, then is your fayethe in vayne, & yet are ye in your synnes. And therto they whiche are fallen a slepe in Chryst, are perisshed. If in this lyke onely we beleue on Chryst, then are we of all me the myserablest.

But nowe is Chryste rysen from the deade and is be come the fyrste fruytes of them that slept. For by a man came death, and by a man came the resurrection of the deade. For as by Adam all dye: euyn so by Chryste, shall all be made alyue, and euery man in his owne ordre. ✠ The fyrst is Chryste, then they that are Christes at his cõmynge. Then cometh the ende, when he hathe delyuered vppe the kyngdome of God the father, when he hath put downe all rule, auctoryte, and power. For ye muste raigne tyll he haue put all hys enemies vnder his fete.

Apoc.1.b.

1.Thes.iiii.

D The laste enemye that shalbe destroied, is death. For he hath put all thynges vnder his fete. But when he sayeth, all thinges are put vnder him, it is manifeste that he is excepted which dyd put all thinges vnder him. When all thinges are subdued vnto him: then shall the sonne also hym selfe be subiecte vnto hym that put thynges vnder hym, that God may be all in all thinges. Eyther els what do they whiche are baptysed ouer the dead, if the dead ryse nat at all? Why are they then baptysed ouer dead? ye and why stande we in ieoperdy euery houre? By oure reioysynge whiche I haue in Chryst Jesu our Lorde, I dye dayly.

Psal.c.xv.a Hebre.i.b. and.x.c. Psa.viii.c. Hebre.ii.b.

Esay.xxii. That I haue fought with beastes as Ephesus after the maner of me, what auaũtageth it me

fides vestra. Reperiemur autẽ & falsi testes Dei, quoniam testificati sumus de Deo, q̃ excitauit Christum, quẽ non excitauit, si vtique mortui non resurgunt. Etenim si mortui non resurgunt, ne Christ⁹ quidem resurrexit. Quod si Christus non resurrexit, superuacanea est fides vestra: adhuc estis in peccatis vestris. Igitur & qui obdormierunt in Christo, perierũt. Si in vita hac spem in Christo tantũ habemus, maxime miserabiles oĩm hoĩm sumus.

Nunc aũt Christus surrexit ex mortuis primitiæ eorũ, q̃ obdormierant, fuit. Postquã enim per hominẽ mors, etiam per hominẽ resurrectio mortuorum. Quẽadmodũ enim per Adam omnes moriũtur, ita & per Christũ omnes viuificabuntur vnusquisq; autẽ in proprio ordine primitiæ Christ⁹ deinde ii q̃ sunt Christi in aduentu ipsius, mox finis, cum tradiderit regnum Deo & Patri, cum aboleuerit oẽm principatum, & omnem potestatem ac virtutẽ. Nam oportet eum regnare, donec posuerit omnes inimicos sub pedes suos.

Nouissimus hostis abolet⁹ mors. Nam oĩa subiecit sub pedes illius. Et q̃n cũ dicat q̃ oĩa subiecta sint, palã est excipiẽdũ eũ q̃ subiecit illi oĩa. Cum aũt subiecta fuerint illi oĩa, tũc & ipse filius subiicietur ei, q̃ illi subiecit oĩa. vt sit Deus oĩa in oĩbus. Alioqui quid facient ii qui baptizantur pro mortuis? Si omnino mortui non resurgunt, cur & baptizamur pro illis? Quid & nos periclitamur omni tempore? Iuxta dies morior per vestrum gloriationem, quam habeo in Christo Iesu Domino nostro. Si secundum hominem cum bestiis depugnaui Ephesi: qui mihi vtilitas,

si mortui non resurgũt? Et Esaeas & bibamus, cras enim morimur. Nolite seduci. Mores bonos colloquia corrumpunt mala. Expergiscimini iuste, et nolite peccare. Nã ignorantiam Dei quidam habent. Ad pudorem vobis loquor.

Sed dicit aliquis, quomodo resurgunt mortui? Quali aũt corpore veniũt? Stulte, tu quod seminas, non vivificatur, nisi mortuum fuerit. Et hoc quod seminas, nõ corpus quod nasciturus, seminas, sed nudũ granũ, exempli causa, tritici, aut alicuius ex cæteris. Sed Deus illi dat corpus vt voluit, et vnicuique seminum suum corpus.

Non omnis caro eadẽ caro, sed alia quidẽ caro hominũ, alia vero caro pecorum, alia vero piscium, alia vero volucrũ. Et sũt corpora cœlestia, & sunt corpora terrestria. Verum alia quidem cœlestium gloria, alia vero terrestrium, alia gloria solis, et alia gloria lunæ, et alia gloria stellarum. Stella siquidem a stella differt in gloria: sic et resurrectio mortuorũ. Seminatur in corruptione, ne surgit in incorruptibilitate: seminatur in ignominia, resurgit in gloria: seminatur in infirmitate, resurgit in potentia: seminatur corpus animale, resurgit corpus spirituale.

Est corpus animale, & est corpus spirituale, quemadmodũ & scriptũ est: Factus est primus homo Adam in animam viuentem, extremus Adam in spiritum vivificantẽ. Et non primum quod spirituale, sed quod animale, deinde quod spirituale. Primus homo de terra terrenus, secundus homo ipse Dominus de cœlo. Qualis terrenus ille, tales et hi qui terreni sunt, et qualis ille cœlestis, tales et hi qui cœlestes.

it me, yf the deade ryse nat agayne? Lette vs eate and drynke, to morowe we shall dye. Be nat deceyued: malicious speakynges corrupt good maners. Awake truely out of slepe and synne nat. For some haue nat the knowledge of God, I speake this vnto your rebuke. Sap. xi.

But some man wyll saye: howe aryse the dead? with what bodyes come they in? Thou foole, that whiche thou sowest, is nat quickened excepte it dye. And what sowest thou? Thou sowest nat that bodye that shalbe: but bare corne (I meane eyther of wheate, or of some other) and God geueth it a bodye at his pleasure, to euery seed a seuerall bodye. E

✠ All fleshe is nat one maner of fleshe, but there is one maner fleshe of mẽ, another maner fleshe of beastes, another maner fleshe of fyshes, and another of byrdes. There are celestyall bodyes and there are bodyes terrestryall. But the glorye of the celestyall is one and the glorye of the terrestryall is another. There is one maner glorye of the sonne, and another glorye of ỹ mone, & another glory of ỹ starres. For one starre dyffereth from another in glorye. So is the resurrectyon of the dead. It is sowen in corrupcyon, and ryseth in incorrupcyon. It is sowẽ in dyshonour, & ryseth in honoure. It is sowen in weakenes and ryseth in power. It is sowen a naturall bodye, and ryseth a spyrytuall bodye.

There is a naturall bodye & there is a spyrytual body, as it is wrytten: ỹ fyrst man Adam was made a lyuyng soule, and the last Adam was made a quyckenynge spirite. Howe be it that is nat fyrst whiche is spyrytual: but that whiche is naturall, and then that whiche is spyrytuall. ✠ The fyrste man is of the earthe, earthely, the seconde man is the Lord from heauen. As is the earthly suche are they that are earthly. And as is the heauenly such F Gene. ii.

are

are they that are heauenlye. And as we haue bozne the ymage of the earthelye so shall we beare the ymage of the heauenly.

G This I say bzethzen, that flesshe and blode can nat inherite the kyngdome of God. Neyther doth cozruption inherite incozruption. Beholde I shewe you a mistery. We shal nat al slepe but we shal al be chaunged, and that in a momente and in the twynclyng of an eye at the sotide of the last trompe. Foz the tröpe shall blowe, and the dede shall ryse incozruptyble, and we shalbe chaunged. Foz thys cozruptyble must put on incozruptybylyte, and this moztall must put on immoztalyte.

When thys cozruptyble hath put on incozruptibilite, & this moztal hath put on immoztalyte: thé shalbe bzought to passe the sayeng that is wzytten: deathe is consumed into victozy. Death where is thy stynge? Hell where is thy victozy? The styng of death is syn, and the strength of syn is the lawe. But thankes be to God which hath gyuen vs the vyctozy, thzough our Lozde Jesus Chzyste. Therfoze my dere bzethzen, be ye stedfaste and vnmouable, alwayes ryche in the wozkes of the Lozde, foz as muche as ye knowe howe that your laboure is nat in vayne in the Lozde.

Ose.xiii. Hebze. ii.d.

¶ The.xvi. Chapiter.

A Of the gatherynge foz the sayntes, as I haue ozdeyned in the congregacyons of Galacia, euyn so do ye. Upon some sonday let euerye one of you put a syde at home and laye vp what so euer he thynkethe mete, that there be no gatherynge when I come. When I am come, whosoeuer ye shal allow by your letters, them will I sende to bzynge your liberalyte vnto Jerusalem. And yf it be mete that I go, they shall go with me. I wyl come vnto you after I haue gone ouer Macedonia. Foz I wyll go thzoughout Macedonya.

stes fiant. Et quemadmodū gestiamus imaginē terreni, gestabimus & imaginem cœlestis.

Hoc autem dico fratres, q̄ caro & sanguis regnū dei, hereditatē cōsequi nō possunt. Nec corruptio incorruptibilitatis hereditatē accipit. Ecce mysterium vobis dico: Non oēs quidē dormiemus, oēs tamen immutabimur in puncto temporis, in momēto oculi, per extremā tubā. Canet enim, & mortui resurgēt incorruptibiles, et nos immutabimur. Oportet enim corruptibile hoc induere incorruptibilitatē, & mortale hoc induere immortalitatē.

Cū aūt incorruptibile hoc induerit incorruptibilitatē, & mortale hoc induerit immortalitatem, tunc fiet sermo qui scriptus est: Absorpta est mors in victoriam. Vbi tua mors aculeus? Vbi tua inferne victoria? Aculeus autem mortis, peccatū: potētia vero peccati lex. Sed deo gratia, q̄ dedit nobis victoriā, p Dñm nostrū Iesum Christum. Itaq; fratres mei dilecti, stabiles sitis, immobiles, abundātes in opere Domini semper cum sciatis, q̄ labor vester nō est inanis in Domino.

CAPVT. XVI.

CAETERVM de collatione in sanctos, quemadmodum ordinaui ecclesiis Galatiæ, ita & vos facite. In vna sabbatorū vnusquisq; vestrū apud se seponat, recondens quicquid cōmodum fuerit: ne veniente tunc collationes fiant. Vbi vero affuero, quoscūq; probaueritis per epistolas, hos mittam vt perferant munificentiā vestrā Hierosolymā. q̄ si dignum fuerit vt & ipse proficiscar, mecū proficiscētur. Veniam aūt ad vos, cū Macedoniam transiero, Macedoniam enim pertransire mihi sum.

Apud vos autem forte permanebo aut etiam hybernabo, vt vos me deducatis quocunq; profiscar.

with you paraduenture I wyl abide a whyle: or els wynter, that ye may bryng me on my waye whether so euer I go.

Nolo enim vos nūc in transcursu videre. sed spero tempus aliquantum manserū me apud vos, si Dñs permiserit: Cōmorabor aūt Epheſi, vsq; ad diē quinquagesimū. Namostium mihi apertum est magnū & efficax, & aduersarii multi. Quod si venerit Timotheus, videte vt absq; metu sit apud vos. Opus enim dñi operatur, quēadmodū et ego. Ne q̄s ergo eū spernat, sed prosequamini eū cū pace vt veniat ad me. Expecto enim illum cum fratribus.

I wyl nat se you nowe in passage: but I truste to abyde a whyle with you, yf God shal suffre me. I wyll tary at Ephesus vntyll Whytsontyde. For a great doze and fruitfull is opened vnto me: and there are many aduersaries. If Timotheus come, se that ye be without feare with you. For he worketh the worke of the Lorde as I do. Let no man dispyse hym: but conuaye hym forthe in peace that he maye come vnto me. For I looke for hym with the brethren.

Porro de Appollo fratre multum hortatus sum illum vt iret ad vos cum fratribus, & omnino non erat voluntas vt nunc iret: veniet aūt, cum opportunitatē erit nactus.

To speake of brother Apollo: I greatly desired him to come vnto you with the brethren but his mynde was nat at all to come at this tyme. Howe be it he wyll come when he shall haue conuenient tyme.

Vigilate, state in fide, viriliter agite, estote fortes: omnia vobis cum charitate fiant.

Watche ye, stande faste in the faythe, quytte you lyke men and be stronge. Let all your busynes be done in loue.

Obsecro autem vos fratres nostis familiam Stephanæ esse primitias Achaiæ, & q̄ in ministerium sanctis ordinarunt seipsos, vt et vos subditi sitis talibus et omni adiuuanti & laboranti. Gaudeo vero de aduentu Stephanæ, & Fortunati, & Achaici: quoniā id quod mihi deerat vestri hi supplerunt: refocillauerunt enim spiritum meū & vestrum. Agnoscite itaq; huiusmodi.

Brethren we knowe the house of Stephana, howe that they are the fyrste fruytes of Achaia, and that they haue appoynted them selues to minister vnto the sayntes) I beseche you, that ye be obedient vnto suche and to all that helpe and labour. I am gladde of the comynge of Stephana. Fortunatus, and Achaye: for that which was lackyng in your parte, they haue supplyed. They haue comforted my spirite and youres. Loke therfore that ye knowe them that are suche.

Salutant vos Ecclesiæ Asiæ, salutant vos in Domino multum Aquila & Priscilla, cum ea quæ in domo est ipsorum Ecclesia. Salutant vos fratres omnes. Salutate inuicē osculo sancto. Salutatio mea manu Pauli. Si quis non diligit Dominū Iesum Christū

The congregacyons of Asya salute you. Aquilla and Priscilla salute you much in the Lorde, and so doth the congregacion that is in theyr house. All ye brethren grete you. Grete ye one another with an holy kysse. The salutacion of me Paull with myne owne hande. If any man loue nat the Lorde Jesu Chryst

the same be Anathema Maranatha. The grace of the Lorde Jesus Chryst be with you all. My loue be with you all in Chryste Jesu. Amen.

¶ The fyrste Epystle vnto the Corynthyans sente from Philyppos by Stephana, and Fortunatus, and Achaycus, and Tymotheus.

¶ AD Corinthios prior, missa fuit é Philippis, per Stephanum & Fortunatum, & Achaicum, et Timotheum.

¶ The seconde Epystle of Saynt Paul the Apostle to the Corynthyans.

EPISTOLA DIVI PAVLI APOSTOLI AD CORINTHIOS SECVNDA.

¶ The.i. Chappter.

CAPVT PRIMVM.

PAul an Apostle of Jesu Chryst by the wyll of god, & brother Timotheus Unto the congregacyon of God, whiche is at Corynthum with all the sayncteg whiche are in all Achaia. Grace be with you and peace frome God our father, and from the Lorde Jesus Chryste.

PAVLVS Apostolus Iesu Christi p voluntatē dei ac Timotheus frater. Congregationi dei: que est Corinthi vna cum sanctis omnibus, qui sunt in tota Achaia. Gratia vobis et pax a deo patre nostro & domino Iesu Christo.

Blessed be God the father of our Lorde Jesus Chryste, the father of mercy, and the God of all comforte, whiche comforteth vs in all our trybulacion, in so muche that we are able to comfort them whiche are troubled in what so euer trybulacyon it be, with the same comforte wherewith we our selues are comforted of God. For as the afflyctyons of Chryst are plenteous in vs, euyn so is oure consolacyon plenteous by Chryste.

Benedictus deus & pater domini nostri Iesu Christi qui est pater misericordiarum, et deus omnis consolationis, cōsolans nos in omni afflictione nostra, in hoc, vt possimus consolari eos qui sunt in quauis afflictione, per consolationem, qua nosipsos consolatur & deus. Quoniam sicut abundant afflictiones Christi in nobis, ita per Christum abundat & consolatio nostra.

Siue autem affligimur pro vestri cõsolatione ac salute, quæ operatur in tolerantia eiusdem afflictionum, quas et nos patimur: siue consolationem accipimus pro vestri consolatione ac salute: spes etiam nostra firma est pro vobis, cum sciamus quod quẽadmodum participes estis afflictionum, sic futuri sitis et consolationis.

Non enim volumus vos ignorare fratres de afflictione nostra, quæ nobis accidit in Asia. Quoniã supra modũ grauati fuimus supra vires, adeo vt desperauerimus etiam de vita. Quin ipsi in nobismetipsis sẽtentiam mortis accepimus ne confideremus in nobismetipsis, sed in Deo, qui ad vitã suscitat mortuos: qui ex tãta morte eripuit nos, et eripit in quo spem fixã habemus, quòd & iam post hæc erepturus sit, simul adiuuantibus et vobis per deprecationem pro nobis, vt ex multis personis, pro bono donũ collato, per multos gratiæ agantur pro nobis.

Nam gloriatio nostra hæc est, testimonium conscientiæ nostræ, quod cum simplicitate et sinceritate Dei, non sapientia carnali, sed per gratiam dei conuersati fuerimus in mũdo abundãtius aũt erga vos. Nõ enim alia scribimus vobis quàm quæ legitis, aut etiam agnoscitis. Spero autẽ quòd vsq; ad finem quoq; agnoscetis quemadmodũ & agnouistis nos ex parte: quoniam gloria vestra sumus, quemadmodum & vos nostra, in die domini Iesu.

Et hac fiducia volebam ad vos venire prius, vt gemi-
nam apud vos haberem gra-
tiam, & per vos pertransire
in Macedoniam, et rursum
à Macedonia venire ad vos
ac à vobis deduci in Iu-
deam.

Whether we be troubled for your consolacion and saluacio, which saluacion sheweth her power in that ye suffre the same afflyctyons which we also suffre: or whether we be cõforted for your consolacio and saluacion, yet our hope is stedfast for you, as much as ye know howe that as ye haue your parte in afflyctyons, so shall ye be partakers of consolacyon. B

Brethren I wolde nat haue you ignorante of your trouble, whiche happened vnto vs in Asia. For we were greued out of mesure passynge strength, so greatlye that we dyspayred euyn of lyfe. Also we receyue an aunswere of deth in our selues, and that bicause we shulde nat put our truste in our selues: but in God whiche rayseth the deade to lyfe agayne, and which delyuered vs from so great a deth, and doth deliuer. On whom we trust, that yet here after he wyl deliuer by the helpe of your prayer for vs: that by the meanes of many occasyons, thankes may be gyuen of many on our behalfe, for the grace gyuen vnto vs.

Our reioysynge in this, the testymonye of our conscyence, that in synglenes and Godlye purenes, and nat in fleshely wysdome, but by the grace of god, we haue had our conuersacyon in the worlde, and mooste of all to you wardes. We wryte none other thynges vnto you, then that ye reade and also knowe. Yea, and I truste ye shall fynde vs vnto the ende, euyn as ye haue founde vs partly: for we are youre reioysynge, euyn as ye are ours in the daye of the Lorde Iesus. C

And in thys confydence was I mynded the other tyme to haue come vnto you, that ye myghte haue hadde yet one pleasure more and to haue passed by you into Macedonya, and to haue come againe out of Macedonia, vnto you, and to haue been ledde forth to Iu-
dye warde of you. D

When

E when I thus wise was mynded: dyd I vse lightnes? Or thinke I carnally those thynges, which I thinke, that with me shulde be ye ye, and nay naye. God is faithful. For our preachynge vnto you, was nat ye and naye. For Gods son Iesus Christ which was preached amonge you by vs (that is to say, by me and Siluanus and Timotheus) was nat ye and naye: but in hym it was ye: For all the promises of God, in hym are ye: and are in him. Amen, vnto the lawe of God throughe vs. For it is God whiche stablyshed vs and you in Christ, and hath anoynted vs, whiche hathe also sealed vs, and hathe giuen the ernest of the spirite into our hertes. ✠

¶ The.ii. Chapiter.

A I CALL GOD for a recorde vnto my soule, that for to sauer you all I came nat ayr more vnto Corinthum. Nat that we be Lordes ouer your faith: but helpers of oure ioye. For by the faithe ye stande. But I determined thy in my selfe, that I wolde nat come againe to you in heuines. For yf I make you sory, who is it that shuld make me glad but the same whiche is made sorye by me. And I wrote the same epystle vnto you, leste if I came, I shulde take heauines of them, of whome I ought to retoyce. Certeynly this confidence haue I in you al, that my ioye is the ioye of you all. For in greate affliction and anguische of hert I wrote vnto you with many teares: nat to make you sorye, but that ye mighte perceiue the loue whiche I haue moste specially vnto you.

B Yf any man hath caused sorowe, the same hathe nat made me sorye but partly: leaste I shulde greue you al. It is sufficient vnto the same man that he was rebuked of manye. So that nowe contrarie wise ye ought to forgyue him and comforte him: leaste that same person

Hoc ipsum scripsi in ipso vere sum, ne vbi limitem sum vestrum habeam quę cogitio, secundū carnē cogito? vt sit apud me ay est etiam, etiam: et ay est non, non. Imo fidelis Deus, ay sermo noster erga vos, non fuit etiā & nō. Nam dei filius Iesus Christus, qui inter vos per nos predicatus est, p me & Syluanū, ac Timotheū, nō fuit etiā & nō: sed etiam per ipsum fuit. Quotquot enim sunt promissiones Dei, per ipsum sunt etiam, et per ipsum Amen Deo ad gloriam per nos. Porro qui confirmat nos vnā vobiscū in Christum: et qui vnxit nos, Deus est, qui etiam obsignauit nos, dedityq; arr: ha spiritus in cordibus nostris.

CAPVT. II.

EGO vero testem Deū inuoco in aīam meam, q̄ parcens vobis, nōdū veuerim Corinthū: non q̄ dominemur vobis nōīe fidei, sed adiutores sumus gaudii vestri: nam fide statis. Sed decreui apud memetipsum hoc nō iterum cū dolore ad vos venire. Nam si ego merore vos afficiam, et quis est qui exhilaret me nisi is qui merore afficitur ex me? Et scripsi vobis hoc ipsum, ne cū veniissem ad vos, dolorem caperē ex his, ex quibus oportebat me capere voluptatem fiducia hanc habens erga vos omnes, q̄ meum gaudiū oīm vestrū est. Nam ex multa afflictione & angustia cordis scripsi vobis per multas lachrimas: non merore afficiamini, sed vt cognoscatis charitatem quam habeo ad abundantius erga vos.

Quod si quis dolore affecit, non me dolore affecit, sed ex parte, ne aggrauem omnes vos. Sufficit illi iusto dī hominī increpatio hec, q̄ facta est a pluribus, adeo vt ē diuerso magis condonare debeatis & consolari: ne quomodo

fiat, vt forsan modico dolore absorbeatur huiusmodi. Quapropter obsecro vos, efficite vt valeat in illum charitas. Nam & in hoc scripseram, vt cognoscerem probationē vestri, an ab omnis obedientes sitis. Cui vero condonastis aliquid, & ego cōdono. Nam & ego si quid condonaui, cui condonaui, propter vos condonaui in cōspectu Christi, ne occuparemur a Satana. Non enim illius cogitationes ignoramus.

shulde be swalowed vp with ouer much heuines. Wherfore I exhorte you, that loue may haue strength ouer him. For thys cause verely dyd I wryte, that I myghte knowe the proue of you, whether ye shuld be obedient in al thinges. To whom ye forgyue any thynge I forgiue also. And verely if I forgyue any thing, to whome I forgaue it, for your sakes forgaue I it in the roume of Chryste, leaste Sathan shulde preuent vs. For hys thoughtes are nat vnknowen vnto vs.

Cæterum cum venissem Troadem in euāgeliū Christi & hostium mihi esset apertum per Dominum, non habui relaxationem spiritui meo, eo q̄ non inuenissem Titū fratrem meū, sed dimissis illis, abii in Macedoniā. Deo aūt gratia, qui semper triumphat per nos in Christo, et odorē notitiæ suæ manifestat p̄ nos in omni loco. Quoniā Christi bona fragrantia sumus Deo, in his qui salui fiunt, & in his qui pereunt: his quidē odor mortis ad mortem, illis vero odor vitæ ad vitam. Et ad hæc quis idoneus? Non enim sumus vt plerique concrepantes sermonem dei, sed velut & synceritate, sed velut & deo in conspectu dei per Christum loquimur.

When I was come to Troada for Chrystes Gospels sake (and a great doze was opened vnto me of ꝑ Lorde) I had no rest in my spirite bycause I founde nat Titus my brother: but toke my leaue of them, and wente away into Macedonia. Thākes be vnto God which alwayes giueth vs ꝑ victory in Chryst and opened the sauer of his knoweledge by vs in euery place. For we are vnto God the swete sauoure of Chryste, both amonge them that are saued, and also amonge them which perishe. To the one parte are we the sauoure of death vnto death. And vnto the other part are we the sauoure of lyfe vnto lyfe. And who is meet vnto these thynges? For we are nat as many are whiche choppe and chaūge with the worde of god: but euen oute of purenes, and by the power of god, and in the syghte of God, so speake we in Chryste.

C

D

CAPVT. III.

INCIPIMVS rursus nosipsos commendare. Num egemus, vt non nulli, commendatitiis epistolis apud vos, aut a vobis commendatitiis? Epistola nostra vos estis, inscripta in cordibus nostris, quæ intelligitur & legitur ab omnibus hominibus, dum declaratis q̄ estis epistola Christi, subministrare, a nobis inscripta non atramēto, sed spiritu dei

The.iii.Chapiter.

BEginne to prayse oure selues agayne. Nede we as some other, of epistles of recōmēdacion vnto you or letters of recommendacion from you? Ye are our epistle wrytten in our hertes, whiche is vnderstande and redde of all men, in that ye are knowen, howe that ye are the epystle of Chryste ministred by vs and wrytten, nat with inke: but with the spirite of the lyuynge

A

God

god,nat in tables of stone,but in fleshely ta-
2.cor.iii. bles of the herte. ✠ Suche truste haue we throughe Chryste to Godwarde nat that we are sufficyente of oure selues to thynke anye thynge as it were of our selues,but our ablenes commeth of God, whiche hath made vs able to mynyster the newe Testament, nat of the letter,but of the spirite.For the letter kylleth,but the spyrite gyueth lyfe.

B Yf the mynystracyon of death throughe the letters fygured in stones was glorious, so that the childzen of Israel coulde nat beholde the face of Moyses,for the glory of his countenaunce(whiche glorye neuertheleſſe is done awaye) why shall nat the mynystracyon of the spyrite be muche more glorious? For yf the mynystrynge of condempnacyon be glorious: muche more dothe the mynystracyon
.14. of ryghtwysenes excede in glorye. ✠ For no doute that whiche was there glorifyed is nat once glorifyed in respecte of this excedynge glorye. Then yf that whiche is destroyed was glorious,muche more shall that whiche remayneth,be glorious.

C Seyng then that we haue such truste,we vse great boldnes and do nat as Moyses, which put a vayle ouer his face that the chyldzen of Israll shulde nat see. For what purpose that serued whiche is put awaye. But theyr mynides were blynded.For vntyl this day remaynethe the same couerynge vntaken awaye in the olde Testament when they reed it, whiche in Chryste is put awaye. But euen vnto this daye when Moyses is red, the vayle hangeth before theyr hertes. Neuertheleſſe when they tourne to the Lorde, the vayle shalbe taken awaye. The Lorde no doubt is a spirite. And where the spirite of the Lorde is, there is lybertye. But we all beholde the glorye of the Lorde with his face open, and are chaunged

visceris, non in tabulis lapideis, sed in tabulis cordis carnalis. Fiduciam autem huiusmodi habemus per Christū erga deum:non quod idonei sumus ex nobisipsis cogitare quicq̄ tanq̄ ex nobisipsis, sed si ad aliquid idonei sumus, id ex deo est, qui et idoneos fecit nos ministros noui testamenti, non litere, sed spiritus. Nam litera occidit, spiritus autem viuificat.

Quod si administratio mortis in literis, deformata in lapidibus, fuit in gloria, adeo vt non posset oculos intendere filii Israel in faciem Mosi, propter gloriam vultus eius quæ aboletur: quomodo non potius administratio spiritus erit in gloria? Nam si administratio condempnationis gloria, multo magis excellit administratio iustitie in gloria. Quandoquidem ne glorificatum quidem fuit, quod glorificatum est in hac parte, propter eminentem gloriam. Etenim si quod aboletur fuit in gloria, multo magis id quod manet est in gloria.

Habentes ergo huiusmodi spem multa libertate vtimur: et non quemadmodum Moses ponebat velamen in facie sua, ne intenderent filii Israel in faciem eius, quod aboletur. Sed obcecati sunt sensus illorum. Nam vsq̄ ad diem hodiernum idem velamen in lectione veteris testamenti manet: nec tollitur velum, quod per Christum aboletur. Sed ad hunc vsq̄ diem, cum legitur Moses, velamen cordibus illorum impositum est. At vbi conuersi fuerint ad dominū, tolletur velamen. Dominus autem spiritus est. Porro vbi spiritus Domini, ibi libertas. Nos autem omnes reuelata facie, gloriam domini in speculo representantes,

ad eundem imaginem transformamur a gloria in gloriam tanq̃ a domini spiritu.

¶CAPVT.IIII.

PROPTERBA cum ministerium hoc habeamus, vt nostri misertus est deus haud degeneramus, sed reiecimus occultamenta dedecoris: non versantes per astutiam, neq; dolo tractantes verbũ dei sed manifestatione veritatis, cõmendantes nosipsos apud omnẽ conscientiam hominum in conspectu dei. Quod si adhuc velatum est Euangelium nostrũ in his qui pereunt velatum est In quibus deus huius seculi excecauit sensus incredulorũ, ne illucesceret illis lumẽ Euangelii glorie Christi, qui est imago Dei

Non enim nosipsos prẽdicamus, sed Christum Iesum dominum, nos autem seruos vestros propter Iesum. Quoniam Deus est qui iussit è tenebris lucem illucescere, qui luxit in cordibus nostris ad illuminationem cognitionis glorie Dei in facie Iesu Christi.

Habemus autem thesaurum hunc in testaceis vasculis vt virtutis eminentia sit dei & non ex nobis, dum in omnibus prẽmimur, at non anxii reddimur: laboramus, at non destituimur: persecutionem patimur, at non in ea deserimur: deiicimur: at non perimus, semper mortificationem domini Iesu in corpore circumferentes, vt et vita Iesu in corpore nostro manifestetur.

Semper enim nos qui viuimus in mortẽ tradimur propter Iesum, vt et vita Iesu manifestetur in mortali carne nostra, itaq; mors quidem in nobis agit, vita vero in vobis.

Ceterum cum habeamus eundem spiritũ fidei, iuxta illud quod scriptum est credidi,

vnto the same symplytude, from glory to glorye, euyn of the spirye of the Lorde.

¶ The.iiii.Chapter.

THEREFORE seynge that we haue such an office, euyn as mercye is come on vs, we kaynte nat: but haue caste from vs the clokes of vnhonestye, and walke nat in craftynes, neyther corrupte we the worde of God: but walke in open truthe, and reporte our selues to euery mannes conscyence in the syghte of God. ✠ Yf our Gospell be yet hyd, it is hydde amonge them that are looste, in whome the God of this worlde hathe blynded the myndes of them whiche beleued nat, leaste the lyghte of the glorypous Gospell of Chrysste, whiche is the ymage of God, shulde shyne vnto them. A

✠ For we preache nat our selues, but Chrysst Jesus to be the Lorde, and our selues youre seruantes, for Jesus sake. For it is God that commaunded thẽ light to shyne out of darkenes, whiche hath shyned in our hertes, for to gyue the lyght of the knowlege of the glorye of God, in the face of Jesus Chrysste. B

But we haue this treasure in erthen vessels, that the excellente power of it myghte appere to be of god, and nat of vs. We are troubled on euery syde, yet are we nat withoute shyfte. We are in pouerte: but nat vtterlye without somewhat. We are persecuted: but are nat forsaken. We are cast downe: neuertheles we perysshe nat. And we alwayes bere in our bodies the dyenge of the Lorde Jesus, that the lyfe of Jesus myghte appere in our bodyes. ✠ C

For we whiche lyue, are alwayes delyuered vnto death for Jesus sake, that the lyfe also of Jesu myght appere in our mortall flesshe. So then deth worketh in vs, & lyfe in you. ✠

✠ Seinge then that we haue the same spirytе of fayth, accordynge as it is wrytten: I bele- D

Psa.c.xv

lieu

ued, and therfoze haue I spoken. We also be-
leue and therefoze speake. For we knowe that
he whiche rayſed vp the Lozde Jesus, ſhall
rayſe vp vs also by the meanes of Jesus, and
ſhall ſette vs with you. For all thynges do I
for youre sakes, that the plenteous grace by
thankes gyuyn of many, maye redownde to
the prayſe of God.

Wherfoze we are nat werped, but thzoughe
our outwarde man perysshe, yet the inwarde
man is renewed daye by daye. For oure exce-
dyng trybulacyon whiche is momentany and
lyghte, prepareth an excedynge and an eter-
nall weyght of glozye vnto vs, whyle we loke
nat on the thynges which are seen, but on the
thynges whiche are nat seen. For thynges
whiche are seen, are tempozall: but thynges
whiche are nat seen, are eternall. ✠

The.v.Chapyter.

A WE knowe surely if our erthly man
cyon wherein we nowe dwell, were
distroyed, that we haue a byldynge
ozdeyned of God, an habytacyon nat made
with handes, but eternall in heauen. And
herefoze syghe we, & desyrynge to be clothed
with oure mansyon whiche is from heauen, so
yet yf that we be founde clothed and nat na-
ked. For as longe as we are in this taberna-
cle, we syghe and are greued, for we wolde
nat be vnclothed, but wold be clothed vppon,
that moztalyte myghte be swalowed vppe of
lyfe. He that hath ozdeyned vs for this thing,
is God: whiche verye same hath gyuen vnto
B vs, the ernest of the spyryte.

Therfoze we are alwaye of good chere, and
knowe well that as longe as we are at home
in the body, we are absente from God. For we
walke in fayth and see nat. Neuertheleſſe we
are of good comfozte, and had leuer to be ab-
sent from the body, and to be present with the
Lozde

Apoc.xvi.

dito loquutus sum, et nos credidimus, propter quod et loquimur, scientes quod qui suscitauit dominum Iesum, nos quoq; per Iesum suscitabit et constituet vobiscum. Nam omnia propter vos, vt beneficium quod exuberauit, plurimus gratias agentibus exuberet in gloriam dei.

Propterea non defatigamur, sed quamuis exterior homo noster corrumpitur, interior tamen renouatur, in dies singulos. Nam momentanea leuitas afflictionis nostre, mire supra modum eternum pondus glorie parit nobis, dum non spectamus ea quæ videntur, sed ea quæ non videntur. Nã quæ videntur, temporalia sunt, at quæ non videntur, æterna.

CAPVT. V.

SCIMVS ENIM q̃ si terrenũ nostrũ domicilium huius tabernaculi destructum fuerit, ædificationem ex deo habemus domicilium non manufactũ, eternum in cœlis. Nam in hoc gemim⁹ domicilio nr̃o, quod è cœlo est superindui desiderantes, si tamen induci, non nudi reperiemur. Etenim qui sumus in hoc tabernaculo, gemimus onerati, propterea q̃ nolimus exui, sed superindui, vt absorbeatur mortalitas à vita. Porro qui parauit nos in hoc ipsum, Deus est qui idem dedit nobis arrabonem spiritus:

Itaq; bono animo sumus semper, et scimus quod cum domi sumus in corpore, peregrinamur à Deo. Per fidem enim ambulamus, non per speciem. Confidimus autem & probamus magis peregre abesse à corpore, et præsentes adesse apud deum.

Quapropter contendimus siue domi peregrinantes, siue foris peregre agentes, ut illi placeamus. Omnes enim nos manifestari oportet coram tribunali Christi, vt reportet vnusquisq; ea quæ sunt per corpus, iuxta id quod fecit, siue bonum, siue malum.

Scientes igitur terrorem illum domini, suademus hominibus, Deo vero manifesti sumus, spero autem nos et in conscientiis vestris manifestos esse.

Non enim iterum nosipsos commendamus vobis, sed occasionem damus vobis gloriandi de nobis, vt aliquid habeatis aduersus eos, qui in facie gloriantur, & non in corde. Nam siue insanimus, deo insanimus; siue sani sumus, vobis sani sumus. Charitas enim Christi constringit nos, iudicantes illud, quod si vnus pro omnibus mortuus fuit, ergo omnes mortui fuerunt, et pro omnibus mortuus est, vt qui viuunt post hac non sibi viuant, sed ei qui pro ipsis mortuus est, & resurrexit.

Itaq; nos post hac neminem nouimus secundum carnem. Porro etiam si cognouimus Christum secundum carnem, nunc tamen non amplius nouimus. Proinde si quis est in Christo, nouus creatura est. Vetera præterierunt, ecce noua facta sunt omnia. Omnia autem ex Deo qui reconciliauit nos sibi per Iesum Christum, deditq; nobis ministerium reconciliationis: quandoquidem Deus erat in Christo, mundum reconcilians sibi, non imputans eis peccata sua; et posuit in nobis sermonem reconciliationis, itaq; nomine

Lorde. Wherefore, whether we be at home or from home we endeuoure our selues to please hym. For we muste all appere before the iudgement seate of Christe, that euery man may receyue the workes of his body accordyng to that he hath done, whether it be good or bad. Rom. xiiii.

¶ Seynge then that we knowe howe the Lorde is to be feared, we fare fayre with men. For we are knowen well ynoughe vnto God. I trust also that we are knowen in your consciences.

We prayse nat our selues againe vnto you, but gyue you an occasion to reioyce of vs that we maye haue some what agaynste them which reioyse in the face, and nat in the herte. For yf we be to feruent, to God we are to feruent. Yf we kepe mesure, for your cause kepe we measure. For the loue of Christ constrayneth vs, bicause we thus iudge if one be dead for all that then are all dead, and that he dyed for all, that they whiche lyue, shulde nat hence forthe lyue vnto them selues, but vnto hym, whiche dyed for them and rose agayne. ¶ C

Wherefore hence forthe knowe we no man after the flesshe. In so much thoughe we haue knowen Christe after the flesshe, nowe hence forthe knowe we hym so no more. Therefore if any man be in Christ, he is a newe creature. Olde thynges are passed awaye, beholde all thynges are become newe. Neuertheles all thynges are of god, which hath reconciled vs vnto hym selfe by Iesus Christe, and hathe gyuen to vs the office to preache the attonement. For god was in Christ, and made agremente betwene the worlde and hym selfe, and imputed nat their synnes vnto them, and hath committed to vs the preachynge of the attonemente. Nowe then are we messengers in the rowme of Christ, euen as thoughe god dyd beseche you thorowe vs: We praye we you, Rom. viii

you in Chrystes steade, that ye be at one with God: for he hathe made hym to be synne for vs, whiche knewe no synne, that we by hys meanes shoulde be that ryghtwisnes whiche before God is allowed.

¶ The.vi.Chapiter.

A WE AS helpers therfore exhorte you that ye receyue nat the grace of God in vayne (For he sayeth: I haue harde the in a tyme accepted: and in the daye of saluacion haue I suckered the. Beholde, nowe is that well accepted tyme: beholde nowe is that daye of saluacion. Let vs gyue no man occasion of euyll, that in our office be founde no faulte: but in all thynges let vs behaue our selues as the ministers of God.

B In muche pacience, in afflictions, in necessitie, in angushe, in stripes, in pryssonmente in strife, in labour, in watchynge, in fastinge in purenes, in knowledge, in long suffering
1.Cor.iiii. in kindnes, in the holye ghost, in loue vnfayned, in the wordes of truthe, in the power of God, by the armoure of ryghtwysnes of the right hande and on the lefte, in honoure and dishonoure, in euyl reporte and good reporte as discepuers and yet true, as vnknowen: and yet knowen: as dyenge, and beholde we yet lyue: as chastened, and nat kylled: as sorowyng: and yet alwaye mery: as poore, and yet make many riche: as hauinge nothynge, and yet possessynge all thynges.

Rom.viii. O ye Corinthias our mouth is open vnto you, our hertes is made large: ye are in no straite in vs, but are in a straye in your owne bowelles: I promyse you lyke rewarde with me, as to my chyldren. Set your selues therC fore at large, and beare nat a straunger yoke with the vnbelemers. For what felosship hathe ryghtwysnes with vnryghtwysnes? What company hathe light with darkenes? What

Christi legatione fungimur tanquã Deo vos obsecrãte per nos, rogamus pro Christo, reconciliamini Deo. Eum enim qui non nouit peccatum pro nobis peccatum fecit, vt nos efficeremur iustitia Dei per illum.

CAPVT. VI.

QVIN et adiumentes obsecramus, ne in vacuum gratiam Dei recipiatis. Dicit enim: In tempore accepto exaudiui te, et in die salutis succurri tibi. Ecce nunc tempus acceptum, ecce nunc dies salutis. Nemini vsquam damus offensionem, ne reprehendatur ministerium: sed in omnibus commendemus nos ipsos, vt Dei ministros.

In tolerantia multa, in afflictionibus, in necessitatibus, in angustiis, in plagis, in carceribus, in seditionibus, in laboribus, in vigiliis, in ieiuniis, in puritate, in scientia, in animi lenitate, in benignitate, in spiritu sancto, in charitate non simulata, in sermone veritatis, in potentia Dei, per arma iustitiæ dextra ac sinistra, per gloriã & ignominiã, per cõuitia & laudes: quasi impostores, & tamen veraces, quasi ignoti, & tamen noti, quasi morientes, & ecce viuimus quasi castigati, & non occisi, quasi dolentes, semper autem gaudentes: quasi pauperes, multos autem ditantes: vt nihil habentes, & tamen omnia possidentes.

Os nostrũ apertum est ergà vos Corinthii, cor nostrũ dilatatum est. Non estis angusti in nobis, sed angusti estis in visceribus vestris. Eandem autem remunerationem vt filiis pollicitor. Dilatamini & vos. Nolite ducere iugum cum infidelibus. Quæ enim consortio iustitiæ cum iniquitate? Aut quæ consortio lucis cum tenebris?

What

est quæ concordia Christo cum Belial? Aut quæ pars fideli cum infideli? est quid conuenit templo Dei cum simulachris? Nam vos templū estis Dei viuentis, quēadmodū dicit Deus: Inhabitabo in illis, et inābulabo: et ero illorum Deus, & ipsi erunt mihi populus. Quapropter exite de medio illorum, et separamini ab illis, dicit dominus: et immundum ne tetigeritis, et ego suscipiā vos, & ero vobis loco patris, & vos eritis mihi vice filiorum, ac filiarum, dicit Dominus omnipotens.

CAPVT. VII.

HAS igitur promissiones cum habemus charissime, mundem⁹ nosipsos ab omni inquinamēto carnis ac spiritus, perficientes sanctimoniam cum timore Dei. Capaces estote nostri, neminem lesimus, neminem corrupimus, neminem fraudauim⁹. Nō hoc ad condemnationem vestrī dico. Siquidem iam ante dixi vobis, q̄ in cordibus nostris estis ad cōmorandū & conuiuendum. Multa mihi fiducia erga vos. Impletus sum consolatione vehementer exundo gaudio in omni afflictiōe nostra. Etenim cū venissimus in Macedoniā, nullā habuit relaxationē caro nostra, sed in omnibus affligabamur, foris pugne, intus terrores. Verū q̄ cōsolatur humiles, consolatus est nos deus per aduentū Titi.

Nō solū aūt per aduentū illius, verūetiā per cōsolationē quā ille accepit de vobis, cū annūciaret nobis vestrū desiderīū, vestrū fletū, vestrum per me studiū: adeo vt magis gauisus fuerim. Nametsi contristaui vos per epistolam, non me penitet tametsi penituerat. Video nanq; quod Epistola illa,

What recorde hath Christ vnto Belial? Either what parte hath he that beleueth with an infidell? howe agreeth the temple of God with images? And ye are the tēple of that liuynge God, as saide God. I wyll dwell amonge them, and walke amonge them, and wyll be their God: and they shalbe my people. Wherfore come out from amonge them, and seperate your selues (sayth the Lorde) and touche none vncleane thinge: so wyll I receyue you and wylbe a father vnto you, and ye shall be my sonnes and doughters, sayth the Lorde almyghtye. Remi. xxxi. Esay. lii.

¶ The. vii. Chapiter.

SEINGE THAT we haue suche promises derely beloued, lette vs clense oure selues frō all fylthynes of the flesshe and spyryte, and growe vppe to full holynes in the feare of God. Understande vs, we haue hurte no man: we haue corrupte no man: we haue defrauded no man. I speke nat this to condempne you: for I haue shewed you before that ye are in our hertes to dye and lyue with you. I am very bolde ouer you, and reioyce greatly in you. I am fylled with comforte and am exceding ioyous in all oure tribulations. For when we were come into Macedonia our flesshe had no reste, but we were troubled on euery side. Outwarde was fighting inwarde was feare. Neuertheles God that comforteth the abiecte, comforted vs at the comminge of Titus. A

And nat with his cōmynge onely: but also with the consolacion wherwith he was comforted of you. For he tolde vs youre desyer, youre mournynge, youre feruente mynde to me warde: so that I now reioyce the more. Wherfore though I made you sorye with a letter I repent nat: though I dyd repente. For I perceyue that that same epystle made you sorye, B though

thoughe it were but for a season. But I nowe
reioyce, nat that ye were sorye, but that ye so
sorowed that ye repented. For ye sorowed god
lye: so that in nothynge ye were hurte by vs.
For Godly sorowe causeth repentaunce vnto
saluacion, nat to be repented of: when worlde-
lye sorowe causeth death.

C Beholde what dylygence this godly sorowe
that ye toke, hath wrought in you: yea it caus-
sed you to clere your selues. It caused indyg-
natyon, it caused feare, it caused desyre, it cau-
sed a feruent mynde, it caused punyshemente:
For in all thynges ye haue shewed youre sel-
ues that ye were cleare in that matter. Wher-
fore thoughe I wrote vnto you, I dyd it nat
for his cause that dyd hurte, neyther for his
cause that was hurt, but that our good minde
whiche we haue towarde you in the syghte of
God, myght appere vnto you.

D Therefore we are comforted, because ye are
comforted, ye and exceadingly the more ioyed
we, for the ioye that Titus had: because his
spyryte was refreshed of you all. I am ther-
fore, nat nowe ashamed, though I bosted my
selfe to him of you. For as all thynges which
I preache vnto you are true, euyn so is oure
bostyng that I bosted my selfe to Titus with
all, founde true. And nowe in his inwarde
affectyon more aboundaunte towarde you,
when he remembreth the obedyence of euery
one of you: howe with feare and trymblynge
ye receiued him. I reioyse that I may be bold
ouer you in all thynges.

The.viii.Chaptyer.

A I DO you to wytte brethren, of the grace
of God whiche is gyuen in the congrega-
cyons of Macedonya, howe that the aboun-
daunce of theyr reioysynge is, that they are
tryed with muche trybulacyon. And thereto
thoughe they were exedynge poore, yet haue
they

tamen ad tempus, contrista-
uit vos: nunc gaudeo, non
quod contristati fuistis: sed
quod contristati estis ad pe-
nitentiam. Nã contristati estis
secundum deum, vt nulla
in re detrimento sitis affecti
per nos. Nã qui secundũ deũ
est dolor, is penitentiam ad
salutem haud penitendam
parit: mundi dolor,
mortem affert.

Ecce enim istuc ipsũ quod
secundũ deum contristati fu-
istis, quanta in vobis genuit
solicitudinem, imo satisfacti
onem imo indignationẽ, imo
timorem, imo desiderium, imo
vindictam. Siquidem vbiq;
commẽdastis vosipsos, quod
puri sitis in eo negotio. Pro-
inde tametsi scripsi vobis,
non id feci eius causa qui le-
serat: nec eius causa qui lesus
fuerat, sed ob id, vt palam
fieret studium vestrũ pro no-
bis apud vos ĩ conspectu dei

Idcirco consolationem ac-
cepimus ex consolatione ve-
stri quin vberius insuper ga-
uisi sumus ob gaudium Ti-
ti, quod refocillatus sit spi-
ritus illius ab omnibus vo-
bis: quod si quod apud illum
de vobis gloriatus sum, non
fuerim pudefactus: sed omnia
cum veritate loquuti sumus
vobis ita & gloriatio nostra
quæ vsus eram apud Titum,
veritas facta est. Et viscera il-
lius maiorem in modum ex-
ga vos affecta sunt, dum re-
colit omnium vestrum obe-
dientiam, quemadmodũ cum
timore ac tremore exceperi-
tis ipsum. Gaudeo quod in
omnibus confidam vobis.

CAPVT. VIII.

CERTIORES aũt
vos facio fratres de
gratia Dei, quæ data
fuit in ecclesiis Macedonie
quod cum multa probationẽ affli
ctionis exuberauit gaudium
illorum & profunda pau
pertas illorum exundauit

in diuitias simplicitatis ipso rum. Nam pro viribus (testor) etiam supra vires prōpti fuerunt, multa cum obtestatione rogantes nos, vt beneficium et societatem ministerii susciperemus in sanctos. ac non quatenus sperabamus: quinetiam semetipsos dediderunt primum domino, deinde et nobis per voluntatem dei, in hoc vt adhortaremur Titum: vt quemadmodū ante cepisset, ita & consumaret hanc quoq; erga vos beneficentiam.

they gyuen exceadyng rychely, and that in synglenes. For to their powers (I beare recorde) ye and beyonde their power, they were wyllynge of their owne accorde, and prayed vs with greate instaunce, that we wolde receyue their benefyte, and suffre them to be partta kers with other in mynystrynge to the Saynt es. And this they dyd nat as we looked for: but gaue their owne selues fyrst to the Lorde, and after vnto vs by the wyll of God: so that we coulde nat but desire Titus to accompisshe the same benyuolence amonge you also euen as he had begonne.

Imo quemadmodum vbiq; abundatis fide, & sermone, et scientia, & omni diligentia, et in ea quę ex vobis erga nos et charitate, facite vt in hac quoq; beneficentia abundetis. Non secundum imperium loquor, sed per solicitudinem, erga alios etiam vestre dilectionis sinceritatem approbans. Nostis enim beneficentiam domini nostri Iesu Christi, quod propter vos pauper factus sit, cū esset diues, vt vos illius paupertate ditesceritis.

B Nowe therfore, as ye are ryche in al partyes in fayth, in worde, in knowlege, in al feruentnes, and in loue, whiche ye haue to vs: euen so see ye that ye be plenteous in this benyuolence. This say I nat as commaundyng: but bycause other are so feruente, therefore proue I youre loue, whether it be perfyte or no. Ye knowe the lyberalytye of oure Lorde Iesus Chryste, whiche thoughe he were ryche yet for youre sakes became poore: that ye throughe his pouertye, myghte be made ryche.

Et consilium in hoc do. nam hoc vobis conducit qui quidem nō solum facere, verumetiam velle iam cepistis anno superiore. Nunc autem et illud, quod facere cepistis perficite: vt quemadmodum voluntas prompta fuit: ita & perficiatis ex eo quod potestis. Etenim si prius adsit animi promptitudo, ea iuxta quicquid illud est, quod possidet aliquis, accepta est non iuxta id quod non possidet.

C And I gyue counsell hereto. For this is expedyent for you, whiche began nat to do only but also to wyll a yere ago. Nowe therefore perfourme the dede: that as there was in you a redynes to wyll, euen so ye may perfourme the deed, of that whiche ye haue. For yf there be fyrste a wyllynge mynde it is accepted accordynge to that a man hathe, and nat accordynge to that he hath nat.

Non enim vt aliis relatio sit, vobis autem angustia sed vt ex equalitate in presenti tempore vestra copia illorum succurrat inopie, & illorum copia vestre succurrat inopie, vt fiat equabilitas, quēadmodum scriptum est: Qui multum habebat, huic nie-

D It is nat my mynde that other be set at ease, and ye brought into comberaunce: but that therbe equalnes nowe at this tyme that your aboundaunce sucker their lacke: that their aboundance mai supply your lacke that there maye be equalytye, agreynge to that whiche is wrytten. He that gathereth muche, had ne-

uer

uer the moze abundance, and he that gathered lytle had neuertheles. Thankes be vnto god which put in the herte of Titus the same good mynde towarde you: for he accepted the requeste ye rather he was so well wyllyng that of his owne accorde, came vnto you.

We haue sente with him that brother whose laude is in the Gospell, throwe oute all the congregacions: and nat so onely, but is also chosen of the congregacions to be as felowe with vs in our iourney concernynge this benyuolence that is ministred by vs vnto the prayse of the Lorde, and to fyre vppe youre prompte mynde.

For this we eschue, that any man shuld rebuke vs in this plenteous distrybucyon that is mynistred by vs, and therfore make prouysyon for honeste thynges, nat in the syghte of God onely, but also in the syght of men.

E We haue sent with them a brother of ours whome we haue ofte tymes proued diligente in many thinges, but nowe much more dyligent. The great confidence which I haue in you, hathe caused me this to doo: partely for Titus sake whiche is my felowe & helper as cõcerning you, partly bicause of other whiche are our brethren and the messengers of the congregacions, and the glorye of Chryste. Wherfore shewe vnto them prouffe of youre loue, & of the reioysyng that we haue of you, that the congregacions may se it.

☞ The .ix. Chapiter.

A OF the mynistrynge to the Sayntes it is out superfluous for me to wrytte vnto you, for I know your redynes of mind wher of I boste my selfe vnto them of Macedonya and say, ẏ Achaia was prepared a yere ago, and youre feruẽtnes hath prooked many. Neuertheles yet haue I sent these brethren, leste our reioysing ouer you shuld be in vayne in this

hil superfuit & qui pusillum habeat, is nihilominus habuit. Gratia autem Deo, qui dedit eandem solicitudinem pro nobis in corde Titi, quia exhortationem acceperit, quippe cum esset diligentior sponte sua profectus ad vos venerit.

☞ Misimus autem vna cum illo fratrem nostrum, cuius laus est in euangelio per omnes Ecclesias: nec id solum, verumetiã delectus est ab Ecclesiis, comes peregrinationis nostrę, cum hac beneficentia, quę administratur a nobis ad eiusdem Domini gloriam, & animi vestri promptitudinem.

Declinantes hoc, ne quis nos carpat in hac exuberantia, quę administratur a nobis, procurantes honesta, nõ tantum coram Domino, sed etiam coram hominibus.

Misimus autem vna cum illis fratrem nostrum, quẽ probauimus in multis sępenumero diligentem, nunc autem multo diligentiorem ob multam fiduciam, quã habeo erga vos: siue Titi nomine quisquis eius meus est, & erga vos adiutor: siue aliorum qui fratres nostri sunt, & legati Ecclesiarum, gloria Christi. Proinde documentum charitatis vestrę & nostrę, de vobis gloriationis, in eos demõstretis, etiam in conspectu Ecclesiarum.

CAPVT. IX.

NAM de subministratione quidẽ, quę fit in sanctos, superuacuum est mihi scribere vobis. Noui enim promptitudinem animi vestri, qua de vobis iacto apud Macedones. Quod Achaia parata sit ab anno superiore & vestrum exẽplum prouocarit cõplures. Misi tñ hos fratres, ne gloria nostra, qua glorior de vobis, in hac parte

hac parte: vt quemadmodū dicebam, parati sitis, ne quo pacto si at, vt si mecum venerint Macedones, et offenderint vos imparatos, nos pudore suffundamur: vt ne dicam vos, in hac argumento glorificationis.

Proinde necessariū arbitratus sum, adhortari fratres, vt prius accederent ad vos, et præpararent iam ante promissam bonā collationē vestram, vt ea sit in promptu, sic tanq̄ bona collatio, et non tanq̄ fraudatio. Illud autē dico: Qui sementē facit parce, is parce metet. Et qui sementē facit libenter, ac benigne largiēdo, cogitet se missurus esse. Vnusquisq; secūdū propositū cordis nō ex mœrore, aut ex necessitate. Nam hilarem datorē diligit deus.

Potens est aūt deus efficere vt totū beneficiū in vos exuberet, vt in oībus oēm sufficientiā habētes exuberetis in omnē op⁹ bonū, quēadmodū scriptum est: Dispersit dedit pauperibus, iustitia eius manet in seculū. Porro qui suppeditat, semen seminanti, is & panem in cibum suppeditet & multiplicet sementem vestram, et augeat prouentus iustitiæ vestræ, vt in omnibus locupletemini in omnem simplicitatem, quæ per nos efficit, vt gratiæ agantur Deo.

Nā functio huius ministerii nō solū supplet ea q̄ desunt sanctis, verūetiam exuberat in hoc, q̄ per multos agantur gratiæ Deo, qui per probationē ministerij huius glorificant Deū super obedientia cōfessionis vestri in Euangelium Christi, et de simplicitate cōmunicationis in ipsos, et in omnes, et in illorum oratione pro nobis, qui desiderāt vos propter eminentem gratiā dei in vobis. Gratia autem Deo super inenarrabili suo munere.

CAPVT. X.

this behalfe, and that ye (as I haue sayd) ye pare your selues lest peraduenture yf they of Macedonia come with me & fynde you vnpreared, the bost that I made in thys matter, shulde be a shame to vs, I say nat vnto you.

B Wherfore I thought it necessary to exhorte the brethren to come before hande vnto you for to prepayre your good blessyng promysed afore, that it myght be redye: so that it be a blessynge. & nat a defraudynge. ✝ Thys yet remembre howe that he whiche soweth lytell, shall reepe lytell, and he that soweth plenteously, shall reepe plenteously. And let euerye Eccle.xx. man do accordinge as he hath purposed in hys herte, nat grudgyngly, or of necessytye. For God loueth a chyarefull gyuer.

C God is able to make you ryche in al grace that ye in all thyngs hauyng sufficyent vnto the vttermoste maye be ryche vnto all maner good workes, as it is wrytten. He hath sparsed abrode, and hathe gyuen to the poore, hys ryghteousnes remaynethe for euer. He that fyndeth the sowre sede, shal mynystre breade Psal.xli. for fode, and shall multyplye your sede, and increace the fruytes of your ryghtwysnes. ✝ That on all partyes ye maye be made ryche in all synglenes whiche causethe thorowe vs, thankes gyuynge vnto God.

D For the office of thys mynistracion, nat onely supplyeth the nede of the Sayntes: but also is aboundant herein, that for thys laudable mynistryng, thākes myght be gyuen to God of manye, whiche prayse God for the obedyence of your professynge the Gospel of Christ and for your synglenes in dystributynge to them and to all men: and in theyr prayers to God for you longe after you, for the aboundaunt grace of God gyuen vnto you. Thankes be vnto God for hys vnspeakeable gyfte.

¶ The. x. Chapiter.

I Paule

A I PAVLL MY ſelfe beſeche you by the
meknenesse & softnesse of Christ which when
I am presente amonge you am of no reputa-
tion, but am bolde towarde you beyng abſet
I beſeche you that I nede nat to be bold whē
I am present (with that same confydēce wher
with I am supposed to be bolde (against some
whiche repute vs as though we walked car-
nally. Neuertheles thoughe I walke cōpa-
sed with the fleſshe, yet we warre nat fleshely
For the weapōs of our warre are nat carnall
thinges, but thinges myghty in God, to caste
downe stronge holdes, where with we ouer-
throwe imaginacions, and euery hye thynge
that exalteth it selfe against the knowledge of
God, and bryng into captiuite all vnderstan-
dyng to the obedience of Christ, and are redy
to take vengeaunce on all disobedience, whē
your obedience is fulfylled. Loke ye on thin-
ges after the vtter apperaunce?

B Yf any man truste in hym selfe that he is
Christes, letre the same also consydre of hym
selfe, that as he is Christes, euyn so are we
Christes. And though I shulde bost my selfe
some what more of our auctorite whiche the
Lorde hathe gyuen vs to dyspe and nat to
destroye you, it shulde nat be to my shame,
This say I, lest I shulde seme as thoughe I
wente aboute to make you affrayde with let-
ters. For the Epystles (sayth he) are sore and
stronge: but his bodely presence is weake,
and his speche is rude. Let him that is suche
thinke on his wyse. that as we are in wordes
by letters when we are absente, suche are we
in dedes when we are present.

For we can nat fynde in our hertes to make
our selues of the nombre of them, or to com-
pare our selues of them, whiche laude them
selues neuertheleſſe while they measure them
selues with them selues, and compayre them

CETERVM ipse
ego Paulus obsecro
vos per lenitatem &
modestiam Christi, qui
inter vos quidē humilis sum
absens autem confido in vobis.
Rogo autem vos, ne præsens audere
audeam, qua existimor audere
quibusdam, qui putant
nos velut secundū carnem ambu-
lare: nam in carne ambulā-
tes, non secundum carnem
militamus. Siquidem arma
militiæ nostræ non carnalia
sunt, sed potētia Deo ad dē-
molitionem munitionū quæ
ea consilia destruimus, et
omnem altitudinem quæ ex-
tollitur aduersus cognitionē
Dei, et captiuam ducimus om-
nem cogitationem ad obedi-
endum Christo: et in promptu
habemus vindictam aduer-
sus omnem inobedientiam,
cum impleta fuerit vestra o-
bedientia. Quæ in conspectu
sunt videte.

Si quis de ipso confidit
quod Christi? sit, illud rursum
perpendat ex ipso, & quēa-
dmodum ipse Christus est,
ita & nos Christi sumus.
Nam si & amplius quippiam
gloriet de potestate nostra,
quam dedit nobis Dominus
in ædificationem, & non in
destructionem vestri, non pu-
debit me videar ego perterre
facere vos per epistolas.
Nam epistolæ quidem, inquit
graues sunt & robustæ, ac pre-
sentia corporis infirma, &
sermo contemptus. Hoc re-
putet qui ilisemodi est, quod
quales sumus sermone per e-
pistolas cum absumus, tales
sumus & cum adsumus facto.

Non enim audemus
inferere, aut conferre nos-
ipsos cum quibusdam, qui
seipsos commendant. Sed
ipsi non intelligunt, quod
ipsi inter se ipsos mensi-
metipsos, & comparent sibi

sibi. At nos non in immensum gloriabimur, verùm iuxta mensuram regulæ, quam partitus est nobis Deus, mensuram pertingendi etiam usq; ad vos. Non enim quasi non pertingamus usq; ad vos, extendimus nosipsos supramodum. Nam usq; ad vos quoq; peruenimus in Euangelio Christi, non immensum gloriantes super alienis laboribus, sperantes autem, vt subolescente fide vestra in vobis, magnificemur iuxta regulam nostrã in abundantiam, vt ils quoq; regionibus, quæ vltra vos sunt euangelizemus: non per alienam regulam, vt de his quæ parata sunt, gloriemur. Sed qui gloriatur, in Domino glorietur. Non enim qui semetipsum commendat, ille probatus est, sed is quem Dominus commendat.

selues with them selues they vnderstande nought. But we wyll nat reioyce aboue measure: but accordynge to the quantyte of the measure whiche God hathe distributed vnto vs: a measure that reacheth euyn to you. For we stretche nat out our selues beyonde measure as though we had nat reached vnto you For euyn to you haue we come with the gospell of Christe, and we boste nat oure selues out of measure in other mannes labours. Ye and we hope, when youre fayth is increased amonge you, to be magnyfyed accordyng to our measure, more largely and to preache the gospell in those regyons whiche are beyonde you: and nat to reioyce of that which is by an other mannes measure prepared alredye. Let him that reioyseth, reioyce in the Lorde. For he that prayseth him selfe, is nat allowed, but he whom the Lorde prayseth.

CAPVT. XI.

☞ The .xi. Chapiter.

VTINAM tolleraretis me paulisper in insipientia mea. Imo vt sustinetis me? Nam zelotypus sum vestri zelo Dei. Adiunxi enim vos vni viro, vt virginem castam exhiberetis Christo, sed metuo, ne quo fiat vt quemadmodum serpens Euam decepit versutia sua, ita corrumpantur sensus vestri à simplicitate, quæ erat erga CHRISTVM. Nam si is qui venit, alium Iesum prædicat, quem non prædicauimus: aut si spiritum alium accipitis, quem non accepistis, aut Euangelium aliud, quod non accepistis, recte sustinuissetis.

Arbitror enim me nihilo inferiorem fuisse eximiis apostolis. Cæterum licet imperitus sim sermone, non tamen scientia. Verum vbiq; manifestati sumus in omnibus erga vos. Num illud peccaui, qui meipsum humiliarim, vt vos

WOlde to God, ye coulde suffre me a lytle in my folysheneſſe: ye and I praye you forbeare me. For I am gelous ouer you with godly gelousy. For I coupled you to one mã, to make you a chaste vyrgyn to Christ. But I feare lest as the serpent begyled Eue through hys sutelte, euyn so youre wyttes shulde be corrupte from the syngleneſſe that is in Christe. For yf he that cõmeth, preache an other Iesv then him whõ we preached: or yf ye receyue an other spyryte then that whiche ye haue receyued: eyther an other gospell then that ye haue receyued, ye myght ryght well haue bene content.

I suppose that I was nat behinde the chiefe Apostles. Though I be rude in speakynge, yet am I nat so in knowledge, Howbe it among you we are knowẽ to the vtmost what we are in all thynges. Dyd I therein synne, by cause I submytted my selfe, that ye myght

be ex-

be exalted, and bycause I preached to you the Gospell of God free: I robbed other congregacyons, and toke wages of them to do you seruyce withall. And when I was presente with you, and hadde nede, I was greuous to no man for that which was lackyng vnto me the brethren whiche came from Macedonya, supplyed, and in all thynges I kepte my selfe that I shulde nat be greuous vnto you and so wyll kepe my selfe.

Yf the truthe in Chryste be in me this reioysynge shall nat be taken from me in the regions of Achaia. Wherfore? Bycause I love you nat? God knoweth. Nevertheiesse what
C I do, that wyll I do to cutte awaye occasyon from them whiche desyre occasyon, that they myghte be founde lyke vnto vs in that wherin they reioyce. For these false Apostles are dysceytfull workers, and fashyon them selues lyke vnto the Apostles of Chryste. And no merueyle, for Sathan hym selfe is chaunged into the fashion of an Angell of lyght. Therfore it is no great thynge, thoughe his mynysters fashyon them selues as thoughe they were the mynysters of ryghtwysnesse: whose ende shalbe accordynge to theyr dedes.

I saye agayne, least any man thynke that I am foolishe, or els euē nowe take me as a foole that I may bost my selfe a litle. That I speke I speake it nat after the waye of the Lorde: but as it were folysheiye, whyle we are nowe come to bostynge. Seynge that many reioyce after ỹ flesshe, I wyl reioyce also. For ye suffre fooles gladly, bicause that ye your selues are wyse. For ye suffre euen yf a man bringe you
D into bondage: yf a man deuoure: yf a man take: yf a man exalte him selfe: yf a man smyte you on the face. I speake as concernynge rebuke as thoughe we had ben weake.

Howbe it wherein so euer any man dare be

exaltemini: quia gratuitum Euangelium dei predicauerim vobis? Ceteras ecclesias depredatus sum, accepto ab illis stipendio, quo vobis ministrarem. Et cum apud vos essem, & egerem, nemini grauis fui quicq. Nam quod mihi deerat, supplerunt fratres, qui venerunt a Macedonia, & in omnibus sine grauate me seruabo, & seruabo. Est veritas Christi in me quod hanc gloriatio non infringetur in me in regionibus Achaie. Quapropter? an quod non diligam vos? Deus scit. Verum quod facio, idem et faciam vt amputem occasionem his qui cupiunt occasionem: vt in eo de quo gloriantur, reperiantur, quemadmodum & nos. Hi quidem illius odi pseudoapostoli operarii dolosi sunt, transeuntes personas apostolorum Christi, nec mirum: quandoquidem ipse Satanas transfigurat in angelum lucis. Non magnum est igitur, si et ministri illius personam in se transferunt quasi sint ministri iustitiæ, quorum finis erit iuxta opera eorum.

Iterum dico, ne quis me putet insipientem esse, alioquin etiam vt insipientem accipite me, vt paululum quidam & ego glorier. Quod dico, non dico secundum dominum, sed velut per insipientiam, in hoc argumento gloriationis. Quandoquidē multi gloriantur secundum carnem, & ego gloriabor. Libenter enim sufferetis insipientes, cum sitis sapientes. Sufferetis enim, si quis vos in seruitutem adigit, si quis exedit, si quis accepit, si quis attollit sese, si quis vos in faciem cedit? iuxta contumeliam loquor. Perinde quasi nos infirmi fuerimus

aliquis (per insipientiam loquor) audeo et ego. Hebrei sunt? ego et ego: Israelite sunt? et ego: semen Abrahe sunt? et ego: ministri Christi sunt? (desipiens loquor) ego amplius: in laboribus copiosius, in verberibus supra modum, in carceribus abundantius, in mortibus frequenter. A Iudeis quinquies quadragenas plagas vna minus accepi. Ter virgis cæsus sum, semel lapidatus: ter naufragium feci: nocte ac die in profundo egi. In itineribus sepe: in periculis fluminum: periculis latronum, periculis ex genere: periculis ex gentibus: periculis in ciuitate: periculis in deserto: periculis in mari: periculis inter falsos fratres: in labore & molestia: in vigiliis sepe: in fame & siti: in ieiuniis sepe: in frigore & nuditate: preter ea que extrinsecus accidunt: incumbens mihi quotidiana cura omnium ecclesiarum. Quis infirmatur: & ego non infirmor? Quis offenditur et ego non vror? Si gloriari oporteat de his que infirmitatis mee sunt, gloriabor.

✠ CAPVT. XII.

DEVS ET pater domini nostri Iesu Christi qui est benedictus in secula nouit quod mentior.

In Damasci ciuitate gentis prefectus nomine Aretæ regis, excubias posuerat in Damascenorum vrbe, cupiens me comprehendere, ac per fenestram in sporta demissus fui per muros: et effugi manus eius.

Gloriari sine non expedit mihi: veniam enim ad visiones et reuelationes domini. Noui hominem in Christo ante annos quatuordecim,

bolde (I speke foolyshly) I dare be bolde also. They are Hebrues, so am I. They are Israelytes, euyn so am I. They are the seede of Abraham, euyn so am I. They are the mynysters of Christ (I speke as a foole) I am more in labours more aboundaunt. In stryppes aboue measure: in pryson more plenteously: In death ofte. Of the Iues fyue tymes receyued I euery tyme .xl. stryppes saue one. Thryse was I beaten with roddes. I was once stoned. I suffred thryse shyppewracke. Nyghte and daye haue I been in the depe of the sea. In turnayenge often: in pareis of waters: in parelles of robbers: in ieoperdyes of myne owne nacion: in ieoperdyes among the hethen I haue been in pareis in cytyes, in pareis in wyldernes, in pareis in the sea, in parelles among false brethren, in labour and trauayle in watchynge often, in hunger, in thyrst, in fastynges often, in colde and in nakednes. And besyde the thynges which outwardly happen vnto me, I am combered daylye, and do care for all congregacyons. Who is sycke, and I am nat sycke? Who is hurte in the fayth, and my harte burneth nat? Yf I muste nedes reioyce, I wyll reioyce of myne infyrmytyes. Actu.xiv. Actu.xiiii. Actu. xvi.

✠ The.xii. Chappter.

A THE GOD AND father of our Lorde Iesus Chryst, whiche is blessed for euermore, knoweth that I lye nat.

✠ In the Cytye of Damascon, the gouernour of the people vnder kinge Aretas, layde watche in the Citie of Damascens and wolde haue caught me, and at a wyndowe was I let downe in a basket thorowe the wall and so scaped his handes. Actu.ix.d.

It is nat expedyente for me no doubte to reioyce. Neuertheles I will come to visions and reuelacyons of the Lorde. I knowe a man in Chryste aboute .xiiii. yeares agone, whether he were

Actu.xx.a. he were in the body I can nat tell, or whether he were out of the bodye I can nat tell (God knoweth) whiche was taken vp into the thyrde heauen. And I know the same man (whether in the body or out of the bodye I can nat tell God knoweth) howe that he was taken vp into Paradise, and harde wordes nat to be spoken, whiche no man can vtter. Of this man wyll I reioyce, of my selfe wyll I nat reioyce, excepte it be of myne infyrmytyes. And yet thoughe I woulde reioyce I shulde nat be a foole: for I woulde say the truthe. Neuertheles I spare, lest any man shuld thynke of me aboue that he seyth me to be, or heareth of me. And leste I shulde be exalted out of measure thorowe the aboundance of reuelaciõs: there
C was giuen vnto me vnquietnes of the flesshe, the messẽger of Sathan to buffet me: bicause I shulde nat be exalted out of measure. For this thynge besought I the Lorde thrise that it myght departe from me. And he sayde vnto me: my grace is sufficyent for the. For my strength is made perfayte thorowe weaknes. Verye gladlye therfore wyll I reioyce of my weakenes that the strengthe of Chryste maye dwel in me. ¶ Therfore haue I delectacyon in infirmities, in rebukes, in nede, in persecucyons, in angusshe for Chrystes sake. For when I am weake, then am I stronge.

D I am made a foole in bosting my selfe. Ye haue compelled me: I oughte to haue bene cõmended of you. For in nothynge was I inferior vnto the chiefe Apostles, thoughe I be nothynge, yet the tokens of an Apostle were wrought amonge you with all pacience with sygnes, and wõders, and myghty dedes. For what is it wherin ye were in feryors vnto other congregacyons, except it be therin that I was nat greuous vnto you. Forgyue me this wrong done vnto you. Beholde now the

enim corpore, nescio: an extra corpus, nescio, Deus nouit, raptum huiusmodi hominem vsq; ad tertium coelum. Et scio huiusmodi hominem siue in corpore, siue extra corpus, nescio Deus nouit, raptum fuisse in paradisum, et audisse arcana verba, quæ fas non sit homini loqui. Super huiusmodi homine gloriabor: de meipso vero nõ gloriabor, nisi super infirmitatibus meis. Nam si voluero gloriari, nõ ero insipiens, veritatem enim dicã: sed parco vobis, ne quis de me cogitet, super id quod videt esse me, aut quod audit ex me. Et ne excellentia reuelationem super modum efferrer, datus fuit mihi stimulus per carnem, nuncius Satanæ, vt me colaphis cederet ne supramodum efferrer. Super hoc, ter Dominum rogaui, vt discederet a me, et dixit mihi: Sufficit tibi gratia mea, nam virtus mea, per infirmitatem perficitur. Libentissime igitur gloriabor potius super infirmitatibus meis, vt inhabitet in me virtus Christi. Quamobrem placeo mihi in infirmitatibus, in contumeliis, in necessitatibus, in persecutionibus, in angustiis pro Christo. Cum enim infirmus sum, tũc robustus sum.

Factus sum insipiens gloriando. Vos me coegistis, nam ego debueram a vobis commendari. Nulla enim in re inferior fui summis apostolis, etsi nihil sum. Signa quidem apostoli prægressa fuerint inter vos cum omni patientia & signis, & prodigiis, & potentibus factis. Nam quid est in quo fuistis inferiores cæteris Ecclesiis, nisi quod ipse ego non fuerim vobis onerosus? Condonate mihi hanc iniuriam. Ecce tertio præ-

pensus animo sum, vt veniam ad vos, nec ero vobis onerosus. Non enim quero quæ vestra sunt, sed vos. Non enim debent filii parentibus recondere, sed filius parentes.

Ego vero libentissime impendam & expendar pro animabus vestris: licet vberius vos diligens, minus diligar. Sed esto ipse non grauaui vos: verum cum essem astutus, dolos vos cepi. Num per quemquam eorum quos misi ad vos, expilaui vos? Rogaui Titum vt vna cum illo mitterem fratrem. Num quod à vobis extorsit Titus? Annon eodem spiritu ambulauimus? An non iisdem vestigiis? Rursum arbitrabimini q̃ nos vobis excusemus? In cõspectu Dei in Christo loquimur.

Sed omnia charissimi propter vestra edificatione. Nam metuo, ne q̃ fiat, vt si venero, nõ quales velim, reperiam vos & ego reperiar vobis qualẽ nolitis. Ne quomodo sint cõtentiones, emulationes, iræ, concertationes, obsecrationes, susurri, tumores, seditiones: ne iterum vbi venero humilem faciat me Deus meus apud vos, vt lugeam multos eorum qui ante peccauerunt, nec eos pœnituit immũditiæ, libidinis q̃, et impudicitiæ, quam patrarunt.

CAPVT. XIII.

Hic tertius erit aduentus meus ad vos. In ore duorũ testium aut trium constituetur omne verbum. Prædixi, & prædico vt presens cum essem iterum ita & absens nunc scribo iis qui ante peccauerunt, & reliquis omnibus, quod si venero denuo, non parcam. Quandoquidem experimentum queritis in me loquentis

thyrde tyme I am redy to come vnto you, and yet wyll I nat be greuous vnto you. For I seke nat yours but you. Also ỹ chyldrẽ ought nat to laye vp for the fathers & mothers, but the fathers and mothers for the chyldren.

I wyll very gladly bestowe, and wylbe bestowed for youre soules, thoughe the more I loue you, the lesse I am loued agayne. But be it that I greued you nat: neuertheles I was craftye and toke you with gyle. Dyd I pyll you by any of them which I sente vnto you? I desyred Titus, and with hym I sente a brother. Dyd Titus defraude you of any thynge? walked we nat in one spirytc? walked we nat in lyke steppes? Agayne thynke ye that we excuse oure selues? We speake in Chryste in the syght of God.

But we do all thynges derely beloued for youre edyfyenge. For I feare leaste it come to passe, that when ye come, I shall nat fynde you suche as I wolde: and I shall be founde vnto you suche as I wolde nat: I feare leste there be founde among you debate, enuyenge wrathe, stryfe, backbytynges, wysperynges, swellynges, and dyscorde. I feare lest whẽ I come agayne, God bryngе me lowe amonge you, and I be constrayned to bewayle many of them whiche haue synned alredy, and haue nat repented of the vnclennes, fornycacion, and wantonnes whiche they haue cõmytted

The.xiii. Chapiter.

NOVVE COME I the thyrde tyme vnto you. In the mouthe of two or thre wytnesses shall euery thynge stande. I tolde you before, and tell you before: and as I said when I was presente with you the seconde tyme, so wryte I nowe beinge absent, to them whiche in tyme paste haue synned, and to all other: that if I come agayne, I wyl nat spare, seinge that ye seke experyence of Chryst whiche

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Deut. xix. Mat. xviii. Iohn. viii. Hebr. x.

whiche speaketh in me, whiche amonge you is nat weake but is myghtye in you. And verelye thoughe it came of weakenesse that he was crucyfyed, yet lyueth he thorowe the power of God. And we no doubte are weake in hym: but we shal lyue with hym, by the myght of God amonge you.

B Proue youre selues whether ye are in the faythe or nat. Examyne youre owne selues knowe ye nat youre owne selues howe that Jesus Chryste is in you, excepte ye be caste awaye. I truste that ye shall knowe that we are nat cast awaye. I desyre before God that ye do none euyl, nat that we shulde seme commendable: but that ye shulde do that which is honest: and lette vs be counted as lewde persons. We can do nothynge agaynst the truth but for the truth. We are gladde when we are weake, and ye strouge. This also we wyshe for, euyn that we weare perfecte. Therefore wryte I these thynges beyng absent lest when I am present, I shulde vse sharpenes accordynge to the power which the Lorde hath gyuen me, to edyfye, and nat to destroy.

C Fynallye brethren fare ye well, be perfyte, be of good comforte, be of one mynde, lyue in peace, and the God of loue and peace, shalbe with you. Greet one an other in an holye kysse. All the sayntes salute you. The grace of our Lorde Jesus Chryst, and the loue of God, and the felowshyppe of the holye Ghoste be with you all. Amen.

Chriſti, qui erga vos non eſt infirmus, ſed potens eſt in vobis: nam quamuis crucifixus fuit ex infirmitate, viuit tamen ex virtute dei. Siquidem & nos infirmi ſumus in illo, ſed viuemus cum illo ex virtute dei erga vos.

Vosipſos tentate, num ſitis in fide. Vosipſos probate. An non cognoſcitis vosmetipſos, quod Ieſus Chriſtus in vobis eſt? Niſi forſan reprobi eſtis. At ſpero vos cogniturós, quod nos non ſimus reprobi: Opto autem apud Deum ne quid mali faciatis: non quo nos probati appareamus, ſed vt vos, quod honeſtum eſt faciatis: nos vero veluti reprobi ſimus. Nõ enim poſſumus quicquam aduerſus veritatem, ſed pro veritate. Gaudeamus enim cum nos infirmi fuerimus: vos autem validi fueritis. Hoc autem inſuper optamus, veſtrã integritatẽ. Propterea hæc abſens ſcribo: ne cum preſens fuero rigidus ſim iuxta poteſtatem, quã dedit mihi dominus in ædificationem.

Quod ſuper eſt fratres, valete, integri eſtote, conſolationem habete, vnanimes ſitis, in pace agite, & deus charitatis ac pacis erit vobiſcum. Saluete vos mutuo ſancto oſculo. Saluant vos ſancti omnes. Gratia domini Ieſu Chriſti, & charitas dei et communicatio, ſpiritus ſancti ſit cum omnibus vobis. AMEN.

The ſeconde Epyſtle to the Corynthyãs ſente from Philippos a cytye of Macedonya, by Tytus and Lucas.

Ad Corinthios ſecunda, miſſa fuit à Philippis Macedoniæ per Titum & Lucam.

EPISTOLA DIVI PAVLI APOSTOLI AD GALATAS.

The Epystle of of Saynt Paul the Apostle vnto the Galathyans.

¶ CAPVT PRIMVM

¶ The.i. Chappter.

PAVLVS Apls nō ab hoibus, neq; per hominē, sed per Iesū Christum, ic deum patrem, qui suscitauit illum ex mortuis, quiq; mecum sunt omnes fratres.

Ecclesiis Galatiæ. Gratia vobis et pax a deo patre, & domino nostro Iesu Christo, qui dedit seipsū pro peccatis nostris, vt eriperet nos ex præsenti seculo malo iuxta voluntatem dei et patris nostri, cui gloria in secula seculorum. Amen.

Miror, q̄a Christo, qui vocauit vos per gratiam, adeo cito transferamini in aliud Euangelium, q̄uod non est aliud, nisi quod quidam sunt qui turbāt vos & volūt inuertere Euangeliū Christi. Cēterum etsi nos, aut angelus ē cœlo prēdicauerit vobis Euāgeliū preter id quod prēdicauimus vobis, anathema sit. Quēadmodū ante diximus & nunc iterū dico: si quis vobis prēdicauerit Euangeliū, preter id quod accepistis, anathema sit. Nunc enim vtrū hominibus suadeo an deo? aut quero hominibus placere? Nam si hactenus hominibus placuissem, Christi seruus haud quaq̄ essem.

Notam autem vobis facio fratres, Euangelium quod prēdicatum est a me, non esse secundum hominem. Neq; enim ego ab homine accepi illud, neq; didici, sed

PAulle an Apostle A
nat of men, neither by man but by Jesus Chryst, & by god the father whiche rayſed him from deth: & al the brethren which are w̄ me.

Unto the congregacions of Galacya. Grace be with you and peace from god the father, and from our Lorde Jesus Chryst, which gaue hym selfe for our synnes, to delyuer vs frome this presente euyll worlde, thorowe the wyll of God our father, to whom be prayse for euer and euer. Amen.

I merueyle that ye are so soone turned from hym that called you in the grace of Chryste. B
vnto an other Gospell: which is nothyng els, but that there be some which trouble you, and intende to peruert the Gospell of Chryst. Neuertheleſſe though we our selues, or an Aungell frome heaueu preache any other Gospell vnto you, then that whiche we haue preached vnto you, holde hym as accurſed. As I sayde before, so saye I nowe agayne. Yf any man preche any other thing vnto you, then that ye haue receyued, holde hym Accurſed. Preache I mannes doctryne or Goddes? Eyther go I about to please men? Yf I studyed to please men, I were nat the seruaunt of Chryst.

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I certyfye you brethren, that the Gospell whiche was preached of me, was nat after the maner of men, neyther receyued I it of man, neyther was I taughte it: but receyued it by

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the reuelacyon of Jesus Chryst. For ye haue harde of my conuersacyon in tyme past, in the Jues waies, howe that beyonde mesure I persecuted the congregacyon of God, and spoyled it: and pzeuayled in the Jues lawe, aboue many of my companyons which were of mine owne nacyon, and was a muche moze feruent meyntayner of the tradycyons of the Elders.

But when it pleased God (whiche seperated me from my mothers wombe, and called me by his grace, foz to declare his sonne by me) that I shulde pzeache hym among the hethen immediatly, I commoned nat of the matter with flesshe and bloude, neyther retourned to Jerusalem to them whiche were Apostles befoze me, but wente my wayes into Arabia, and came agayne vnto Damasco. Then after thze peres I retourned to Jerusalem to se Peter, and abode with hym .xv. dayes, no nother of the Apostles sawe I, saue James the Lozdes bzother. The thynges which I wzyte beholde God knoweth I lye nat.

D After that I wente into the costes of Syzia and Cylycia and was knowen as touchynge my person, vnto the congregacions of Jurye which were in Chryst. But they harde onelye: that he which persecuted vs in tyme past now pzeacheth the fayth which befoze he distroied. And they glozyfyed God on my behalfe. ❧

The.ii. Chapyter.

A THen .xiiii. peares thereafter, I wente vp agayne to Jerusalem with Barnabas and toke with me Titus also. Ye and I went vp by reuelacyon, and commened with them, of the Gospell whiche I pzeache amonge the Gentyls: but betwene our selues with them whiche weare counted chyefe, least I shulde haue been thoughte that I shoulde runne oz had runne in vayne. Also Titus whiche was with me, thoughe he were a Grebe, yet was nat

pzeuaricatorem Iesu Christi. Audierãt enim tantum conuersationem. quondam in Iudaismo, q supra modũ persequebar ecclesiam dei, ac depopulabar illam, proficiebam in Iudaismo supra multos ęquales in genere meo, eam vehementer essem studiosus a maiorib⁹ meis traditorum institutorum.

At vbi deo, qui segregauerat me ab vtero matris mee et vocauit per gratiam suam in hoc, vt reuelaret filiũ suum per me: visum est: vt prędicarem ipsum inter Gentes cõtinuo non contuli cum carne & sanguine, neq; redii Hierosyma, ad eos qui ante me fuerant Apostoli: sed abii in Arabiam, ac denuo reuersus sum Damascum. Deinde post annos treis redii Hierosolimam, vt viderem Petrum et mansi apud illũ dies quindecim. Alium autem ex apostolis non vidi vnq̃, nisi Iacobum fratrem domini. Porro quæ scribo vobis, ecce coram deo, non mentior.

Deinde veni in regiones Syrie, Cilliciecq. Erã autẽ ignotus iuxta faciem ecclesiis Iudeæ, quæ erant in Christo. Sed tantum hic rumor apud illos erat: qui persequebatur nos aliquando, nunc prędicat fidem, quam quondam expugnabat: & glorificabant in me Deum.

CAPVT. II.

DEINDE post annos xiiii. rursum ascendi Hierosolymam vna cũ Barnaba. assumpto simul et Tito. Ascẽdi autem iuxta reuelationem et contuli cum illis Euangelium, quod prędico inter Gentes, sed priuatim cum iis, qui erant in precio, ne quomodo in vacuum currerem aut cucurissem. Sed neq; Titus, qui mecum erat, cum esset Grecus

compulsus fuit circuncidi, propter obiter ingressos falsos fratres, qui subintroierant ad explorandum libertatem nostram, quam habemus in Christo Iesu, quo nos in seruitutem adigerẽt. Quibus ne ad tempus quidem cessimus per subiectionem, vt veritas Euangelii permaneret apud vos.

nat compelled to be cyrcumcysed, and that by cause of tucõmers being falſe brethren, which came in amonge other to ſpy out our lybertie whiche we haue in Chryſte Jeſus that they myght brynge vs into bondage. To whome we gaue no roume, no nat for the ſpace of an houre, as contemnynge to be brought into ſubiection: and that becauſe that the truth of the Goſpell myght contynue with you.

Ab his autem qui videbantur aliquid esse, quales aliquando fuerint nihil mea refert. Personam hominis deus non accepit. Nam mihi qui videbantur esse in prœcio nihil contulerunt. Imo contra cum vidissent mihi concreditum fuisse euangelium præputii, quemadmodum Petro circumcisionis (nam qui efficax fuit in Petro ad apostolatum circumcisionis efficax fuit et in me erga Gentes) cum cognouissent gratiam mihi datam, Iacobus & Cephas, & Ioannes, qui videbantur esse columnæ, dextras dederunt mihi ac Barnabe societatis vt nos in Gentes, ipsi vero in circumcisionem apostolatu fungeremur tantum vt pauperum memores essemus in quo & diligens fui vt hoc ipsum facerem.

Of them whiche ſeme to be great (what they were in tyme paſſed, it maketh no matter to me: God loketh on no mannes perſon) neuertheleſſe they whiche ſeme greate, added nothynge to me. But contrarye wyſe, when they ſawe that the Goſpell ouer the cyrcumcyſyon was commytted to me, as the goſpell ouer the cyrcumcyſyon was vnto Peter: for he that was myghtye in Peter in the Apoſtleſhyp ouer the cyrcumcyſyon, the ſame was myghtye in me among the Gentyls, and therfore when they percepued the grace that was gyuen to me, then James, Cephas, and Johñ whiche ſemed to be pyllers, gaue to me and Barnabas, the ryghte handes and agreed with vs. that we ſhulde preache amonge the Heathen, and they amonge the Jues: warnynge onelye that we ſhulde remembre the poore. Whiche thynge alſo I was dylygent to do.

Deut. i. b. 2. Par. xix. Jo. xxxiiii. Sap. vi. b. Roma. ii. b. Ephe. vi. b. Colo. iii. b. Deu. x. b. 1. Pet. i. c.

B

D

Cum autem venisset Petrus Anthiochiam palam illi restiti, eo q reprehensus esset. Nam ante eẽ venissent quidã a Iacobo, vna cum Gentibus sumebat cibum, cum autem venissent, subduxit ac separauit se ab illis, metuens eos, qui erant ex circumcisione, ac simulabant vna cum illo ceteri quoq; Iudei adeo, vt Barnabas simul adduceretur in illorum simulationem. Verum vbi vidissem q non recto pede incederent ad veritatem Euangelii, dixi petro coram omnibus: Si tu cum sis

And when Peter was come to Antyoche, I withſtode hym in the face, for he was worthy to be blamed. For yer that certayne came from James, he eate with the Gentyls. But when they were come, he withdrewe and ſeperated him ſelfe, fearynge them whiche were of the cyrcumcyſyon. And the other Jues dyſſembled lykewyſe, in ſo muche that Bernabas was brought into their ſymulacion alſo. But whan I ſawe, that they wente nat the ryghte way after the truthe of the Goſpell, I ſayde vnto Peter before all men, yf thou beynge a

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A

Iue

Jue. lyuest after the maner of the Gentyles and nat as do the Jues: why causest thou the Gentyls to lyue as do the Jues? We whiche are Jues by nature, and nat synners of the Gentyls, knowe that a man is nat iustyfyed by the dedes of the lawe: but by the kaythe of Jesus Chryst. And therfore we haue beleued on Jesus Chryst that we myght be iustyfyed by the kayth of Chryste, and nat by the dedes of the lawe: bycause that by the dedes of the lawe no flesshe can be iustyfyed.

D Yf then whyle we seke to be made ryghtwyse by Chryst, we our selues are founde synners, is nat then Chryste by mynystre of synne? God forbydde. For yf I buylde agayne that whiche I dystroyed, then make I my selfe a trespasser. But I through the law, am deade to the lawe: that I myght lyue vnto God I am crucyfyed with Chryst. I lyue verely: yet nowe nat I but Chryst lyueth in me. For the lyfe whiche I nowe lyue in the flesshe, I lyue by the faith of the sonne of God whiche loued me, and gaue hym selfe for me. I dyspyse nat the grace of God. For yf ryghtwysnes come of the lawe, then Chriſte dyed in vayne.

¶ The.iii. Chapiter.

A O fowlysshe Galathyans: who hathe bewytched you, that ye shulde nat beleue the truthe? To whome Jesus Chryste was dyscrybed before the eyes, and amonge you crucyfyed. Thys onely wolde I learne of you, receyued ye the spyryte by the dedes of the lawe, or els by preachynge of the kaythe? Are ye so vnwyse that after ye haue begonne in the spyryte, ye wolde nowe ende in the flesshe. So many thynges then ye haue suffered in vayne, yf that be vayne. Which ministred to you the spyryte, and worketh myracles amonge you, dothe he it through the dedes of the lawe, or by preachynge of the kayth? Euen

Gene.xv. Rom.iiii.a. Jaco.ii.d.

iudeus, gentiliter viuis ac non iudaice, cur gentes cogis iudaizare? Nos natura iudei, non ex gentibus peccatores, quoniam scimus non iustificari hominem ex operibus legis, nisi per fidem Iesu Christi, et nos in Christum Iesum credimus, vt iustificaremur ex fide Christi, & non ex operibus legis. Propterea quod non iustificabitur ex operibus legis omnis caro.

Quod si, dum quærimus iustificari per Christum, reperimur & ipsi peccatores num ergo Christus peccati minister est? Absit. Nã si quæ destruxi ea rursum ædifico, transgressorem meipsum constituo. Ego enim per legẽ legi mortuus sui, vt Christo viuerem, vna cũ Christo crucifixus sum: viuo tamen, non iam ego, sed viuit in me Christus. Vitam aũt quam nũc viuo in carne, per fidem viuo filii Dei, qui dilexit me, & tradidit semetipsum pro me. Non aspernor gratiam Dei. Nam si per legem est iustitia, igitur Christus frustra mortuus est.

CAPVT. III.

O STVLTI Galatæ quis vos fascinauit, vt non crederetis veritati? Quibus præ oculis Iesus Christus ante fuit depictus, inter vos crucifixus. Hoc solum cupio discere à vobis, verũ ex operib⁹ legis spiritũ accepistis, an ex prædicatione fidei? Audio stulti estis cum spiritu cœperitis, nunc carne consummamini. Tam multa passi estis frustra si tamen & frustra. Qui igitur subministrat vobis spiritum & operatur virtutes in vobis, vtrum ex operibus legis, an ex prædicationi fidei id facit? Quemadmodum

Abraham credidit Deo, et imputatum est illi ad iustitiã. Scitis igitur, quod qui ex fide sunt, ii sunt filii Abrahæ.

Abzaham beloued god, and it was ascrybed to him for ryghtwysnesse. Understande therfore, that they whiche are of faythe, the same are the chyldren of Abzaham.

Præuidens autẽ scriptura, q̃ ex fide iustificet Gentes Deus, prius rem letam nunciauit Abrahæ: Benedicẽtur, inquiens, in te omnes Gẽtes. Itaq; qui ex fide sunt, benedicuntur cum fideli Abrahã. Nam quotquot ex operibus legis sunt, execrationi sunt obnoxii. Scriptum est enim: Execrabilis omnis qui non manserit in omnibus quæ scripta sunt in libro legis, vt faciat ea. Quod autem in lege nullus iustificetur apud Deum, palam est. Siquidem iustus ex fide viuet, lex autem non est ex fide, sed qui fecerit ea homo, viuet in ipsis: Christus nos redemit ab execratione legis, dum pro nobis factus est execratio. Scriptum est enim: Execrabilis omnis qui pendet in ligno, vtin Gẽtes benedictio Abrahæ veniret per Christũ Iesum, vt promissionem spiritus acciperemus per fidem.

For the scrypture sawe afore hande, that B
god wolde iustyfy the heathen thrzough faith, and therfore shewed before hande gladde tydynges vnto Abzaham. In the shall all nations be blessed. So thé they which be of fayth are blessed with faythfull Abzaham. For as many as are vnder the dedes of the lawe are vnder malediction. For it is wrytten cursed is euery man that contynueth nat in al thynges which are wrytten in the boke of the law to fulfyl them. That no mã is iustified by the lawe in the syght of God, is euydent. For the iuste shal lyue by faythe. The lawe is nat of fayth: but the man that fulfilleth the thynges contayned in the law (shal lyue in them.) But Chryste hath deliuered vs from the curse of the lawe, and was made accursed for vs. For it is wrytten: cursed is euery one that hangeth on tre, that the blessynge of Abzaham might come on the Gentyls thrzoughe Iesus Chryste and that we myghte receyue the promyse of the spirite thrzough fayth.

Gene. xvii. Eccle. xxiiii.

Brethren I wyl speake after the maner of C
men. Though it be but a mans testament, yet no man dyspyseth it, or addeth any thige ther to when it is ones allowed. ✝ To Abzaham and hys sede were ỹ promyses made. He sayeth nat in the sedes as in manye: but in thy sede as in one, which is Chryste. This I say, that the lawe which beganne afterwarde, beyõde foure. C. and. xxx. yeres, dothe nat dysanull the testament, that was confyrmed before of God vnto Christ warde, to make the promise of none effecte. For yf the inherytaunce come of the lawe, it commeth nat of promyse. But God gaue it vnto Abzaham by promyse.

Fratres secundũ hominem dico: Hominis licet testamẽtum, tamen si sit comprobatum, nemo reiicit, aut addit aliquid: Porro Abrahæ dictæ sunt promissiones & semini eius. Non dicit, & seminibus, tanq̃ de multis, sed tanq̃ de vno, & semini tuo, qui est Christus. Hoc autem dico testamentum ante comprobatum a Deo erga Christum, lex quæ post annos quadringentos & triginta cepit non facit irritum, vt abroget promissionem. Nam si ex lege est hæreditas, non iam est ex promissione. Atq; Abrahæ per promissionem donauit Deus.

Wherfore

Wherefore then serueth the lawe. The lawe was added because of transgression (tyll the seed came to whiche the promyse was made) and it was ordeyned by aungles in the hande of a medyator. A medyator is nat a medyator of one. But God is one. Is the lawe then agaynste the promyse of God? God forbydde. Howbeit if there had ben a lawe gyuen which couloe haue gyuen lyfe: then no doubt ryghtwisnes shulde haue come by the lawe. But the scrypture concluded all thynges vnder synne that the promyse by the fayth of Jesus Christ shulde be gyuen vnto them that beleue. ✠ Before that faythe came, we were kepte and shut vp vnder the lawe, vnto the fayth which shulde afterwarde be declared.

D Wherefore the lawe was our scolemayster vnto the tyme of Christe, that we myghte be made ryghtewyse by faythe. But after that fayth is come, nowe are we no lenger vnder a scolemayster. For ye are all the sones of God by the fayth whiche is in Christe Jesus. For all ye that are baptysed, haue put on Christe. Nowe is there no Jue neyther Gentyll, there is neyther bonde nor free: there is neyther man nor woman: but ye are all one thyng in Christ Jesu. Yf ye be Christes, then are ye Abrahās seed, and heyres by promyse.

¶ The.iiii.Chapter. ✠

A AND I say that the heyre as longe as he is a chylde, dyffereth nat from a seruant though he be Lorde of al, but is vnder tutors and gouerners, vntyl the tyme appoynted of the father. Euyn so we, as longe as we were chyldren, were in bondage vnder the ordynances of the worlde. But when the tyme was full come, god sent his son borne of a woman and made bounde vnto the lawe, to redeme them whiche were vnder the lawe: that we thorow election myght receyue the inheritaunce that belongeth

Quid igitur lex? Propter transgressiones addita est donec veniret semen, cui promissum fuerat, ordinata per angelos in manu interpetis. Interpres autem vnius non est: at Deus vnus est. Lex igitur num est aduersus promissiones Dei? Absit. Etenim si data fuisset lex, quæ posset viuificare, vere ex lege esset iustitia. Sed conclusit scriptura omnia sub peccatum, vt promissio ex fide Iesu Christi daretur credentibus. Cæterum antequam veniret fides, sub lege custodiebamur, conclusi in eam fidem quæ erat reuelanda.

Itaq; lex pedagogus noster fuit ad Christum vt ex fide iustificaremur. At postquam venit fides, non amplius sub pedagogo sumus. Omnes enim filii Dei estis per fidem quod credidistis Christo Iesu. Nam quicunq; baptizati estis, Christum induistis. Non est Iudæus, neq; Græcus: non est seruus neq; liber, non est masculus, ac fœmina. Omnes enim vnus estis in Christo Iesu. Quod si vos estis Christi, igitur Abrahæ semen estis: & iuxta promissionem hæredes.

¶ CAPVT IIII.

DICO autem, quamdiu hæres puer est, nihil differt à seruo, cum sit dominus omnium: sed sub tutoribus et actoribus est vsq; ad tempus quod patri præfinitum fuerit. Sic et nos, cum essemus pueri, sub elementis mundi eramus, in seruitutem redacti: at vbi venit plenitudo temporis, emisit deus filium suum, factum ex muliere, factum sub lege, vt eos qui sub lege erant redimeret vt adoptionem

filiorū acciperemus. Quoniam aūt estis filii, emisit Deus spiritum filii sui in cordano stra clamantem. Abba pater. Itaq; iam non es seruus, sed filius q; si filius, & heres Dei per Christum.

Sed tum quidem cum ignorauerētis Deum seruiebatis his qui natura non sunt dii. At nunc posteaq; cognouistis deum, quin potius cogniti estis Deo quin potius cogniti estis a deo, quomodo conuertimini denuo ad infirma & egena elementa quibus iterum ab integro seruire vultis? Dies obseruatis, et menses, & tempora, et annos. Metuo de vobis, ne frustra laborauerim erga vos.

Estote, vt ego sum: quando quidem & ego sum, vt vos fratres rogo vos. Nihil me lesistis. Nostis, q; per infirmitatem carnis Euangelisauerim vobis prius, & experimentum mei quod erat in carne, non estis aspernati, neq; respuistis, sed me velut angelum dei suscepistis, velut Christum Iesum. Quae est igitur beatitudo vestra? testimonium enim reddo vobis quod si fieri potuisset, oculos vestros effossos dedissetis mihi. Igitur inimicus factus sum vobis, vera loquendo vobis.

Ambiunt vos non bene, imo excludere vos volunt, vt ipsos emulemini. Bonum autem est emulari in re bona semper & non solum cum presens sum apud vos.

Filioli mei, quos iterum parturio, donec formetur Christus in vobis. Vellem autem adesse apud vos nunc, & mutare vocem meam quoniam confusus inops sum in vobis.

Dicite mihi qui sub lege vultis esse, legem ipsam non audistis? Scriptum est enim

belongeth to the naturall sonnes. Bycause ye are sonnes God hathe sente the spyryte of his son into oure hertes, whiche cryeth Abba father. Wherfore nowe, thou arte nat a seruant but a son. Yf thou be the son, thou arte also the heyre of God thorowe Chryste. ✠

Natwithstandyng when ye knewe nat God, B
ye dyd seruyce vnto them, whiche by nature weare no goddes. But nowe seynge ye knowe God (ye rather are knowen of God) howe is it that ye tourne agayne vnto the weake and beggerly ceremonyes, where vnto agayne ye desyre a fresshe to be in bondage? Ye obserue dayes, and monethes, and tymes and yeares, I am in feare of you, least I haue bestowed on you laboure in vayne.

Brethren I beseche you, be ye as I am: for C
I am as ye are. Ye haue nat harte me at all Ye knowe, howe throughe infyrmyte of the flesshe. I preached the gospell vnto you at the fyrst. And my temptation which I suffered by reason of my flesshe, ye dyspysed nat, neyther abhorred, but receyued me as an Aungell of God, ye as Chryst Jesus. Howe happye were ye then? for I beare you recorde, that yf it had C
ben possyble, ye wolde haue plucked out your owne eyes, and haue gyuen them vnto me. Am I therefore become your enemy, bycause I tell you the truthe?

They are gelous ouer you amysse, ye they A
intende to exclude you, that ye shulde be feruente to them warde. It is good alwayes to be feruent, so it be in a good thynge, and nat onely when I am present with you.

My lytle chyldren (of whom I trauayle in birth againe vntyl Chryst be fashioned in you) I wolde I were with you nowe, and coulde chāge my voice: for I stande in a dout of you.

Tell me ye that desyre to be vnder the lawe haue ye nat harde of the lawe? ✠ For it is

wryten

wrytten that Abraham hadde twe sonnes, the one by a bonde mayde, the other by a free woman. Ye and he which was of the bonde woman, was borne after the flesshe: but he which was of the free woman, was borne by promyse. whiche thynges betoken mystery. For these women are two testamentes, the one from the mount Sina, which gendreth vnto bondage, whiche is Agar. For mount Syna is called Agar in Arabia, and bordreth vpon the cytye, whiche is nowe Jerusalem, and is in bondage with her chyldren.

Gene. xxi.

E But Jerusalem, whiche is aboue, is free: which is the mother of vs all. For it is wrytten: reioyce thou baren, that beareſt no chyldren: breake forth & crye, thou that trauayleſt nat. For the desolate hath many more chyldre then she whiche hath an husband. Brethre we are after the maner of Isaac, chyldren of promise. But as then he that was borne carnally persecuted him that was borne spyrytually: Euyn so is it nowe. Neuertheles what saieth the scripture: put away the bonde woman and her sonne. For the sonne of the bonde woman shal nat be heyre with the son of the free woman. So then brethren we are nat chyldren of the bonde woman: but of the fre woman. F

Esay. liv. Rom. ix. b.

Gene. xxi.

quod Abraham duos filios habebat, vnum ex ancilla, & vnum ex libera. Verum qui ex ancilla natus est, secundū carnem natus est, qui vero ex libera, per repromissionem, quæ per allegoriam dicuntur. Nam hæ sunt duo testamēta, vnum quidem a monte Sina, in seruitutem generans, qui est Agar: Nam Agar Sina mons est in Arabia, confinis est autem ei, quæ nunc vocatur Hierusalem, seruit autem cum filiis suis.

At quæ sursum est Hierusalem libera est: quæ est mater omnium nostrum. Scriptum est enim: Lætare sterilis, quæ non paris: Erumpe & clama quæ nō parturis, quoniam multi liberi deserte magis, quam eius quæ habet virum. Nos autem fratres secundum Isaac promissionis filii sumus. Sed quemadmodum tunc is qui secundum carnem natus erat persequebatur eum qui natus erat secundum spiritum, ita & nunc. At quid dicit scriptura? Eice ancillam & filium eius, non enim hæres erit filius ancillæ cum filio libere. Itaque fratres, non sumus ancillæ filii, sed liberæ.

The.v.Chapiter.

CAPVT. V.

A STANDE fast therfore in the lybertye wherewith Christe hathe made vs free, and wrappe nat youre selues agayne in the yoke of bondage. Beholde I Paul saye vnto you, that yf ye be circumcysed, Christe shall profyte you nothynge at all. I testifye agayne to euery man whiche is circumcysed that he is bounde to kepe the whole lawe. Ye are gone quyte from Christe as many as are iustyfyed by the lawe, and are fallen from grace. We loke for hope in the spyryte, to be iustyfyed thorowe faith. For in Jesu Christe neyther

IN LIBERTATE igitur qua Christus nos liberauit state, & ne rursus iugo seruitutis implicemini. Ecce ego Paulus dico vobis, quod si circumcidamini, Christus nihil vobis proderit. Contestor autem omnem hominē qui circumciditur, quod debitor est totius legis seruare. Euacuati estis a Christo, quicunq; per legem iustificamini, a gratia excidistis. Nos enim spiritu ex fide, spem iustitiæ expectamus. Nam in Christo Iesu

neq; circumcisio quicq; valet, neq; præputium, sed fides, per dilectionem operans. Currebatis bene, quis vos impedivit: vt non crederetis veritati? Nam persuasio non ex eo profecta est, qui vocat vos. Paululũ fermenti totam conspersionem fermentat.

Ego confido de vobis in Dño, q̃ nihil aliud sensuri sitis. Cæterum qui conturbat vos, portabit iudicium, quisquis fuerit. Ego aũt fratres, si circumcisionem adhuc prædico, quid adhuc persecutionem patior? Abolitum est igitur offendiculum crucis. Vtinam & abscindantur qui vos labefactant. Vos enim in libertatem vocati fuistis fratres: tantum ne libertatem in occasionem detis carni, sed per charitatem seruite vobis invicem. Nã tota lex in vno verbo cõpletur nempe hoc: Diliges proximum tuum vt teipsum. Quod si alius alium vicissim mordetis & deoratis, videte ne vicissim alius ab alio consumamini.

Dico autem, spiritu ambulate, & concupiscentiam carnis non perficietis. Nã caro concupiscit aduersus spiritum, spiritus autem aduersus carnem. Hæc autem inter se mutuo aduersantur, vt non quæcunq; volueritis, eadem faciatis. Quod si spiritu ducemini, non estis sub lege. Porro manifesta sunt opera carnis, quæ sunt hæc, adulterium, fornicatio, immũditia, lasciuia, simulachrorũ cultus, veneficium, inimicitiæ, lis, æmulationes, iræ, concertationes, seditiones, sectæ, invidiæ, cædes, ebrietates, comessationes, & his similia: de quibus prædico vobis quẽadmodũ & prædixi q̃ talia agunt, regni Dei hæredes nõ erũt. Contra fructus spiritus, est charitas, gaudium, pax, longanimitas, benignitas, bonitas,

neyther is circumcysyon any thynge worthe, neyther yet vncircumcision. but fayth which by loue is myghtye in operacion. Ye dyd run well: who was a let vnto you, that ye shulde nat obey the truthe? Euyn that counsell that is nat of hym that called you. A lytle leuen doth leuen the whole lumpe of dowe.

✠ I haue truste towarde you in the Lorde, B that ye wyll be none otherwyse mynded. He that troubleth you, shall beare his iudgemente, whatsoeuer he be, Brethren, If I yet preache circumcysyon, why do I then yet suffre persecucion. For then hadde the offence whiche the Crosse gyueth ceased. I wolde to God they were seperated from you, whiche trouble you. Brethren ye were called vnto (lybertye) onely let nat your lybertye be an occasyon vnto the flesshe, but in loue serue one an other. For all the lawe is fulfylled in one worde, whiche is this, thou shalt loue thyne neyghboure as thy selfe. Yf ye byte and deuoure one an other: take hede lest that ye be consumed one of an other.

Leui. xix. Deu. xxii. Deu. xii. a. Rom. xiii. Jaco. ii. b. 1. Pe. ii. b.

✠ I say walke in the spirite, and fulfyl nat C the lustes of the flesshe. For the flesshe lusteth cõtrary to the spirite, and the spirite contrary to the flesshe. These are contrarye one to the other, so that ye cã nat do that which ye wold But and if ye be ledde of the spirite, then are ye nat vnder the law. The dedes of the flesshe are manyfest, whiche are these, aduoutrye, fornycacyon, vnclennes, wantõnesse, ydolatry, wytchcrafte, hatred, variaũce, zele, wrath, stryfe, sedycyon, sectes, enuyenge, murther, dronkennesse, glotony, and suche lyke of the whiche I tel you before as I haue tolde you in tyme paste, that they whiche commyt such thinges, shall nat inheryte the kyngdome of God. But the frupte of the spirite is loue, ioye, peace, long sufferig, gẽtlenes, goodnes,

fayth-

goodnes, faythfulnes, mekenes, temperance. Against suche there is no law. They that are Christes, haue crucified the flesshe with the appetytes and lustes. ✠ Yf we lyue in the spirite, let vs walke in the spirite. Let vs nat be vayne glorypous, prouokynge one an other, and enuyenge one an other.

☞ The.vi.Chapiter.

A BRethren, if any man be fallen by chaūce into any faulte: ye whiche are spyrytuall helpe to amende hym, in the spyrite of mekenes: consyderynge thy selfe, leste thou also be tempted. Beare ye one anothers burthen & so fulfyl the lawe of Christ. Yf any man seme to him selfe that he is somewhat, when in dede he is nothynge, the same deceyued hym selfe in his ymagynacīō. Let euery mā proue his owne worke, and then shal he haue reioysinge in his owne selfe, & nat in another. For euery man shall beare his owne burthen.

1.Cor.iii.b.

B Let him that is taught in the worde, ministre vnto him that teacheth hym, in all good thynges. Be nat deceyued. God is nat mocked. For what so euer a man soweth, ỹ shal he repe. He that soweth in his flesshe, shal of the flesshe repe corrupcīō. But he that soweth in the spirite, shal of the spirite repe lyfe euerlastynge. Let vs nat be werye of well doynge. For when the tyme is come, we shal repe without werynes. Whyle we haue therfore tyme, let vs do good vnto all men, & specially vnto them, which are of the housholde of fayth.

1.Thes. iii.

C Beholde howe large a letter I haue wrytten vnto you with myne owne hande. As many as desyre with outwarde apperaūce to please carnally, they constrayne you to be circumcised: onely bycause they wolde nat suffre persecution with the crosse of Christe. For they them selues which are circumcysed, kepe nat the lawe: but desyre to haue you circumcised

mansuetudo, temperantia. Aduersus huiusmodi non est lex. Qui vero sunt Christi carnem crucifixerunt cum affectibus, & concupiscentiis. Si viuimus spiritu, spiritu & ambulemus. Non efficiamur inanis gloriæ cupidi, inuicem nos prouocantes, inuidentes.

CAPVT. VI.

FRATRES, etiam si occupatus fuerit homo in aliquo delicto, vos q̄ spirituales estis, instaurate huiusmodi spiritu mansuetudinis, considerans temetipsum, ne & tu, tenteris inuicem alii alionum onera portate, et sic complete legem Christi. Nam si quis sibi videtur aliquid esse, cum nihil sit suum ipse fallit animū. Opus aūt suum probet vnusquisq; et tunc in semetipso tantum gloriationē habebit & non in alio. Vnusquisq; enim propriam farcinam baiulabat.

Communicet autem qui catechizatur sermone, et qui catechizat in omnibus bonis. Nolite errare, Deus non irridetur. Quicquid enim seminauerit homo, hoc & metet. Nam qui seminat per carnem suam, de carne metet corruptionem: sed qui seminat per spiritum, de spiritu metet vitam æternam. Bonum autem faciendo ne defatigemur. Tempore enim suo metemus non defatigati. Ergo dū tempus habemus, operemur bonū ad omnes, tum vero maxime erga domesticos fidei.

Videtis quanta vobis epistola scripserim mea manu. Quicunq; volunt iusta facie placere in carne, hi cogunt vos circumcidi, tantummodo ob crucē Christi persecutionem patiantur. Nam qui circumciduntur, ne ipsi quidem legem seruant: sed volunt vos circumcidi: vt

in vestra carne glorientur.

Ego vero, absit gloriari nisi in Cruce Domini Iesu Christi: per quem mihi mundus crucifixus est: et ego mundo. Nam in Christo Iesu neq; circumcisio quicquam valet, neq; præputium sed noua creatura. Et quicunq; iuxta regulam hanc incidunt: pax super eos & misericordia. & super Israelem dei. De cætero ne quis mihi molestus esse habeat. Ego enim stigmata Domini nostri Iesu in corpore meo porto. Gratia Domini nostri Iesu Christi cum spiritu vestro fratres AMEN.

Ad Galatas missus fuit ē Roma.

that they myght reioyce in youre flesshe.

God forbyd that I shulde reioyce, but in the crosse of our Lorde Jesu Chryste, wherby the worlde is crucified as touchynge me, and I as concernynge the worlde. For in Chryst Jesus neyther cyrcumcysyon auayleth any thyng at al, nor vncyrcumcysyon: but a newe creature. And as many as walke accordynge to this rule peace be on them, and mercye and vpon Israell that partaynethe to God. From hence forth, let no man put me to busynes. For I bere in my body the markes of the Lorde Jesu.

Brethren the grace of our Lorde Jesu Chryste be with youre spyryte.

✠AMEN

Vnto the Galathians writte from Rome.

EPISTOLA DIVI PAVLI APOSTOLI AD EPHESIOS.

CAPVT PRIMVM.

PAVLVS Apostolus Iesu Christi p voluntatem Dei sanctis qui sunt Ephesi, & fidelibus in Christo Iesu.

Gratia vobis & pax a Deo patre nro & dño Iesu Christo Benedict⁹ deꝰ & pater dñi nri Iesu Christi, qui benedixit nos oi benedictione spuali in celestib⁹ xpo. Quēadmodū elegit nos in ipo, ante constitutionem mundi: vt essemus sancti & irreprehensibiles coram illo per charitatem qui predestinauit eos, vt adoptaret in filios

The Epystle of Saynt Paul the apostle to the Ephesyans.

The.i. Chapiter.

PAull an Apostle of Jesu Chryst, by ye wyl of god. A

To the saynctes whiche are at Ephesus, & to the whiche beleue on Jesus Chryste.

Grace be w you, & peas frō God our father, & frō ye Lorde Jesus Chryst. 2. Co. 1. 1. Pet. 1. 2.

Blessed be god the father of our Lorde Jesus Chryste, whyche hathe blessed vs withall maner of spyrytuall blessynges in heauenlye thynges by Chryst, accordinge as he had chosen vs in hym, before the foundacyon of the worlde was layde that we shulde be sayncte & without blame before hym, throughe loue And ordeyne vs before throughe Jesu Chryste to be

to be heyres vnto hym selfe, accordynge to the pleasure of his wyll to the prayse of the glory of his grace wherewith he hath made vs accepted in the beloued.

B In whom we haue redempcion through his bloude euen the forgyuenes of synnes, accordyng to the ryches of his grace, whiche grace he shed on vs aboundauntly in all wysdome, and perceuerance. And hath opened vnto vs the mystery of his wyll accordinge to his pleasure, & purposed the same in hym selfe to haue it declared, when the tyme weare full come, that all thynges, bothe the thynges which are in heauen, and also the thynges whiche are in earth shulde be gathered together, euyn in Chryste: that is to say in hym in whom we are made heyres, and weare therto predestynate, accordyng to the purpose of hym whiche worketh al thynges after the purpose of his owne wyll: that we whiche before beleue in Chryste shulde be vnto the prayse of his glorye.

In whom also ye (after that ye herd ỹ worde of truth, I mene the Gospel of your saluacyō, wherin ye beleued) were sealed with the holye spirite of promes, whiche is the ernest of our inheritance, to redeme the purchased possessyon, and that vnto the laude of his glorye.

C Wherfore euyn I (after that I harde of the faithe whiche ye haue in the Lorde Iesu, and loue vnto all the Saynctes) cease nat to gyue thankes for you: makynge mencion of you in my prayers, that the god of our Lorde Iesus Chryste, and the father of glorye myght gyue vnto you the spirite of wysdome, and open to you the knoweledge of hym selfe, and lyghten the eyes of your myndes, ỹ ye myghte knowe what that hope is, whereunto he hathe called you, and what the ryches of his glorious inheritaunce is vpon the saynctes, and what is the excedynge greatenes of his power to vs

per Iesum Christum in ipso, iuxta beneplacitum voluntatis suæ, vt laudetur gloriæ gratiæ suæ, quæ charos reddidit nos per dilectum.

Per quem habemus redemptionem per sanguinem ipsius remissionem peccatorū, iuxta diuitias gratiæ, de qua vbertim nobis impartiit in omni sapientia & prudentia patefecit vobis arcana voluntatis suæ, iuxta beneplacitum suum, quod proposuerat in ipso, vsq; ad dispensationem plenitudinis temporum vt instauraret omnia per Christum, & quæ in cœlis sunt, et quæ in terra per eundem, per quem et in ipso sortem adepti sumus, prædestinati secundum propositum ipsius, cuius vi illud vniuersa iuxta decretum voluntatis ipsius: vt simus nos in laudem gloriæ illius, qui priores speraumus in Christo.

In quo sperastis et vos audito verbo veritatis: Euangelio salutis vestre, in quo etiam postea credidistis, obsignati estis spiritu promissionis sancto, qui est arrabo hæreditatis nostræ, in redemptionem acquisitæ possessionis in laudem gloriæ ipsius.

Quapropter & ego, cum audissem eam quæ in vobis est fidem in domino Iesu et charitatem in omnes sanctos, non desino gratias agere pro vobis, mentionem vestri faciens in precibus meis: vt deus domini nostri Iesu Christi, pater gloriæ det vobis spiritum sapientiæ & reuelationis, per agnitionem sui, illuminatos oculos mentis vestre, vt sciatis quæ sit spes ad quam ille vocauit, & quam opulenta gloria hæreditatis illius in sanctis, & quæ sit excellens magnitudo potentiæ illius in

nos, qui credimus secundum efficaciam roboris fortitudinis eius, quam exercuit in Christo, cum suscitaret eum ex mortuis, et sedere fecit ad dexteram suam in cœlestibus super omnem principatum ac potestatem et virtutem et dominum, et omne nomen quod nominatur, non solum in sæculo hoc verum etiam in futuro, & omnia subiecit sub pedes illius, et eum dedit caput super omnia ipsi ecclesiæ, quæ est corpus illius, cõplementum eius qui omnia in omnibus adimplet.

CAPVT. II.

ET VOS cum essetis mortui delictis ac peccatis in quibus aliquando ambulastis, iuxta sæculum mundi huius, iuxta principem cui potestas est aeris qui est spiritus nunc agens in filiis contumacibus, inter quos & nos omnes conuersabamur aliquando in concupiscentiis carnis nostræ, facientes quæ carni & menti liberant et eramus natura filii ire quemadmodum & cæteri.

Sed deus qui dives est in misericordia, propter multam charitatem suam, qua dilexit nos, etiam cum essemus mortui per delicta, conuiuificauit nos vna cũ Christo (per gratiam estis seruati) simulq; cum eo resuscitauit, & simul cum eo sedere fecit inter cœlestes, in Christo Iesu, vt ostenderet in sæculis superuenientibus eminentem opulentiam gratiæ suæ, benignitate erga nos per Christum Iesum. Gratia enim estis seruati per fidem id q non ex vobis. Dei donum est, non ex operibus, ne quis glorietur: nam ipsius sumus opus, conditi in Christo Iesu ad opera bona, quæ præparauit deus, vt in eis ambularemus.

warde, whiche beleue accordynge to the workynge of that his myghtye power, whiche he wrought in Chryst when he rayſed hym from the deade, and ſet hym on his ryghte hande in heauenly thynges, aboue all rule, power, and myght, and dompnacyon, and aboue all names that are named, nat in this worlde onely but alſo in the worlde to come: and hathe put al thinges vnder his fete, and hath made him aboue al thynges, the heade of the congregacyon, whiche is his bodye, and the fulneſſe of hym that fylleth all in all thynges.

The. ii. Chappter.

AND you hathe he quyckened alſo that were deade in treſpaſſe and ſynne, in the whiche in tyme paſſed ye walked accordynge to the courſe of this worlde, and after the gouerner that ruleth in the ayer, the ſpiryte that nowe worketh in the chyldren of vnbeleefe, amonge whiche we alſo had our conuerſacyon in tyme paſte, in the luſtes of our fleſſhe, and fulfylled the wyll of the fleſſhe and of the mynde: and were naturallye the chyldren of wrath, euyll as well as other. A Colo. ii. b.

But God whiche is ryche in mercy thorowe his greate loue wherewith he loued vs, euen when we were dead by ſynne, hath quickened vs togyther in Chryſt (for by grace are ye ſaued) & hath rayſed vs vp togyther and make vs ſyt to gether in heauenly thinges thorowe Chryſte Jeſus, for to ſhewe in tymes to come the excedynge ryches of his grace in kyndnes to vs warde in Chryſt Jeſu. For by grace are ye made ſafe thorowe faythe, and that nat of youre ſelues. For it is the gyfte of God, and commeth nat of workes, leſt any man ſhulde boſt hym ſelfe. For we are his workemanſhyp created in Chryſte Jeſu, vnto good woorkes, vnto the whiche god ordeyned vs before, that we ſhulde walke in them. B C

Wher-

Wherfoze remembze that ye beynge in tyme passed gentyls in the flesshe, and were called vncyrcumcision to them which are called circumcision in the flesshe, which cyrcumcisiō is made by handes: Remembze I saye, that
C ye were at that tyme without Chryste, & were reputed alīātes from the cōmen welth of Israell, and were straungers frō the testamentes of pzomes & had no hope, and were without God in this wozlde. But nowe in Chryst Jesu, ye whiche a whyle ago were farre of, are made nye by the bloude of Chryst.

Foz he is our peace, whiche hath made of bothe one & hath bzoken downe the wall that was a stoppe betwene vs, and hath also put awaye thozowe his flesshe the cause of hatred (that is to saye, the lawe of commaundementes contayned in the lawe wzytten) foz to make of twayne one newe man in hym selfe, so makynge peace: & to reconcile both vnto god in one body thozowe his crosse, and slewe hatred therby: and came and pzeached peace to you whiche were a farre of, and to them that were nye. Foz thozowe him we both haue an open waye in, in one spirite vnto the father.

✠ Now therfoze ye are no moze straungers
D and foreners, but cytesins with the sayntes, and of the housholde of God: & are bylt vpon the foundacion of the Apostles and Pzophetes, Jesus Chryst beynge the heed cozner stone, in whō euery byldynge coupled together growethe vnto an holy temple in the Lozde, in whom ye also are bylt to gether, and made an habytacyon foz God in the spirite. ✠

¶ The.iii. Chapiter.

A Foz this cause I Paull am in the bondes of Jesus Chryste foz your sakes, whiche are hethen: Yf ye haue herde of the mynistracyon of the grace of God, whiche is gyuen me to you warde. Foz by reuelacyon shewed

Quapropter memento ete, q̄ vos quondam Gentes in carne, vocemini prępositium. ab ea q̄ vocatur circumcisio in carne, quę circumcisio manibus fit; quod inquā eratis in tempore illo sine Christo, abalienati a republica Israelis, & extranei à testamentis promissionis: spem non habentes, Deo q̄ carentes in mundo. Nunc autē per Christum Iesum vos, qui quondam eratis longinqui, propinqui facti estis per sanguinem Christi.

Ipse enim est pax nostra, q̄ fecit ex vtrisq; vnum, & inter stitium materię diruit, simultatem per carnem suam, legē mandatorum in decretis euacuans, & duos condęret in semetipso vnum nouum hominē, faciens pacem: et vt reconciliaret ambos in vno corpore Deo per crucē perempta inimicitia per eā et veniens euangelizauit pacem vobis, qui procul eratis, et his qui prope. Quoniam autem per ipsum habemus aditum vtriq; in vno spiritu ad patrem. Iam igitur non estis hospites & incolę, sed conciues sanctorum, & domestici Dei superstructi super fundamentum Apostolorum ac Prophetarum summo angulari lapide ipso Iesu Christo, in quo quicq; structura coagmentata, excrescit in templum sanctum in Domino: in quo & vos coędificamini in habitaculum Dei per spiritum.

CAPVT. III

HVius rei ego gratia Paulus vinctus Christi Iesu, pro vobis gentibus, Si quidem audistis dispensationem gratię Dei quę data est mihi in vos quod secundum reuelationem

notum mihi fecit misterium, quemadmodum ante scripsi paucis, ex quibus potestatis legentes intelligere cognitionem meã in mysterio Christi, q̃ in aliis ætatibus non innotuit filiis hominũ quemadmodum nunc reuelatum est sanctis Apostolis eiꝰ & Prophetis per spiritum vt sint gentes cohæredes, & eiusdẽ corporis, consorteſq; promissionis eius in Christo, per Euangeliũ, cuius factus sum minister, secundum donum gratiæ Dei, quod datum est mihi secundum efficaciã potentiæ illius.

Mihi minimo omniũ sanctorum data est gratia hæc, vt inter Gentes Euangelizem imperuestigabiles diuitias Christi: et in lucem proferã omnibus qui sit cõmunio misterii, q̃ erat abscõditum a seculis in Deo, qui vniuersa condidit per Iesum Christum vt notum fiat nunc principatibus ac potestatibus in cœlestibus per Ecclesiam, vehementer varia sapientia dei, secundum præfinitionem seculorum, quam fecit in Christo Iesu Domino nostro, per quem habemus audaciam et aditum cum fiducia: quæ est per fidem illius. Quapropter peto, ne deficiatis ob afflictiones meas: quas pro vobis tolero quæ est gloria vestra.

Huius rei gratia flecto genua mea ad patrẽ Dñi nostri Iesu Christi, ex quo omnis a communi parte cognatio in cœlis & in terra nominatur, vt det vobis iuxta diuitias gloriæ suæ, vt fortitudine corroboremini per spiritum suũ, in internum hominem, vt inhabitet Christus per fidem in cordibus vestris, fixis in charitate radicibus, et fundatis vt valeatis assequi cum omnibus sanctis, qui sit latitudo & lõgitudo, & profunditas, & sublimi-

he this mystery vnto me, as I wrote aboue in fewe wordes, wherby when ye rede, ye may knowe myne vnderstandynge in the mystery of Christe, which mysterye in tymes passed was opened vnto the sonnes of men, as it is nowe declared vnto his holye Apostles and Prophetes by the spyryte: that the Gentyles shulde be inheryteures also, and of the same body, and partetakers of his promes that is in Christ, by the meanes of the Gospel, whereof I am made a mynystre, by the gyfte of the grace of God euen vnto me through the workynge of his power.

Vnto me the lest of al saynctes is the grace B
gyuen, that I shulde preache amonge the gentyls the vnsearchable ryches of Christ, & to make all men se what the felowshyp of the mystery is, which from the begynning of the worlde hath bene hyd in God which made all thynges throughe Iesus Christe, to ỹ intent, that now vnto the rulers and powers in heauen myght be knowen to the congregacyon, the manyfolde wysdome of God, accordynge to the eternall purpose. which he purposed in Christe Iesu oure Lorde, by whome we are bolde to drawe nye in that truste, whiche we haue by fayth on hym. ✣ Wherefore I desyre that ye fayut nat bycause of my trybulations for your sakes: whiche is your prayse. C

For this cause I bowe my knees vnto the father of our Lorde Iesus Christ, whiche is father ouer all that is called father in heauen and in earth, that he wolde graunt you accordynge to the ryches of his glory, that ye maye be strẽgthed with myght by his spyryte in the inner man that Christe maye dwell in your hertes by faythe, that ye beynge roted and grounded in loue, myght be able to comprehende with all saynctes, what is that bredth, and length, depth, & heyght: & to know what

is the

is the loue of Chyst, which loue passeth knowledge that ye myght be fulfylled withall maner of fulnes whiche commeth to God.

Unto hym that is able to do excedynge aboundauntly aboue all that we axe or thynke accordynge to the power that worketh in vs be prayse in the cõgregacion by Jesus Chyst throughe oute all generacyon frome tyme to tyme. AMEN.

The.iiii.Chappter.

A I THEREFORE whiche am in bondes for the Lordes sake exhorte you, that ye walke worthy of the vocacyon wherewith ye are called, in all humblenes of mynde, and mekenes, and longe suffering, forbearinge one an other through loue, and that ye be diligent to kepe the vnyte of the spirite in the bonde of peace, beynge one bodye, and one spyrite, euen as ye are called in one hope of your callynge. Let there be but one Lorde, one fayth, one baptyme, one god and father of al, which is aboue all, throughe all, and in you all.

Roma.xii. 1. Co.xii.

B Unto euery one of vs is gyuen grace accordyng to the measure of the gyfte of Chyst. Wherfore he saith: He is gone vp an hye, and hath led captyuyte captyue, and hath gyuen gyftes vnto men. That he ascende what meaneth it but that he dyscended fyrst into the lowest partes of the earth. He that dyscended, is euyn the same also that ascended vp, euyn aboue all heauens, to fulfyll all thynges.

Roma.xii. 1. Co.xii. 2. Cor.v. Psal.c.viii. 1. Cor.xii.

C And the verí same made some Apostles, some Prophetes, some Euangelistes, some Shepherdes, and some Teachers, that the sayntes myghte haue all thynges necessarye to worke and mynyster withall, to the edyfyenge of the bodye of Chryst, tyll we euery one (in the vnite of fayth, and knoweledge of the son of God) growe vp vnto a perfecte man after the measure of age, of the fulnes of Chryste.

tas, cognoscere eę præmi-nentem cognitionis dilectionem Christi, vt impleamini in omnem plenitudinem dei.

Ei vero qui potẽs est omnia facere vltrã omnia quę petimus, aut cogitamus: iuxta virtutem agentem in nobis, ipsi gloria in ecclesia per Christum Iesum in omnes ætates sęculi sęculorum. AMEN.

CAPVT. IIII.

HORTOR itaq; vos ego vinctus in domino vt ambuletis, itaq; vt dignum est vocatione qua vocati estis: cum omni humilitate & mansuetudine cũ animi lenitate, tollerantes vos inuicem per charitatem studentes seruare vnitatem spiritus per vinculum pacis. Vnum corpus & vnus spiritus: quemadmodum et vocati estis in vna spe vocationis vestri. Vnus dominus, vna fides, vnum baptisma, vnus deus et pater omnium: qui est super omnia et per omnia, et omnibus vobis.

Verum vnicuiq; nostrum data est gratia iuxta mensuram donationis Christi. Quapropter dicit: Cum ascendisset in altum captiuam duxit captiuitatem, et dedit dona hominibus. Ceterum illud ascendit, quid est, nisi q; etiam descendit et prius in infimas partes terre. Quid descendit, idem illi est, qui etiam ascendit supra omnes cœlos, vt impleret omnia.

Et idem dedit, alios quidẽ apostolos, alios vero prophẽtas, alios autem euangelistas, alios autẽ pastores ac doctores, ad instaurationem sanctorũ in opus administrationis, in edificationem corporis Christi, donec perueniamus omnes in vnitatem fidei, et agnitionis filii dei in virum perfectum, in mensurã ætatis plenæ adultę Christi.

vt non amplius simus pueri, qui fluctuemur et circumferamur quouis vento doctrinæ per versutiam hominum, per astutiam, qua nos adoriuntur, vt imponant nobis.

Sed veritatem sectantes in charitate, adolescamus in illum per omnia, qui est caput, nempe Christus, in quo totum corpus sit coagmentatum, & cõpingatur per omnem cõmissuram subministrationis, iuxta actũ in mensura vnius cuiusq; partis, incrementum corporis facit, in ædificationẽ sui ipsius per charitatem. Hoc itaq; dico et testor per dominũ, ne posthac ambuletis quemadmodũ & reliquæ gentes ambulãt in vanitatem mentis suæ, dũ mentem habent obtenebratam, & abalienati a vita dei, propter ignorantiã quæ est in illis, & excæcationem cordis, eorum qui posteaq; peruenerunt ea, vt dolore desierint semetipsos dederunt lasciuiæ, ad patrandã omnem immunditiã cũ auiditate. Vos autem non sic didicistis Christũ: si quidem illũ audistis, et in eo docti fuistis quẽadmodũ est veritas in Iesu, deponere iuxta priorem conuersationem veterem hominem: qui corrumpitur iuxta concupiscentias erroris, renouari vero spiritu mẽtis vestræ, & induere nouum hominem, qui iuxta deũ conditus est per iustitiam, et sanctitatem veritatis.

Quapropter deposito mẽdatio, loquamini veritatem quisq; proximo suo quoniam sumus inuicem membra. Irascimini et non peccetis, sol ne occidat super iram vestram, neq; detis locum calumniatori. Qui furabatur non amplius furetur: magis autem laboret operando manibus quod bonum est, vt possit impartiri ei q̃ opus habuerit.

That we hence forth be no more chyldren, wauerynge and caryed with euery wynde of doctryne, by the wylenes of men and craftynesse, wherby they lay awaite for vs to deceaue vs.

But let vs folowe the truth in loue, and in all thynges growe in hym whiche is the heed, that is to saye Chryste, in whom all the bodye is coupled and knite togither in euery ioynte, wherewith one mynystred to an other (accordynge to the operacyon as euery parte hathe his measure) and increaseth the bodye, vnto the edyfyenge of it selfe in loue.

D ✣ This I say therfore and testifie in the lorde that ye hence forthe walke nat as other Gentyls walke, in vanyte of theyr mynde, blinded in theyr vnderstandynge, beynge straungers frome the lyfe whiche is in God thorowe the ignorauncye that is in them, bycause of the blyndnes of theyr hertes: whiche beynge past repentaunce, haue gyuen them selues vnto wantonnes, to worke all maner of vnclennes, euyn with gredynes. But ye haue nat so lerned Chryste yf so be ye haue harde of hym and are taughte in hym, euen as the truthe is in Jesu. So then as concernynge the conuersacyon in tyme paste, laye from you that olde man, whiche is corrupt thorowe the deceyuable lustes, ✣ and be ye renued in the spyryte of your myndes, and put on that newe man whiche after the ymage of God, is shapen in ryghtwysnes and true holynes. Rom. vi. a. Colo. iii. b.

E ✣ Wherefore put awaye lyenge, and speake euery man truth vnto his neyhboure, for as much as we are members one of an other. Be angrye, but synne nat: lette nat the sonne go downe vpon your wrathe, neyther gyue place vnto the backebyter. Let hym that stele, steale no more, but let hym rather laboure with his handes some good thynge, that he may haue to gyue vnto hym that nedeth. ✣ Hebr. xii. 1. Pet. ii. a. and. iii. a.

Let

Let nat fylthy communycacyon ꝓcede out
of your mouthes: but that whiche is good to
edifye withall, when nede is: that it may haue
fauoure with the hearers. And greue nat the
holye spiryte of God, by whom ye are sealed
vnto the day of redempcion. Let al bitternes
fearsenes, and wrathe, roryng, and cursed spe-
kynge, be put away from you, withal malyci-
ousnes. Be ye courteous one to an other, and
mercyfull, forgyuynge one an other, euyn as
God for Chrystes sake forgaue you.

¶ The.v.Chappter. ✠

A BE YE followers of God as deare chyl-
dren and walke in loue euyn as Chryste
loued vs, and gaue hym selfe for vs, an offe-
rynge and a sacrifyce of swete sauer to God:
So that fornicacyon, and al vnclennes, or co-
uetousnes be nat once named amonge you,
as it becommeth sayntes: neyther fylthynes,
neyther folysshe talkynge, neyther gestynge
whiche are nat comelye: but rather gyuynge
of thankes. For this ye knowe that no whor-
monger, eyther vncleane person, or couetous
person, whiche is the worshypper of ymages
hathe any inherytaunce in the kyngdome of
Chryste and of God.

F Let no man deceaue you with vaine wordes
For thorowe suche thynges cometh the wrath
of god vpon the chyldren of vnbeleefe. Be nat
therfore companyons with them. Ye were once
darkenes but are nowe lyghte in the Lorde.
Walke as chyldren of lyght. For the frute of
the spirite is in all goodnes, rightwisnes, and
C truth. ✠ Accepte that whiche is pleasynge to
the Lorde: and haue no felowshyppe with the
vnfrutefull workes of darkedes: but rather
rebuke them. For it is shame euen to name
those thynges whiche are done of them in se
crete: but all thynges, when they are rebuked
of the lyght are manyfest. For what so euer is
manyfest

Omnis fermo spurc⁹ ex ore
vestro non procedat, sed si
quis est bonus ad ædificatio-
nem quotidianæ opus est, vt det
gratiam audientibus, & nolite
contristare spiritum sanctum
dei per quem obsignati estis
in diem redemptionis. Omnis
amaritudo, et furor &
ira, et vociferatio, & malus
dicentia tollatur a vobis cum
omni malitia. Estote autē in-
uicem alius in alius comm⁹ mi-
sericordes, largientes vobis
inuicē quēadmodū & deꝰ per
Christum largitus est vobis.

¶ CAPVT. V.

SITIS igitur imitatoꝛ
res dei tanq̄ filii dilecti
et ambuletis in dilectio
ne, quemadmodum & Chri
stus dilexit nos, & tradidit
semetipsum pro nobis, obla-
tionem & victimā deo in odo
rem bonæ fragrantie. Ceterū
fornicatio et omnis immundi-
tia aut auaritia, ne nominetur
quidem inter vos, sicut decet
sanctos, aut obscenitas aut
stultiloquium aut vrbanitas
quæ non conueniunt, sed ma-
gis gratiarum actio. Nam
hoc scitis, q̄ omnis fornicator
aut immundus, aut auarus, qui
est simulacrorū cultor, nō hēt
hereditatē i regno xp̄i et dei

Ne quisquam vos decipiat
inanibus sermonibus. Prop-
ter hæc enim venit ira
dei in filios inobedientes.
Nolite fieri igitur consortes illo-
rum. Eratis enim quondā
tenebræ, nunc autem lux in do
mino: vt filii lucis ambulate
(nam fructus spiritus situs est
in omni bonitate, et iustitia
et veritate) probantes quid
sit acceptum domino. Et nō
communicetis operibus infructuosis tene-
brarum, quin ea potius etiā
arguite. Nam quæ secretō
fiunt ab illis turpe est vel
dicere. Sed omnia dum pro-
dunt⁹ ā luce, manifesta fiūt. Nā quicquid manifestū

gal.iii.b.
2.The.ii.a. Mar.24.a. Mar.xiii. Luc.xii.b.

redditor, lumen est, Quā propter: dicit expergiscere qui dormis & surge a mortuis, et illuceset tibi Christus. Videte igitur quomodo circumspecte ambuletis, non vt insipientes, sed vt sapientes, redimētes occasionem, q dies mali non sunt. Propterea nō sitis imprudentes sed intelligentes quæ sit voluntas domini.

Et ne inebriemini vino in quo luxus est, sed implemini spiritu, loquentes vobismetipsis per psalmos et hymnos, et cantiones spirituales canentes ac psallentes in cordevestro domino gratias agētes semper de omnibus in nomine domini nostri Iesu Christi deo et patri, subditi viciissim, alius alii cū timore dei,

Vxoris propriis viris subdite sitis, velut domīo quoniā vir ē caput vxoris, quemadmodum et Christus est caput ecclesiæ et idē est qui salutē dat corpori. Itaq; quēadmodum ecclesia subdita est Christo, sic & vxores suis viris subdite sint in omnibus. Viri diligite vxores vestras, sicut & Christus dilexit ecclēsiam et semetipsum exposuit pro ea, vt illam sanctificaret mundatam lauacro aque per verbum, vt adhiberet eam sibiipsi gloriosam, ecclēsiam non habentem maculam aut rugam, aut quicq̄ eiusmodi, sed vt esset sancta, & inreprehensibilis.

Sed debēt viri diligere suas vxores, vt sua ipsorum corpora. Qui diligit suam vxorem, seipsum diligit. Nullus enim vnq̄ suam ipsius carnem odio habuit, imo enutrit, ac fouet eam, sicut et dominus ecclēsiam. Quoniam membra sumus corporis eiusdē ex carne eius & ex ossibus eius. Huius rei gratia relinquet homo patrem ac matrē, & adiungitur vxori sue, atq; e duobus fiet

manyfest, that same is lyghte. Wherefore he saieth: awake thou that slepest, and stande vp from death, and Christe shall gyue the lyght. ✠ Take hede therefore that ye walke circumspectly: nat as fooles: but as wyse redemynge the tyme: for the dayes are euyll. Wherefore be ye nat vnwyse, but vnderstande what the wyll of the Lorde is, and be nat droncke with wyne, wherein is excesse, but be fulfylled with the spirite speakyng vnto your selues in psalmes and hymnes, and spirytuall songes, syngynge and makinge melodye to the Lorde in your hartes, geuyng thankes alwayes for all thynges vnto God the father, in the name of our Lorde Jesus Christe: submyttynge your selues one to an other in the feare of God. ✠ C

Women submytte your selues vnto youre owne husbandes, as vnto the Lorde. For the husbande is the wyues hede, euyn as Christe is the hede of the congregacyon, and the same is the sauyoure of the body. Therefore as the congregacion is in subiection to Christ, lykewyse lette the wyues be in subiection to theyr husbandes in all thynges. Husbandes loue your wyues, euen as Christe loued the congregacion, and gaue him selfe for it, to sanctifye it, and clensed it in the fountayne of water throwe the worde, to make it vnto hym selfe, a glorious congregacion without spote or wrynckle, or any suche thynge: but that it shulde be holye and without blame. ✠ D

So oughte menne to loue theyr wyues, as theyr owne bodyes. He that loueth his wyfe loueth him selfe. For no mā euer yet hated his owne flesshe: but norysheth and cherysheth it euen as the Lorde dothe the congregacyon. For we are members of his bodye, of his flesshe, and of his bones. For this cause shall a man leaue father and mother, and shall contynue with his wyfe, and two shalbe made one

Colo. iii. 1. Thes. iii. Roma. xiii. Colo. iii.

1. Cor. xi.

Colo. iii. 1. Pet. iii.

✠ E

Gene. ii. Deu. iii.

Gal.19. Mar.x.a. 1.Cor.vi.d. one flesshe. This is a great secrete, but I speke betwene Christ and the congregacion. Neuertheles do ye so that euery one of you loue his wyfe truely euen as him selfe. And lette the wyfe se that she feare her husbande.

¶ The.vi.Chapiter.

A Chyldren obeye youre Fathers and Mothers in the Lorde: for so it is ryght, Honoure thy father and mother, that is the fyrst commaundement that hath any promes, that thou mayst be in good estate, and lyue longe on the earth. And ye fathers moue nat youre chyldren to wrathe: but bryng them vp with the nurture and informacion of the Lorde.

Colo. iii.d. Ero. xx.f. Deut. vi.b. Eccle. iii.b. Mat. xv. Mar. vii.

Seruaūtes be obedient vnto your carnal maysters, with feare and trembling in synglenes of your hertes, as vnto Christ: nat with seruice in the eye sight, as men pleasers: but as the seruauntes of Christ, doinge the wyll of god from the herte with good wyl seruing the Lorde, and nat men. And remembre that whatsoeuer good thynge any man doth that shall he receyue agayne of the Lorde, whether he be bounde or fre. And ye maysters, do euyn the same thynges vnto them puttynge away threatenynges: & remembre that euyn your maister also is in heauē, neither is there

Coll. iii.a. Timo. ii.c. 1. Pet. ii.c.

B auy respecte of person with him.

Fynally my brethren, be stronge in the Lorde. & in the power of his myght. Put on the armour of god that ye may stāde stedfast agaynst the crafty assautes of the deuyl. For we wrestle nat agaynst flesshe & blode: but agaynst rule, agaynst power, & agaynst worldly rulers of the darkenes of this worlde agaynst spirituall wickednes, for heauenly thynges.

For this cause take vnto you the armoure of God, that ye māye be able to resyste in the euyll day, and stande perfecte in all thynges.

Stande therfore, and your loynes gyrde about

vestre caro. Mysterium hoc magnum est, verū ego loquor de Christo & de Ecclesia. Quanquā et vos singulatim hoc prestate, vt suā quisq; vxorē diligat tanq; seipsum, vxor autem vt reuereatur virum.

CAPVT. VI.

Filii, obedite parentibus vestris in Domino, nam id est iustum. Honora patrem tuum & matrē: quod est preceptum primum in promissione, vt bene tibi sit & sis longeuus in terra. Patres, ne prouocetis ad iram liberos vestros, sed educetis eos per eruditionem, & correptionem Domini.

Serui, obediti ijs q̄ domini sunt iuxta carnem, cū timore ac tremore, cum simplicitate cordis vestri, tanq; Christo: non ad oculum seruientes, velut hominibus placere studentes, sed tanq; serui Christi, facientes que vult Deus, ex aīo cū beneuolentia, seruientes Domino. & non hominibus: illud scientes, q̄ vnusquisq; q̄ fecerit boni, hoc reportabit a Deo siue seruus fuerit siue liber. Et vos Domini eadem facite erga illud, remittentes minas, scientes, q̄ & vester ipsorum Dominus est in cœlis, nec personarum respectus est apud illum.

Quod superest fratres mei, sitis fortes per Dominum, perq; potentiam roboris illius. Induite totam armaturam Dei, vt possitis stare aduersus assaltus diaboli. Quoniam non est nobis luctus aduersus sanguinem & carnem, sed aduersus principatus, aduersus potestates, aduersus mundi Dominos, rectores tenebrarum seculi huius aduersus spiritualia nequitiam in cœlestibus. Quapropter assumite vniuersam armaturam Dei, vt possitis resistere in die malo, & omnibus perfectis state.

Stateigitur lumbis circum-

cinctis balteo per veritatē & induti thorace iustitiæ, & calceati pedibus, vt parati sitis ad Euangelium pacis, super oīa assumpto scuto fidei, quo possitis omnia iacula mali filius ignita extinguere, Galeamq; salutaris accipite, & gladium spiritus, quæ est verbū Dei in omni deprecatione & obsecratione, orantes in omni tempore, in spiritu: et ad hoc ipsum vigilantes cum omni sedulitate & deprecatione pro omnibus sanctis & pro me: vt mihi detur sermo in aperitione oris mei cum libertate, vt notū faciam mysterium Euangelii mei: super quo legatione fungor in catena. vt in eo libere loquar, sicut oportet me loqui.

about with verite, hauynge on the brest plate of rightewysnes, and shoode with shoes prepared by the Gospell of peace. Aboue all take C to you the shelde of fayth, wherwith ye maye quenche all the fyrye dartes of the wycked. And take the Helmet of saluacyon, and the swearde of the spyrite, whiche is the worde of God. ❧ And praye alwayes with all maner prayer and supplycacion: and that in the spirite: and watch there vnto with al instance and supplycacion for al sayncte and for me, that vtteraunce may be gyuen vnto me, that I may open my mouth boldlye, to vtter the secretes of the Gospel, wherof I am messenger in bondes, that therin I may speake freely, as it becometh me to speake.

Vt autem sciatis & vos, quæ ad me pertinent quid agam, de omnibus vos certiores reddet Tychicus dilectus frater, & fidus minister in Domino, quē misi ad vos in hoc ipsum, vt cognoscatis de rebus nostris & consolentur corda vestra. Pax fratribus & Charitas cum fide, a Deo patre, & Domino Iesu Christo. Gratia sit cum omnibus diligentibus Dominum nostrum IESVM Christum in sinceritate Amen.

But that ye may also knowe what condycion I am in, and what I do, Tichicus my deare brother and faythfull minister in the Lorde shall shewe you of all thynges, whom I sente vnto you for the same purpose, & ye myght knowe what case I stande in, & that he myght comforte your hertes D
Peace be with the brethren and loue with faith from God the father and from the Lorde Jesu Christe. Grace be with all them whiche loue oure Lorde Jesus Christe in purenes.
AMEN

Missus fuit è Roma ad Ephesos per Tychicum.

Sente from Rome vnto the Ephesians by Tichycus.

The Epystle of Saynt Paul the Apostle to the Philippians. C The.i. Chapyter.

A PAul & Tymotheus the seruantes of Jesu Chryst To al the Sayncres in Jesu Chryste, whiche are at Phylyppos, with the Bysshoppes and Deacons.

Grace be with you and peace from God oure father, and from the Lorde Jesu Chryste.

B I thanke my God with all remembraunce of you, alwayes in al my prayers for you, and praye with gladnes, bycause of the felowshyp whiche ye haue in the Gospell from the fyrste day vnto nowe. + And am surely certyfyed of this that he whiche beganne a good worke in you, shall go forthe with it vntyll the daye of Jesus Chryst, as it becommeth me so to iudge of you all, bycause I haue you in my herte, and haue you also euery one companyons of grace with me, eyther in my bondes, as I defende and stablysshe the Gospell.

For god beareth me recorde howe greatly I longe after you all, from the verye herte trote in Jesus Chryste. And this I praye that your loue maye encrease more and more in knowelcdge, and in all fealynge, that ye myghte accepte thynges most excellente, that ye myghte be pure, and such as shulde hurte no mannes conscyence, vntyll the daye of Chryste, fylled with the fruites of ryghtwysnes, whiche fruites come by Jesus Chryst vnto the glory and laude of God.

C I wolde ye vnderstode brethren that my busines is happened vnto the great furtherynge of the Gospel. So that my bondes in Chryst, are

EPISTOLA DIVI PAVLI APOSTOLI AD PHILIPPENSES.

CAPVT PRIMVM.

PAVLVS & Timotheus servi Iesu Christi, omnibus sanctis in Christo Iesu qui sunt Philippis, vna cum Episcopis ac diaconis. Gratia vobis & pax a deo patre nostro et domino Iesu Christo.

Gratias ago deo meo in omni memoria vestri semper in omni precatione mea pro omnibus vobis, cum gaudeo precationem faciens, quod venerit is in communionem Euangelii a primo die vsq; ad hoc tempus, persuasum habens hoc ipsum, quod is qui cepit in vobis opus bonum, perficiet vsq; ad diem Iesu Christi: sicut iustum est mihi, vt hoc sentiam de omnibus vobis, propterea q habeam vos in corde, & in vinculis meis, & in defensione, & confirmatione Euangelii cum sitis oēs mihi consortes gratiæ.

Testis enim mihi est deus, q̄ desiderem vos omnes in visceribus Iesu Christi. Et illud oro, vt charitas vestra adhuc magis ac magis exuberet in agnitione omnique intelligentia: vt probetis quæ sint præstantia, vt sitis sinceri, ac tales, vt nemini sitis offendiculo in diem Christi impleri fructu iustitiæ qui contingit p Iesum Christum ad gloriam et laudem dei.

Scire autem vos volo fratres, q̄ quæ mihi acciderunt magis ad profectū Euangelii euenerunt, ita vt vincula mea manifesta facta sint in Christo,

in toto prætorio & cæteris omnibus: vtq; plures ex fratribus in domino, freti vinculis meis, vberius auderent inpauide sermonem loqui. Nonnulli quidem per inuidiam et contentionem, nonnulli vero & propter bonam voluntatem Christum prædicant. Alii quidem ex contentione Christum annunciant non pure, existimãtes sese afflictionem addere vinculis meis: alii rursus ex charitate scientes q̃ in defensionem Euangelii constitutus sim.

Quid enim? Attamen quouis modo, siue per occasionem, siue per veritatẽ, Christus tamen annuncietur, et in hoc gaudeo, quin etiam gaudebo. Noui enim quod hoc mihi cedet in salutẽ per vestram deprecationem, et submi-nistrationem spiritus Iesu Christi, secundum expectationem, et spem meam, quod nulla in re pudefiam: sed cum omni libertate, vt semper ita nunc quoq; magnificabitur Christus in corpore meo, siue per vitam, siue per mortem. Nam mihi vita Christus est: et mors lucrum.

Quod si contingat viuere in carne ea res mihi fructus est operis, et quid eligam ignoto. Coartor enim ex his duobus: desiderans dissolui & esse cum Christo: multo longeq; melius est. Cæterum manere in carne: magis necessarium propter vos. Et hoc certo scio, q̃ manssurus sim, & cum omnibus vobis permansurus sim, in vestrum profectũ & gaudiũ fidei: vt gloriatio vestra exuberet per Christum Iesum in me per meum ad vos reditum.

Tantũ vt dignũ est euãgelio xp̃i, cõuersemini: vt siue cũ veniens, et videns vos, siue absens audiã de rebus vestris, q̃ stetis in vno spiritu, vna anima, adiuuantes decertantem fidem euangelii: nec in vllo terreamini ab aduer-

are manyfest thrughe out all the iudgement hall, and in all other places: In somuche that many of the brethren of the lorde are boldened thrughe my bondes and dare more largelye speake the worde without feare. Some there are whiche preache Christ of enuy and stryfe and some of good wyll. The one parte preacheth Christe of stryfe and nat purelye, supposynge to adde more aduersytye to my bondes. The other parte of loue, bycause they see that I am set to defende the Gospell.

What then? So that Christ be preached all manr of wayes, whether it be by occasyon, or of true meanynge, I therein ioye: ye and wyll ioye. For I knowe that this shall chaunce to my saluacion, thrughe your prayer and mynystrynge of the spirite of Iesu Christ, as I hartely loke for, and hope that in nothynge I shalbe ashamed: but that with all confydence, as alwayes in tymes past, euen so now Christ shalbe magnyfyed in my bodye, whether it be thrughe lyfe, or els death. For Christe is to me lyfe, and death is to me auauntage.

If it chaunce me to lyue in the flesshe, that is to me fruteful for to worke, and what to chose I wote nat. I am constrained of two thynges I desyre to be loosed and to be with Christe, whiche thynge is best of all. Neuertheles e to abyde in the flesshe is more nedefull for you. And this am I sure of, that I shal abyde, and with you all contynue, for the furtheraunce and ioye of your fayth, that ye maye more aboundantly reioyce in Iesus Christ thorowe me, by my commynge to you agayne.

Only let your conuersacyon be, as it becommeth the Gospell of Christe: that whether I come and see you, or els be absente, I may yet here of you that ye cõtynue in one spirite, and in one soule, laborynge as we do, to mayntetne the fayth of the Gospell and in nothyng

feringe

learynge youre aduersaryes: whiche is to them a token of perdycion, & to you of saluacion and that of God. For vnto you it is gyuen that nat onely ye shulde beleue on Christe: but also suffre for his sake, and haue euen the same syght whiche ye sawe me haue and nowe heare of me.

☞ The.ii Chapiter.

A If there be amonge you any consolacyon in Christ, if there be any comfortable loue yf there be any felloshyppe of the spyryte, yf there be any compassyon of mercy fulfyll my ioy, that ye drawe one waye. hauyng one loue beynge of one accorde, and of one mynde that nothynge be done thorowe stryfe or vayne glorye, but that in meknes of mynde euery man esteme other better then hym selfe, and loke nat euery man on his owne thynges, but euery man on the thynges of other men.

B ✠ Let the same mynde be in you that was in Christe Jesu: which beyng in the shape of God, and thought it nat robbery to be equal with God. Neuertheles he made hym selfe of no reputacyon, and toke on hym the shape of a seruaunte, and became lyke vnto men, and was founde in his apparel as a man. He humbled hym selfe and became obedyent vnto the death, euyn the death of the Crosse.

Phi.ii.b. Wherfore god hath exalted hym and gyuen him a name aboue all names: that in the name of Jesus shulde euery knee bowe, bothe of thynges in heauen & thynges in earth and thinges vnder the earth, and that all tonges shuld confesse that Jesus Christ is the Lorde vnto the prayse of God the father. ✠

Rom.xiiii. Esay.xlv. C Wherfore my dearly beloued, as ye haue alwayes obeyed, nat when I was present only, but nowe muche more in myne absence, euyn so worke oute youre owne saluacyon with feare and trymblynge. For it is God

whiche

facilis: quæ illis quidem est causa perditionis, vobis autem salutis: et hoc a Deo quia vobis donatum est pro Christo, non solū vt in eum credatis, verumtiam vt pro illo patiamini, idem certamen habentes, quale vidistis in me, et nunc auditis in me.

CAPVT. II.

SI qua igitur consolatio in Christo, si qua solatium dilectionis, si qua communio spiritus, si qua viscera & miserationes, complete meam lætitiam, vt similiter affectionem habeatis, eandem charitatem habentes, vnanimes, idē sentientes: ne quid fiat per contentionem, aut per inanē gloriam, sed per humilitatem animi, alium quisq; se præstantiorem existimet. Ne sua quisq; spectetis, sed vnusquisq; quæ sunt aliorum.

Is enim affectus sit in vobis qui fuit in Christo Iesu, qui cum esset in forma Dei, non rapinam arbitratus est, vt esset æqualis Deo, sed semetipsum exinaniuit formam serui sumpta, in similitudinē hominum constitutus & figura repertus vt homo, humiliauit semetipsum, factus obediens vsq; ad mortem, mortem autem Crucis.

Quapropter & Deus illum in summum exaltauit sublimitatem, ac donauit illi nomen, quod est supra omne nomen, vt in nomine Iesu omne genu flectat, cœlestium & terrestrium, & infernorum, omnisq; lingua confiteatur, q Dominus sit Iesus Christus, ad gloriam Dei Patris.

Proinde dilecti mei, quemadmodum semper obedistis, non tanq; in præsentia mea sed nunc multo magis in absentia mea cum timore & tremore vestram ipsorum salutem operamini, Etiam Deus est in

quæ agit in vobis, et ne velis cetis, et vt efficiatis pro bono animi proposito.

Omnia facite sine murmurationibus ac deceptionibus, tales vt nemo de vobis queri possit, sinceriq. filii Dei irreprehensibiles in medio nationis prauæ ac tortuosæ: inter quos lucere tanq. luminaria in mundo, sermonem vitæ sustinentes, vt gloriari possim in diem Christi, q. non in vanum cucurrerim, nec in vanum laborauerim. Quin etiam si immolor super hostia sacrificioq. fidei vestræ gaudeo & congaudeo oibus vobis. Obidipsum aut & vos gaudetis & cogaudetis mihi.

Spero autē in vno Iesu me Timotheum breui missurum vobis, vt & ego lęto sim animo, cognito statu vestro. Neminē enim habeo pari me cum animo præditum, qui germane res vestras curaturus sit. Nam omnes quæ sua ipsorum sunt querunt, non quæ Christi Iesu. Porro probationem eius nostis, q. vt filius mecum veluti cum patre seruierit in Euangelium. Hunc igitur spero me missurum, mox vbi videro mea negotia. Confido autem in Domino, quod & ipse brevi venturus sim.

Sed operepretium arbitratus sum, Epaphroditū fratrē & collegam & cōmilitonem meum, vestrum autē apostolum, quiq. mihi subministrat in necessitate mea, mittere ad vos. Quandoquidem desiderabat omnes vos ancius anim, propterea q. audistis eum infirmatum fuisse. Et certe fuit infirmus ita vt esset vicinus morti, sed Deus misertus est illius: at non illius tantū, sed et mei, nē dolorem haberem super dolorem.

Studiosius itaq. misi illū, vt cū videritis illum, denuo gaudeatis, & ego magis vacē dolore. Accipite igitur illū in dño cū omni gaudio, & q. whiche worketh in you, both the wyll and also the dede euen of good wyll.

Do all thynge without murmurynge and disputynge, that ye maye be fautelesse & pure and the sonnes of god without rebuke in the middes of a croked and paruerted nacyon: amonge whiche se ye shyne as lyghtes in the worlde holdynge fast the worde of lyfe, vnto my reioysynge in the daye of Chryste, that I haue nat rūne in vayne, neyther haue labored in vayne. Ye & though I be offered vp vpon the offeringe & sacrifice of your faythe: I reioyce, and reioye with you all. For the same cause also, reioyce ye, & reioyce ye with me.

I truste in the Lord Jesus for to sende Timotheus shortly vnto you, that I also maye be of good comforte, whē I knowe what case ye stande in. For I haue no mā that is so like mynded to me, whiche with so pure affectyon carethe for youre matters. For all other seke theyr owne, and nat that whiche is Jesus Chrystes. Ye knowe the proffe of hym, howe that as a sonne with the father, so with me bestowed he his laboure vpon the Gospell. Him I hope to sende assone as I knowe how it wyll go with me. I truste in the Lord that I also my selfe shall come shortely.

I supposed it necessarye to sende brother Epaphroditus vnto you, my cōpanion in labour & felowe souldyer, your Apostle and my minister at my nedes. For he lōged after you and was full of heuynes, because that ye had harde say that he shulde be sicke. And no dout he was sicke, & that nye vnto death. But god had mercy on hym: nat on him onely, but on me also lest I shulde haue sorowe vpō sorow.

I sente him therfore the dyligentlyer, that whē ye shulde se him, ye might reioyce again & I myghte be the lesse sorowefull. Receyue him therfore in the Lorde with all gladenes,

and

and make muche of such: bycause that for the
wozkes of Chryste he wente so farre, that he
was nye vnto deathe and regarded nat hys
lyfe, to fulfyl that seruyce which was lackyng
on your parte towarde me.

The.iii.Chappter.

A MOREOVER my bzethren reioice in the
Lozde. It greueth me nat to wryte one
thynge often vnto you. For of you it is a sure
thynge. Beware of dogges, beware of euyll
wozkers, beware of dyssencyon. For we are
circumcysyon whiche wozshyppe the God in
the spiryte, and reioyce in Chryste Jesu, and
haue no confydence in the flesshe: thoughe I
haue whereof I myghte reioyce in the flesshe
If any other man thynke that he hath where-
of he myght truste in the flesshe: muche moze
I circumcysed the eyght daye, of the kynred
of Israell, of the trybe of Beniamin, an He-
bzue bozne of the Hebzues: as concernyng the
lawe, a Pharysey, and as concernynge fer
uentnes, I persecuted the congregacyon, and
as touchynge the ryghtewysenes, whiche is
in the lawe, I was vnrebukable.

B But the thynges that were vauntage vnto
me, I counted losse for Chrystes sake. Ye I
thynke al thynges but losse for that excellente
knoweledge sake of Chryste Jesu my Lozde
For whom I haue counted all thynges losse,
and do iudge them but donge, that I myght
wynne Chryst, and myght be founde in hym,
nat haupnge myne owne rightwisnes whiche
is of the lawe: but that which spzingeth of the
fayth which is in Chryst. I meane the ryght-
wisnes which commeth of God thozo we faith
in knowinge him and the vertue of the resur-
rectyon, and the felosshyppe of hys passyons,
that I might be conformable vnto his (dethe)
if by any meanes I myghte atteyne vnto the
resurrectyon of the deade.

hanſum dſi ſunt, eos in pre-
cio habeo: quoniam prop-
ter opus Chriſti eo acceſſit vt
morti proximus fuerit, non
habita ratione vitæ, vt ſup-
pleret id quod in veſtro erga
me officio fuit deficiens.

CAPVT. iii.

QVOD ſupereſt fra-
tres, gaudete in do-
mino: eadem ſcribere
vobis, mihi quidem haud
piget, vobis autem tutum eſt.
Cauete canes, cauete ma-
los operarios, cauete conci-
ſionem. Nos enim ſumus
circumciſio, qui ſpiritu Deum
colimus, & gloriamur in Chri
ſto Ieſu, & non confidimus in
carne. quanquam ego confi-
dam etiam in carne. Si quis
alius videtur fiduciam ha-
bere in carne, ego magis ha-
beo, circumciſus octauo die,
Iſrael ex genere, tribus Ben-
iamin, Hebreus ex Hebreis
iuxta legem Phariſeus, iuxta
ſtudium perſequens Eccle-
ſiam: iuxta iuſtitiam quæ eſt
in lege, factus irreprehen-
ſibilis.

Sed quæ mihi erant lu-
cra, ea arbitratus ſum prop
ter Chriſtum damnum eſſe.
Quinetiam arbitror omnia
damnum eſſe propter excel-
lentiam cognitionis Chriſti
Ieſu domini mei, propter
quem omnia pro damnis duxi
habeoq; pro reiecta mentis,
vt Chriſtum lucrifaciam, vt
quæ reperiar in illis non
habens meam iuſtitiam ex le-
ge ſed eam quæ per fidem eſt
Chriſti, quæ ſit ex Deo iuſti-
tiam ſuper fide: vt cognoſ-
cam illum, & potentiam re-
ſurrectionis illius, & com-
munionem afflictionum ſu-
ius, dum conformis fio mor
ti eius, ſi quo modo pertin
gam ad reſurrectionem mor-
tuorum.

Non q̃ apprehenderim, aut iam perfectus sim, sed sector si etiam apprehendam quatenus & apprehensus sum a Christo Iesu. Fratres ego me ipsum nondum arbitror assequutum esse. Vnum autem illud ago, ea quidem quæ a tergo sunt obliuiscens: ad ea vero quæ a fronte sunt, extens iuxta præfixum signum insequor ad palmam superne vocationis Dei, per Christum Iesum. Quotquot itaq̃ perfecti sumus, hoc sentiamus: & si quid aliter sentitis, hoc quoq̃ vobis Deus reuelabit. Attamen ad id quod assequuti sumus, eadem procedamus regula, vt simus concordes.

Pariter estote imitatores mei fratres, & considerate eos qui sic ambulant, quemadmodum habetis nos pro exemplari. Nam complures ambulant, de quibus sæpe dixi vobis, nunc autem & flens dico, inimici crucis Christi quorum finis perditio est. quorũ Deus venter, & gloria in dedecore ipsorum qui terrestria sapiunt. Nam nostra conuersatio in cœlis est, ex quo & seruatorem expectamus. Dominum Iesum Christum, qui transfigurabit corpus nostrum humile, vt conforme reddat corpori suo glorioso, secundum efficatiam, qua potest etiam subiicere sibi omnia.

☞ CAPVT. iiii.

PROINDE fratres mei dilecti ac desiderati gaudium & corona mea sic state in domino dilecti. Euodiam obsecro, & Syntychen obsecro, vt sint concordes in Domino. Sane rogo & te compar germana adiuua eas, quæ in Euangelio decertarunt mecum vna cum Clemente quoque, & reliquis cooperariis meis, quorum nomina sunt in libro vitæ.

That as though I had alredye attayned to it, eyther were alredy perfecte: but I folowe, yf that I maye comprehende that, wherein I am comprehended of chryst Iesu. Brethren I counte nat my selfe that I haue gotten it: but one thynge I say: I forget that whiche is behynde and stretche my selfe vnto that whiche is before and preche vnto that marke appoynted, to obteine the rewarde of the hye callinge of God in Chryste Iesu. Let vs therefore as many as be perfect, be thus wyse minded and yf ye be otherwyse mynded, I pray God open euyn thys vnto you. Neuertheless in that whereunto we are come, let vs procede by one rule, that we maye be of one accorde.

C

D

Brethren be folowers of me, and loke on them whiche walke euyn so, as ye haue vs for an ensample. For many walke of whom I haue tolde you often (and nowe tell you weppyng) that they are the enemies of the Crosse of Chryste, whose ende is dampnacion, whose God is their belye: and whose glorye is their shame whiche are worldely mynded. But our cõuersacyon is in heuen: from whence we loke for a sauyour, euyn the Lorde Iesus Chryste, whiche shall chaunge oure vyle bodyes, that they maye be fashyoned lyke vnto his glorious bodye, accordynge to the workynge, whereby he is able to subdue all thinges vnto hym selfe.

Rom. viii.

☞ The. iiii. Chapiter.

A

Therefore my brethren derely beloued and longed for, my ioye and crowne, so contynue in the Lorde ye beloued. I praye Euodyas, and beseche Syntiches that they be of one accorde in the Lorde. Ye and I beseech the faithful yockefelowe helpe that the men which laboured with me in the gospel, and with Clemente also, and with other my laboure felowes, whose names are in the boke of lyfe.

Reioyce

✠ Reioyce in the Lorde alwaye, and agayne I say reioyce. Let your softnes be knowen to all men. The Lorde is euyn at hande. Be nat carefull: but in all thynges shewe your petycyon vnto God in prayers and supplycacyon with gyuynge of thankes. And the peace of God which passeth all vnderstandinge, kepe your hertes and mindes in Chryst Jesu. ✠

B Furthermore brethren, whatsoeuer thynges are true, whatsoeuer thynges are honest, whatsoeuer thynges are iuste, whatsoeuer thynges are pure, whatsoeuer thynges pertayne to loue, whatsoeuer thynges are of honest reporte: yf there be any vertuous thynge yf there be any laudable thynge, those same haue ye in your mynde. whiche ye haue both learned and receyued, harde and also sene in me those thynges do, the God of peace shalbe with you. I reioyce in the Lorde greatly, that nowe at the laste ye are reuyued agayne to care for me, in that wherein ye were also carefull, but ye lacked so oportunyte. I speake nat bycause of necessyte. For I haue learned in what so euer estate I am, therewith to be contente. I can both caste downe my selfe, I can also exercise. Euery where and in all thynges I am instructed both to be ful, and to be hungrye: and to haue plentye, and to suffre nede. I can do all thynges thorowe the helpe of Chryst, whiche strengtheneth me. Notwithstandynge ye haue wel done that ye bare part with me in my trybulacyon.

C Ye of Philyppos knowe that in the begynnynge of the gospell, when I departed from Macedonia, no congregacion bare parte with me as concerninge gyuyng and receiuing but ye onely. For when I was in Thessalonica, ye sent once and afterwarde agayne vnto my necessytes: nat that I desyre gyftes: but I desyre aboundant fruyt on your part. I receyued all,

Gaudete in domino semper & iterum dico gaudete. Modestia vestra nota sit omnibus hominibus. Dominus prope est. Nihil solliciti sitis sed in omni oratione & obsecratione cum gratiarum actione petitiones vestre innotescant apud deum. Et pax dei que exuperat omnem intellectum custodiat corda vestra, & intellectus vestros per Christum Iesum.

Quod reliquum est fratres, quecunque sunt vera, quecunque honesta, quecunque iusta, quecunque pura, quecunque amabilia, quecunque bone fame, si qua virtus, si qua laus, hec cogitate. Que & didicistis, & accepistis, & audistis, & vidistis in me hec facite, & Deus pacis erit vobiscum. Gauisus sum autem in domino magnopere, q iam tandem reuiguit vestra pro me solicitudo in eo, in quo & soliciti eratis verum deerat opportunitas, non q iuxta penuriam loquar. Nam ego didici in quibus sum his contentus esse. Noui & humilis esse, noui & excellere. Vbiq & in omnibus institutus sū & saturari, & esurire, & abundare, & penuriam pati. Omnia possum per Christum, qui me confortat. Attamen recte fecistis, quod facti communicatis mee afflictioni.

Nostis autem & vos Philippenses, q in principio Euangelii, cum profecissem a Macedonia, nulla mihi ecclesia communicauit in ratione dandi & accipiendi, nisi vos soli. Nam & in Thessalonica semel & iterum quod opus erat mihi misistis, non q requiram munus, sed requiro fructum exuberantem in rationem vestrā. Habeo tamen oīa

& abundo, expletus sum, postquam accepi ad Epaphrodito, quæ a vobis missa sunt, odorem bonæ fragrantiæ hostiam acceptam, gratam deo. Deus autem meus supplebit quicquid opus fuerit vobis, secundum divitias suas cum gloria, per Christum Iesum. Deo autem & patri nostro gloria in secula seculorum Amen. Salutate omnem sanctum in Christo Iesu. Salutãt vos qui mecũ sũt fres. Salutãt vos oĩs sctti, maxime ho qui sũt ex Cæsaris familia. Gratia dñi nostri Iesu Christi cum omnibus vobis. Amen.

¶ Scripta est e Roma per Epaphroditum.

and haue plenty. I was euen fylled after that I had receyued of Epaphroditus, that came from you, an odour that smelleth swete, a sacrifyce accepted and pleasaunt to God. My god fulfyll all youre nedes throughe his glorious riches in Iesu Christ. Unto God and our father be praise for euermore. AMEN. Salute al the saintes in Christ Iesu. The brethre whiche are with me, grete you. All the saynctes salute you, and most of all they which are of the Emperours housholde. The grace of oure Lorde Iesu Christ be with you al. AMEN.

¶ Sente from Rome by Epaphroditus.

Rom. 15.

EPISTOLA DIVI PAVLI APOSTOLI AD COLLOSSENSES.

CAPVT PRIMVM.

PAVLVS apostolus Iesu Christi per voluntatẽ dei, & Timotheus frater, iis qui sunt Collossis sanctis ac fidelibus fratribus in Christo.

Gratia vobis & pax a Deo patre nostro, & domino Iesu Christo.

Gratias agimus Deo & patri domini nostri Iesu Christi semper de vobis cum oramus quoniam audiuimus fidem vestram in Christo Iesu, & charitatem erga omnes sanctos, propter spem repositam vobis in cœlis de qua prius audistis per sermonem veracem Euangelii, q̃ peruenit ad vos: quemadmodum & in toto mundo etiam fructificat, sicut & in vobis, ex eo die quo audistis & cognouistis

The Epystle of Saynt Paul the Apostle vnto the Colossyans.

The fyrste Chappter.

A PAul an apostle of Iesu Christe by the wyll of God, and brother Tymotheus. Unto the saintes which are at Colossa, and brethren that beleue in Christe.

Grace be with you and peace from god our father, and from the Lorde Iesu Christ.

We gyue thankes to god the father of our Lorde Iesus Christe, alwayes prayenge for you, sence we harde of youre faythe whiche ye haue in Christ Iesu, and of the loue which ye beare vnto al Saynctes, for the hopes sake whiche is layde vp in store for you in heauen, of whiche hope ye haue harde before by the true worde of the gospell, which is come vnto you, euen as it is into all the worlde, and is fruytfull, as it is amonge you, from the fyrste daye in the whiche ye harde of it, and had experyence

perynce in the grace of God in the truthe, as ye lerned of Epaphra, oure deare felowe seruaunt, whiche is for you a faythfull mynister of Chryste, wiche also declared vnto vs your loue, whiche ye haue in the spyrite.

B ✠ For thys cause we also, sence the daye we harde of it, haue nat ceased prayenge for you and desyrynge that ye might be fulfylled with the knowledge of his wyl, in al wisdome and spiritual vnderstanding, that ye might walke worthy of the Lorde in al thinges that please, beynge fruytfull in all good workes, and in cresynge in the knowledge of God, strengthed with al might, throughe his glorious power vnto all pacyence and longe sufferynge with ioyfulnes ✠ giuinge thankes vnto the father whiche hath made vs mete to be parte takers of the inheritaunce of sayncte in lyght.

C Whiche hath delyuered vs from the power of darkenes, and hath translatyd vs into the kyngdome of his deare son, in whom we haue redempcyon thorowe hys bloude, that is to saye the forgyuenes of synnes whiche is the ymage of the inuysyble God, fyrste begotten of all creatures. For by hym were all thynges created, thynges that are in heauen, and thynges that are in earthe: thynges byssyble and thynges inuysyble, whether they be maiestye or Lordeshyppe, eyther rule or power. All thynges are created by hym, and in hym, and he is before all thynges, and in hym all thynges haue theyr beynge.

And he is the heade of the bodye, that is to wyt of the congregacion: he is the begynning and fyrste begotten of the deade, that in all thinges he myght haue the preemynence. For it pleased the father that in hym shulde al fulnes dwell, and by hym to reconcyle all thynge vnto hym selfe, and to sette at peace by hym, throughe the bloude of his crosse, bothe thyn-

nisti gratiam dei per veritatem. Quemadmodum & didicisti ex Epaphra dilecto conseruo nostro, qui est fidus pro vobis minister Christi qui & exposuit nobis vestram dilectionem in spiritu.

Propterea & nos ex quo die audiuimus, non desinimus pro vobis orare, & postulare, vt impleamini agnitione voluntatis eius in omni sapientia & prudentia spirituali, vt ambuletis digne domino, vt per omnia placentia, in omni opere bono fructificantes, et crescentes in agnitione dei, omni roborati iuxta potentiam gloriæ illius, ad omnem tolerantiam ac potentiam cum gaudio, gratias agentes patri: qui idoneos nos fecit ad participationem sortis sanctorum in lumine.

Qui eripuit nos a potestate tenebrarum: ac transtulit in regnum filii sibi dilecti per quem habemus redemptionē per sanguinem ipsius remissionem peccatorum: qui est imago Dei inconspicui, primogenitus vniuersæ creaturæ quod per illum creata sint omnia: quæ in cœlis sunt, et quæ in terra, visibilia, & inuisibilia: siue throni, siue dominationes, siue principatus, siue potestates, Omnia per illum, & in illum creata sunt, et ipse est ante omnia, et omnia per illum constant.

Et ipse est caput corporis ecclesiæ: qui est principium, primogenitus ex mortuis, vt sit in omnibus ipse primatus tenens: quoniam in illo complacitum est patri vniuersam plenitudinem inhabitare, et per eum reconciliare omnia, siue in pacificatis per sanguinem crucis eius per eundem,

sive quæ ī terra sunt, sive quæ in cœlis.

Et vos qui quondam eratis abalienati, et inimici mente in operibus malis, nunc tamē reconciliauit in corpore carnis suæ per mortem, vt exhiberet vos sanctos et irreprehensibiles, et sculpatos in cōspectu suo: siquidem permanetis in fide fundati ac stabiles, nec dimoueamini a spe euāgelii, quod audistis: quod prædicatum est apud vniuersam creaturam, quæ sub cœlo est: cuius factus sum ego Paulus minister.

Nunc gaudeo super afflictionib⁹ meis pro vobis, et supplco quod deerat afflictionum Christi in carne mea pro corpore ipsius, quod est ecclesia, cuius ecclesiæ factus sum ego minister iuxta dispēsationem Dei, quæ data est mihi in vos, implendi sermonem Dei mysterium quod reconditum fuit a seculis, et a generationibus: nunc autem patefactum est sanctis illius, quib⁹ voluit Deus notum facere, quæ sint diuitiæ gloriæ mysterii huius inter gentes: qui est Christ⁹ ī vobis, spes gloriæ quē nos annūciamus admonētes oēm hoēm, et docentes oēm hoēm in oī sapientia, vt exhibeamus omnem hominē perfectum in Christo Iesu: ad quod etiam enitor decertans secundum efficatiam eius agentem in me per virtutem.

CAPVT. ii.

NAM volo vos scire, quantam solicitudinē habeam de vobis, et his qui sūt Laodiciæ, & quot quot non viderunt faciem meam in carne, vt consolationem accipiant corda illorum cum fuerint comparti in charitate, & in oēm opulentiā certæ psuasionis, intelligētiæ, in agnitionē mysterii dei, et patris & Christi ī quo sūt oēs thesauri sapientiæ ac scientiæ reconditi. Hoc autem dico, ne

ges in heauen and thynges in earth.

And you (whiche were in tyme past straungers and enemyes, bicause your mindes were set in euyll workes) hath he nowe reconcyled in the bodye of his fleshe thorough the deathe to make you holye, vnblameable and without faute in his owne sight, if ye contynue grounded and stablyshed in the faythe, and be nat moued awaye from the hope of the Gospell, wherof ye haue harde howe that it is preched amonge all creatures which are vnder heuen wherof I Paul am made a mynyster.

Nowe ioye I in my sufferynges whiche I suffre for you, and fulfyl that which is behind D
of the passyons of Christ in my fleshe for hys bodies sake, which is the congregacion wherof I am made a minister accordyng to the ordynaunce of god, whiche ordinaunce was gyuen me vnto you warde, to fulfyll the worde of God that mistery hyd sence the worlde begaune, and sence the begynnynge of generacyons: but nowe is opened to his sayntes to whom God wolde haue knowen the glorious ryches of this mystery amonge the Gentyls, whiche ryches is Christe in you, the hope of glorye, whom we preache, warnynge all men and teachynge al men in al wisdome, to make all men perfecte in Christe Iesu. Wherein I also laboure and stryue euyn as farforthe as his workynge worketh in me myghtelye.

The.ii. Chapyter.

I Wolde ye knewe what fyghtynge I haue A
for your sakes and for them of Laodicya, and for as many as haue nat sene my person in the fleshe, that theyr hertes myght be comforted and knyte togyther in loue, and in all ryches of full vnderstandynge, for to knowe the mystery of God the father, and of Christe in whom are hyd all the treasures of wysdom and knowledge. This I saye leaste any man

shulde

shulde begyle you with entysynge wordes.
1.cor.v. For though I be absent in the flesshe, yet am
c.5. I present with you in the spirite ioyenge and
beholdynge the order that ye kepe, and youre
stedfaste faythe in Christe. As ye haue there-
fore receyued Christe Iesus the Lorde, euyn
so walke, rooted and buylte in hym and sted-
fast in the fayth as ye haue lerned, and therin
be plenteous in gyuynge thankes.

B I Beycause leaste any man come and spoyle
you throughe philosophy and vayne deceytful
vanites, throughe the tradycions of men, and or-
dynaunces after the worlde, and nat after
Christ. For in hym dwelleth all the fulnes of
the godheade bodelye, and ye are complete in
hym which is the heade of all rule and power
in whom also we are circumcised with circum
cysyon made without handes, by puttynge of
the synfull bodye of the flesshe throughe the cir-
cumcisyon that is in Christe in that ye are bu-
ryed with hym throughe baptysme in whome
Rom.vi. ye are also risen agayne throughe fayth, that
is wrought by the operacyon of God, whiche
rayled hym from deathe.

C And ye whiche were deade in syn throughe
the vncircumcysyon of youre flesshe, hath he
quickened with him, and hath forgiuen vs al
our trespasses, I and hath put out the hande
wrytynge that was agaynst vs, contayned in
the lawe wherein, and that hathe he taken out
of the waye, and hathe fastened it to his crosse
and hath spoyled rule and power, and hathe
made a shewe of them openlye, and hath tri-
umphed ouer them in his owne person.

Let no man therfore trouble youre conscyen-
ces about meate and drynke, or for a peace of
an holye daye, as the holye daye of the newe
Moone or of the Sabboth dayes, whiche are
nothynge, but shadowes of thynges to come:
but the bodye is in Christe. Let no man make

quis vobis imponat prebendi
litate; sermonis. Etenim quam
uis carne sim absens, tamen
spiritu vobiscum sum, gau-
deo ac video vestrum ordi-
nem, solliditatem vestre in
Christum fidei. Quemadmo-
dum igitur accepistis Christum
Iesum dominum, sic in eo am-
bulate, sic vt radicem habeatis
in illo fixas, & in illo super
structmini. confirmemini per
fidem, sicut edocti estis exube
rantes in ea cum gratiarum ac
tione.

Videte, ne quis sit, qui vos
deprædetur per philosophi
am et inanem deprecationem
secta constitutionem homi
num iuxta elementi mundi &
non iuxta Christum. Quoniam
in illo inhabitat omnis plenitu
do deitatis corporaliter:
& estis in illo completi qui
est caput omnis principatus
ac potestatis, per quem & cir
cumcisi estis circumcisione que
fit sine manibus, dum exuistis
corpus peccatorum carnis
per circumcisionem Christi
consepulti simul cum illo per
baptismum, in quo simul etiã
am cum illo resurrexistis per
fidem creationis Dei, qui ex
citauit illum ex mortuis.

Et vos cum essetis mortui
per delicta, & per præputiã
um carnis vestre, simul cum il-
lo viuificauit, condonans no
bis omnia delicta, deleto,
quod aduersus nos erat chiro
grapho, quod erat contrariã
um nobis per decreta, & ip-
sud sustulit e medio, affixum
cruci: expoliatosq; principa
tus ac potestates ostentauit
palam: triumphans de illis
per semetipsum.

Ne quis igitur vos
iudicet in cibo aut potu,
aut in parte diei festi, aut
neomenie, aut sabbatorum
que sunt vmbra rerum fu-
turarum, corpus autem
CHRISTI. Ne quis

vobis palmam interuertat de ta opera per humilitatem & ſuperſtitionem angelorum in his quæ non vidit tafhaolus in cedens, fruſtra inflatus a mente carnis ſue, nec obtinens caput, ex quo totum corpus per commiſſuras et compagines ſubminiſtratum, et compactum augeſcit augmento Dei.

Itaq; ſi mortui eſtis cum Chriſto ab elementis mundi, quid quaſi viuentes in mundo decretis tenemini? Ne tetigeris, ne guſtaris, neq; contrectaris: quæ omnia ipſo pereunt abuſu, iuxta præcepta et doctrinas hominum, quæ verbo tenus quidem habent ſpeciem ſapientiæ per ſuperſtitionem, ac humilitatem animi, et leſionem corporis, non per honorem aliquem ad expletionem carnis.

¶ CAPVT. iii.

ITaque ſi reſurrexiſtis vna cum Chriſto, ſuperna quærite, vbi Chriſtus eſt ad dexteram Dei ſedens. Superna curate, non terreſtria. Siquidem e mortui eſtis, et vita veſtra abſcondita eſt cum Chriſto in Deo. Quandocunq; Chriſtus manifeſtatus fuerit, vita noſtra, tunc et vos cum illo manifeſtabimini in gloria.

Mortificate igitur membra veſtra terreſtria, ſuprum, immundiciam, mollitiem, concupiſcentiam malam, et auaritiam, quæ eſt ſimulacrorum cultus, ob quæ venire ſolet ira Dei in filios intractabiles, inter quos ambulabatis quondam, cum viueretis in his.

Nunc autem deponite et vos omnia, iram, indignationem, malitiam, maledicentiam, turpiloquẽtiam ab ore veſtro. Ne mẽtiamini alĩ⁹ aduerſus alĩū, poſteaquã exuiſtis ve

pou ſhote at a wronge marke, which after his owne ymagynacyon walketh in the humblenes and holynes of angels, thynges which he neuer ſawe: cauſles puffe vp with his fleſhely minde and holdeth nat the head, wherof al the bodye by ioyntes and couples receyuethe noriſhement, and is knit togither, and inceaſeth with the increaſynge that commethe of God.

Wherefore yf ye be deade with Chryſt from ordinances of the worlde, why as thoughe ye yet lyued in the worlde, are ye ledde with tradycyons of them, that ſaye: Touche nat, taſte nat, handell nat: whiche all peryſhe with the vſynge of them and are after the commaundementes and doctrynes of men: whiche thynges haue the ſymylytude of wyſdome in chooſen holynes and humblenes, and in that they ſpare nat the bodye, and do the fleſhe no worſhyppe vnto his nede. D

¶ The. iii. Chapiter. ✠

IF ye be then ryſen agayne with Chryſt ſeke thoſe thynges whiche are aboue, where Chryſte ſyttethe on the ryghte hande of God. Set youre affeccyon on thynges that are aboue, and nat on thynges whiche are on the earthe. For ye are deade and your lyfe is hyd with Chryſt in god. When Chryſte whiche is our lyfe, ſhall ſhewe hym ſelfe, then ſhall ye alſo appeare with hym in Glorye. ✠ A

Mortyfye therefore youre members whiche are on the earthe, fornycacyon, vnclenes, vnnaturall lyſte, euyll concupyſcence, and couetouſnes whiche is worſhyppyng of ydols: for which thinges ſake the wrath of God cõmeth on the childzen of vnbeleefe. In which thinges ye walked ones, when ye lyued in them.

But nowe put ye alſo awaye frome you all thynges: wrath, fearſnes, malycyouſnes, curſed ſpeakynge, fylthy ſpeakynge, out of your mouthes. Lye nat one to an other that the old E

man

Rom.vi. Ephe.iii. Heb.xiii. ii.Pet.i.a. man with his workes be put of, and the newe put on, whiche is renued in knowledge after the ymage of hym that made hym; where is neyther Gentyle, nor Iue, cyrcumcysyon nor vncyrcumcysyon, Barbarous, or Scythyan, bounde or free, but Christ is al in al thynges.

C Ephe.iiii. ✠ Nowe therfore as electe of god, holy and beloued, put on tender mercy, kyndnes, humblenes of mynde, mekenes, longe sufferinge, forbearynge one an other, and forgyuing one an other, if any man haue a quarel to another euyn as Christe forgaue you, euyn so do ye. Aboue al these thynges put on loue whiche is the bonde of perfectnes. And the peace of god rule in your hertes, to the whiche peace ye are i.Cor.vii.c. called in one body. And se that ye be thankful Let the worde of Christe dwell in you plenteously in al wysdome. Teach and exhorte your owne selues, in psalmes and hympnes, and spyrytuali songes, whiche haue fauoure with them syngynge in youre hertes to the Lorde. And all thynges (whatsoeuer ye do in worde or dede) do in the name of the Lorde Iesu, gyuynge thankes to God the father by hym. Ephe.v.e. i.Pet.iii.a. Wyues, submytte youre selues vnto youre owne husbandes, as it is comly in the Lorde.

D Husbandes loue your wyues, and be nat byter to them. Chyldren, obey your fathers and Ephe.vi.a. mothers in al thinges, for that is wel plesyng to the Lorde. Fathers, rate nat your chyldren Ephe.vi.a. Tit.ii.c. lest they be of a desperate mynde. Seruantes i.Pe.ii.c. be obedyent vnto your bodely maysters in all thynges, nat with eye seruyce as men plesers but in synglenes of herte fearynge God. And what so euer ye do, do it hartely, as thoughe ye dyd it to the Lorde, and nat vnto men: for as muche as ye knowe that of the Lorde ye shal receyue the rewarde of inheritaunce, for ye Dan.vi.b. serue the Lorde Christ. But he that doth wrong shal receyue for the wronge that he hath done

for

dum hominem cum factis suis et inductis nouum qui renouatur ad ignitionem et imaginem eius qui condidit illum vbi non est Grecus et Iudeus circumcisio et preputium. Barbarus Scytha, seruus, liber, sed omnia in omnibus Christus.

Sicut igitur inducti tanquam electi Dei, sancti ac dilecti, viscera miserationum, comitem, modestiam, mansuetudinem longanimitatem: sustinentes vos inuicem et condonantes vobis metipsis, si quis aduersus aliquem habuerit querelam, quemadmodum et Christus condonauit vobis, ita et vos. Super omnia autem hec, charitatem que est vinculum perfectionis & pax Dei palmas ferat in cordibus vestris. in quam et vocati estis in vno corpore, et grati estote. Sermo Christi inhabitet in vobis opulente cum omni sapientia. Docetes et commonete vos inuicem cantationibus, & laudibus, & canticis spiritualibus, cum gratia canentes in corde vestro Domino. Et quicquid egeritis sermone aut facto, omnia in nomine Domini Iesu facite, gratias agentes Deo et patri per illum.

Vxores subdite estote propriis vtris, sicuti conuenit in Domino. Viri, diligite, vxores, et ne sitis amarulenti aduersus illas. Filii, obedite parentibus in omnibus, hoc enim bene placet domino. Patres, ne prouocetis liberos vestros, ne desponderit animus. Serui, obedite per omnia his, qui domini sunt secundum carnem, non obsequiis ad oculum exhibitis, tanquam hominibus placere studentes. sed cum simplicitate cordis timentes Deum. Et quicquid facitis, de anima facite, tanquam Domino & non hominibus: scientes, quod a domino recipietis mercedem hereditatis, nam domino Christo seruitis. Qui enim peccauerit, reportabit peccatum suum,

et non est personarum respectus. Vos domini equitatem & equabilitatem seruis exhibete, scientes quod et vos habeatis dominum in cœlis,

foz there is no respecte of persons with God. Ye maysters do vnto youre seruauntes that whiche is iuste and equall, seynge ye knowe that ye also haue a mayster in heauen.

¶ CAPVT. iiii.

¶ The. iiii. Chapyter.

OBsecrationi instate, vigilantes in ea cum gratiarum actione, orates simul & pro nobis, vt Deus aperiat nobis ostium sermonis, vt loquamur mysterium Christi, propter quod & vinctus sum, vt manifestem illud sicut oportet me loqui. Sapienter ambulate erga extraneos, oportunitatem redimētes. Sermo vester semper cum gratia, sit sale conditus, vt sciatis quomodo oporteat vos vnicuiq; respondere.

COntynue in prayer & watche in the same with thankes giuinge, prayenge also foz vs, that God open vnto vs the doze of vtterance, that we may speke the mistery of Chzist (wherfoze I am also in bondes) that I maye vtter it, as it becommeth me to speake. Walke wysely to them that are without, and redeme the tyme. Lette youre speache be alwayes well sauoured and powdzed with salt, that ye may knowe howe to answere euery man. A Ephe. v. b.

De omnibus rebus meis certiores vos faciet Tychicus dilectus frater, & fidus minister & conseruus in domino: quē misi ad vos in hoc ipsum vt cognoscat quid agatis, & cō soletur corda vestra, vna cum Onesimo fido & dilecto fratre, qui est ex vobis: de omnibus vobis exponent, quæ hic agantur.

The deare bzother Tichycos shall tell you of all my busynes, whiche is a faythfull minister, and felowe seruaunt in the Lozde, whom I haue sente vnto you foz the same purpose, that he myght knowe howe ye do, and myght comfozte youre hertes, with one Onesymus, a faythefull and a beloued bzother, whiche is one of you. They shall shewe you of all thynges whiche are a doynge here.

Salutat vos Aristarchus concaptiuus meus, & Marcus cōsobrius Barnabe, de quo accepistis mandata, si venerit ad vos, excipite eum: et Iesus qui vocatur Iustus: qui sunt ex circumcisione, hi soli cooperarii sunt ad regnum Dei, qui fuere mihi solatio. Salutat vos Epaphras, qui ex vobis est seruꝰ Christi, semper anxie laborans pro vobis in precationibus, vt stetis perfecti et completi in omni voluntate Dei. Testimonium enim illi perhibeo, quod habeat multum studium pro vobis, et his qui sunt Laodiciæ, et his qui sūt Hierapoli, salutat vos Lucas medicꝰ dilectꝰ, & Demas

Arystarchus my pzyson felowe saluteth you and Marcus Barnabas systers sonne: touchynge whom, ye receyued commaundementes. If he come vnto you, receyue hym, and Iesus whiche is called Iustus, whiche are of the cyzcumcysyon. These onely are my wozke felowes vnto the kyngedome of God, whiche were vnto my consolacion. Epaphzas the seruaunte of Chzyste, whiche is one of you, saluteth you, and alwaies laboureth feruently foz you in pzayers, that ye maye stande perfecte and full in all that is the wyl of God. I beare hym recozde that he hathe a feruente mynde towarde you, and towarde them of Laodycya, and them of Hierapolys. Deare Lucas the Physycyan gretethe you, and Demas. B

Salute

1.Tim.iiii. Salute the bzethzen whiche are of Laodycia and salute Nymphas, and the congregacyon whiche is in house. And when the Epystle is red of you, make that it be red in the congregacyon of the Laodycyans also: and that ye lykewyse reade the epystle Laodicia. And say to Archipp⁹: take hede to the offyce that thou hast receyued in the Lozde, that thou fulfyl it. The salutacion by the hande of me Paul, Remembze my bondes. Grace be with you. AMEN.

Salutate fratres qui sunt Laodicie, & Nymphan, & quam in domo illius est congregatio. Et cum recitata fuerit apud vos epistola, facite vt & in Laodicensium ecclesia recitetur: et eam que scripta est ex Laodicea vt vos quoq; legatis: & dicite Archippo: Vide ministerium, quod accepisti in domino, vt illud impleas. Salutatio mea manu Pauli. Memores estis vinculorum mecorum. Gratia vobiscum.

AMEN.

Missa e Roma per Tychicum, & Onesimum.

Sente from Rome by Tichicus, and Onesymus.

The fyrste Epistle of Saint Paul the Apostle vnto the Thessalonyans.

EPISTOLA DIVI PAVLI APOSTOLI AD TESSALONISENSES.

The.i.Chapyter.

CAPVT PRIMVM.

PAull, Syluanus, and Timotheus. Unto the cõgregacion of the Thessalonians, in god the father and the lozde Jesus Christ Grace be with you, and peace from god our father and from the Lozde Jesus Chryste.

PAVLVS & Syluanus, & Tymotheus, ecclesie Thessalonicẽsium in Deo patre & domino Iesu Christo. Gratia vobis & pax a Deo patre nostro, & domino Iesu Christo.

We gyue God thankes alwaye foz you all makinge mencion of you in our prayers without ceasyng, and call to remembzaunce your wozke in the faythe and laboure in loue, and perseuerauncein the hope of our Lozde Jesus Chryste in the syghte of God oure father, bycause we knowe bzethzen beloued of God, howe that ye are electe. Foz our gospell came not

Gratias agimus Deo semper de omnibus vobis, memoriam vestri facientes in precibus nostris, indesinenter memores nostri propter opus fidei ac laborem charitatis, & quod permansistis in spe Domini nostri Iesu Christi, coram Deo patre nostro. scientes fratres dilecti a Deo electionem vestram. Quia Euangelium nostrũ

suis erga vos, non per sermonem solum, verumetiam per virtutē & per spiritum sanctū perq; certitudinem multam: quemadmodum nostis, quales fuerim⁹ iter vos, vestra causa

Et vos imitatores nostri facti fuistis & Domini, recipientes, sermonem cum afflictione multa, cum gaudio spiritus sancti, adeo vt fueritis exemplo omnibus credentibus in Macedonia & Achaia. A vobis enim pertonuit sermo domini, non solum in Macedonia & Achaia, verumetiam in omni loco fides vestra, quæ est in Deum, dimanauit, & non sit nobis necesse loqui quicquam. Siquidem ipsi de vobis annunciant, qualem ingressum habuerimus ad vos & quomodo conuersi fueritis ad Deum a simulacris vt seruiretis Deo viuenti, & veraci, & expectaretis filium eius de cœlis, quem excitauit a mortuis Iesum, qui liberat nos ab ira ventura,

¶ CAPVT. ii.

NAm ipsi nostis fratres introitum nostrum ad vos, quod non fuit inanis, sed quod ante malis afflicti & cōtumeliis affecti quē admodum scatis Philippis, audacter egerimus in domino nostro ad loquendum apud vos Euangelium Dei in multo certamine. Siquidem exhortatio nostra, non fuit ex impostura neq; ex immundicia neq; cum dolo: sed quemadmodum probati fuerimus a Deo, vt vobis committeretur Euangelium: ita loquimur, non vt hominibus placentes, sed Deo, qui probat corda vestra.

Neque enim vnquā per sermonem edulationis versi sumus quemadmodum nostis: nec per occasionem auaritiæ, Deus est testis, neq; querentes ex hominibus gloriam, nec

nat to you in wozde onely, but also in power, and also in the holy gost, and in much certaintye, as ye knowe, after what maner we behaued our selues amonge you, for youre sakes.

And ye became kolowers of vs and of the Lozde, and receiued the wozde in much affliccyon with ioye of the holye Ghoste: so that ye were an ensample to all that beleue in Macedonia and Achaia. For from you sounded out the wozde of the Lozde, nat in Macedonya and in Achaia onelye: but youre faythe also whiche ye haue vnto God, spredde her selfe abzode in all quarters, so greatlye that it nedethe nat vs to speake any thynge at all. For they them selues shewe of you what maner of entrynge in we hadde vnto you, and howe ye tourned to God from ymages, for to serue the lyuynge and true God, and for to loke for his sonne from heauen whome he rayled from dethe: I meane Jesus whiche delyuerethe vs from wzathe to come.

The. ii. Chapiter.

FOR ye youre selues knowe bzethzen of our entraunce in vnto you, howe that it was nat in bayne: but euyn after that we hadde suffered befoze, and were shamefullye entreated at Phylyppos (as ye well knowe) then were we bolde in oure God to speake vnto you the Gospell of God with muche stryuynge. Our exhoztacyon was nat to bzynge you into errour, noz yet vnto vnclennes, neither was it with gile: but as we were allowed of God, that the Gospel shulde be committed vnto vs: euyn so we speake, nat as thoughe we entended to please men: but God whiche tryethe our hertes.

Neyther was our conuersacyon at any tyme with flattering wozdes, as ye wel knowe, neither in cloked couetonsnes, God is recozde: neyther soughte we pzayse of menne neyther of you

of you, nor yet of any other, when we myghte haue bene chargeable, as the Apostles of Chryst, but we were tender amonge you euyn as a nurse cherysshed her chyldren, so was our affeccyon towarde you, oure good wyll was to haue dealte vnto you, nat the Gospell of God onely: but also our owne soules, bycause ye were deare vnto vs.

C ✠ Ye remembre brethren oure laboure and trauayle. For we labourd day and nyght by cause we wolde nat be greuous vnto any of you, and preached to you the gospell of God

Actu.xvi. i.Cor.iii. ii.Thes.iii. Ye are wytnesses, and so is God, howe holyly and iustly and vnblameable we behaued our selues amonge you that beleue: as ye knowe how that we exhorted & comforted & besought euery one of you, as a father his children, that ye wolde walke worthy of God, whiche hath called you vnto his kyngedome and glory.

D For this cause thanke we God without ceasyng, bycause that when ye receyued of vs the worde wherwith god was preached, ye receyued it nat as the worde of man: but euyn as it was in dede, the worde of God: whiche worketh in you that beleue. ✠ For ye brethren became folowers of the congregacyons of god which in Jury are in Chryst Jesu: for ye haue suffered lyke thynges of your kynsmen, as we our selues haue suffered of the Jues. Which as they kylled the lorde Jesus and their owne prophetes, euyn so haue they persecuted vs, and god they please nat, and are contrarye to all men, and forbydde vs to preache vnto the gentyls, that they myghte be saued, to fulfyll theyr synnes alwaye. For the wrathe of God is come on them, euyn to the vtmost.

E For as muche brethren as we are kept from you for a season, as concernynge the bodelye presence, but nat in the herte we enforced the more to se you personally with greate desyre.

And

& vobis, neque ab illis, cū posse sumus in grauitate esse tanq̄ apostoli Christi? sed facti sumus placidi in medio vestri, per in de ac si nutrix foueat suos filios: sic affectu propensi in vos animo cupiebamus impartire vobis non solum euangelium dei, verumetiam animas nostras ipsarum animas propterea quod chari nobis facti estis.

Meministi enim fratres laboris nostri ac ludoris. Nocte enim ac die opus facientes ob id, ne cui vestrum essemus onerosi, predicauimus apud vos euangelium dei. Vos autem testes estis & deus, quam sancte & iuste, & inculpate vobis cum qui credebatis, versati fuerimꝰ quemadmodum nostis vt ergo vnumquemq; vestrum tanq̄ pater erga filios, fuerimus affecti, obsecrantes vos et consolantes, & obtestantes vt ambularetis digne deo qui vocasset vos in suum regnum ac gloriam.

Quapropter & nos gratias agimus deo indesinenter: qđ cum acceperitis sermonem a nobis, quo deum discebatis accepistis non sermonem hominum, sed sicut erat vere sermonem dei, qui & agit in vobis credentibus. Vos enim imitatores facti estis fratres ecclesiarum dei, quæ sunt in Iudea, in Christo Iesu: quod eadem passi sitis & vos a propriis contribulibus, quemadmodum & ipsi nos a Iudeis qui vt & dominum occiderūt Iesum, & prophetas, ita et nos persequuti sunt & deo non placent, & omnibus hominibus aduersantur, qui obsistunt nobis, ne loquamur gētib⁹, quo salui fiāt vt expleāt sua peccā semp. Peruenit aūt in illos ira in finem.

Ceterum nos fratres, orbati vobis ad spatium temporis aspectu, non corde, vehementius studuimus videre faciem vestram cum multo desiderio.

Quapropter voluimus venire ad vos, ego quidem Paulus & semel & iterum, & obstitit nobis Satanas. Nam quae est nostra spes, aut gaudium, aut corona gloriationis: an non & vos in cōspectu dñi nostri Iesu Christi, in eius aduētu vos eē estis gloria nostra & gaudiū

CAPVT. iii.

Propterea cum non amplius ferremus vitium esse nobis, vt Athenis relinqueremur soli ac misimus Timotheum fratrem nostrum, & ministrum dei, & adiutorem operis nostri in Euangelio Christi vt confirmaret vos, & cōsolaretur vos de fide nostra, ne quis cōturbaretur in afflictionibus his. Nam ipsi nostis nos in hunc vsum positos esse. Etenim cum apud vos essemus praedicabamus vobis futurum, vt afflictionem pateremur quemadmodum & euenit & nostis. Quapropter & ego nō amplius ferens, misi ad hoc, vt cognoscerem fidem vestrā: ne quo pacto tentasset vos ille qui tentat, & inanis factus esset labor noster.

Nuper autem cum venisset Timotheus ad nos a vobis & annunciasset nobis fidem ac dilectionem vestram, & quod habeatis memoriam nostri bonam semper desiderantes nos videre quemadmodum nos quoq; vos. Idcirco consolationem accepimus fratres per vos super omni afflictione & necessitate nostra per vestram fidem. Qm̄ nunc viuim⁹ si vos statis in domino. Quam enim gratiarum actionem possumus deo rependere de vobis super omni gaudio, quod gaudemus propter vos in cōspectu dei nostri; nocte ac die supra modum orantes, vt videamus vestram faciem et supplearnus quae desunt fidei vestrae?

Ipse vero deus & pater nr̄, & dñs noster Iesus Christus dirigat viā nostrā ad vos; vos aut

And therfore we wolde haue come vnto you, I Paul once and agayne: but Sathan withstode vs. For what is oure hope or ioye, or crowne of reioysynge: are nat ye it in the presence of our Lorde Jesus Chryst at his comynge? ye are our glorye and ioye.

The. iii. Chapiter.

WHerfore sence we coulde no lenger forbeare, it pleased vs to remayne A at Athens alone, and sente Tymotheus our brother and mynyster of God and our laboure felowe in the Gospell of Chryste, Actu. xvi. to stablysshe you and to comforte you ouer your fayth, that no man shulde be moued in these afflyccyons. For ye your selues knowe that we are euyn appoynted therunto. For verely when I was with you, I tolde you before that we shulde suffre trybulacyon, euyn as it came to passe, and as ye knowe. For this cause when I coulde no lenger forbeare, I sente, that I myght haue knowledge of your fayth, leaste happely the tempter had tempted you, and that oure laboure had bene bestowed in vayne.

But nowe lately when Tymotheus came B from you vnto vs and declared to vs your fayth and your loue, and howe that ye haue good remembraunce of vs alwayes, desyring to se vs as we desyre to se you. Therefore brethren we hadde consolacyon in you, and in all aduersyte and necessyte, through your fayth. For nowe are we alyue, if ye stande stedfast in the Lorde. For what thankes can we recompence to god agayne for you, ouer all the ioye that we ioye for your sakes before oure God, whyle we myght and daye praye excedyngly, that we myght se you presently, and myghte fulfyll that whiche is lackyng in your fayth.

God him selfe our father, and our Lorde Je- C sus Christ gyde our iurney vnto you: and the

Lorde

Lorde increace you and make you flowe ouer in loue one towarde an other, and towarde al men euin as we do toward you, to make your hertes stable and vnblameable, in holynes before god our father, at the commynge of oure Lorde Jesus Chryste, with all his sayntes.

The.iiii.Chappter.

A FUrthermore we beseche you brethren, and exhorte you in the Lorde Jesus, that ye Ephe.v.a. Rom.xii.a increase more and more, euen as ye haue receiued of vs, how ye ought to walke and to please god. Ye remembre what commaundementes we gaue you in our Lorde Jesus Chryst. For this is the wyll of god, euyn that ye shulde be holy, and that ye shuld abstcine from fornication that euery one of you shuld knowe howe to kepe his vessel in holines and honour, and nat in the luste of concupyscence, as do the hethen which know nat god: that no man go to farre and defraude his brother in bargayning bicause the Lorde is a venger of al such thinges, as we tolde you before tyme and testyfyed. For God hath nat called vs to vnclennes: but vnto holynesse. He therfore that dyspyseth, dyspyseth nat man, but god, whiche hath sente his holy spyryte amonge you.

B But as touchynge brotherlye loue, ye nede nat that I wryte vnto you. For ye are taught of god to loue on an other. Ye and that thyng verelye ye do vnto all the brethren whiche are throughout all Macedonia. We beseche you brethren that ye encreace more and more and that ye studye to be quyet, and to medle with your owne busynes, and to worke with youre owne handes, as we commaunded you: that ye may behaue your selues honestly towarde them that are without, and that nothynge be lackynge vnto you.

Joh.xiii.d. and.xv.b. 1.Jo.iii.d. 1.Joh.ii.b.

✠ I wolde nat brethren haue you ignorant concerning them which are fallen a slepe that

dominus abundantes & eum beroantes faciat vestros inter vos charitate, & in omnes quē admodum & nos in vos, ad confirmet corda vestra inculpatā sanctimonia coram deo & patre nostro, in aduentu domini nri ihesu Christi, cum omnibus sanctis eius.

☞CAPVT. iiii

QVOD superest igitur fratres, rogamus vos, et adhortamur per dominum Iesum quemadmodum accepistis a nobis, quo modo oporteat vos versari & placere deo, vt abundetis magis. Nostis enim quas præcepta dederim vobis per dominum nostrum Iesum Christum. Hæc enim est voluntas dei sanctificatio vestra vt abstineatis a fornicatione, & sciat vnusquisq; vestrū suū vas possidere cum sanctificatione et honore, non cum affectu concupiscentiæ, quemadmodum et gentes quæ non nouerunt deū. Ne quis opprimat ac fraudet in negocio fratrem suum propterea q vltor est dominus de omnibus his, quemadmodum et ante diximus vobis, ac testati sumus. Non enim vocauit nos deus immunditiæ causa sed ad sanctificationem. Proinde qui reiicit, non reiicit hominē, sed deū qui dedit spiritū suū sanctum in vos

Cæterum de fraterna charitate non necesse habetis, vt scribam vobis. Ipsi namq; dei estis docti vt diligatis vos inuicem. Nam et facitis hoc erga cunctos fratres qui sunt in tota Macedonia. Obsecramus autem vos fratres, vt abundetis magis et in hoc incumbatis, vt quieti sitis et agatis res proprias, et operamini propriis manibus vestris, sicuti vobis præcipimus: vt honeste ambuletis erga extraneos, et nulla re vobis sit opus.

Cæterum nolo vos ignorare fratres de his, qui obdormierūt

ne dolatis. quemadmodum & ceteri non habentes. spem. Nam si credimus, q̃ iesus mortuus est, & resurrexit: sic & deus eos qui obdormierunt per iesum, adducet cum illo. Hoc enim vobis dicimus in verbo domini, quod nos qui viuimus, & reliqui existimus in aduentum domini, ne quid̃ prꝫcucurramus eos qui dormierunt. Quoniam ipse dominus cum hortatu, & voce archangeli, & tuba dei descendet de celo: & mortui in Christo resurgent primum: deinde nos qui viuimus, qui relinquimur, simul cum illis rapiemur in nubibus in occursum domini in aera, & sic semper cum domino erimus. Proinde consolemini vos mutuo sermonibus istis.

CAPVT. v.

PORRO de temporibus & articulis temporum fratres non est opꝰ vt vobis scribam. Ipsi enim plane scitis, quod dies ille domini vt fur in nocte, ita venturus sit. Cum enim dixerint, pax & tuta omnia, tunc repentinus eis imminet interitus, sicuti dolor partus mulieri prꝫgnanti, nec effugient. At vos fratres non estis in tenebris, vt dies ille vos tanquam fur opprimat. Omnes vos filii lucis estis, ac filii diei, non sumus noctis neq; tenebrarum

Proinde ne dormiamus, sicut & ceteri, sed vigilemus & sobrii simus. Nam qui dormiunt, nocte dormiunt: & qui inebriantur, nocte sunt ebrii. At nos qui sumus diei, sobrii simus, induti thoracem fidei & charitatis: & pro galeo spem salutis. Quoniam non constituit nos deus vt iram nobis concitemus, sed vt salutem consequamur per dominum nostrum IESVM CHRISTVM

that ye sorowe nat as other do which haue no hope. For yf we beleue that Jesus dyed and rose agayne: euyn so them also which slepe by Jesus, will God bryng agayne with hym. And this say we vnto you, in the worde of the Lorde, that we whiche lyue and are remaynynge in the commynge of the Lorde, shal nat come yerre they whiche slepe. For the Lorde hym selfe shall dyscende from heauen with a showte and the voyce of the Archaungell and trompe of God. And the dead in Chryst shall aryse fyrste: then shall we whiche lyue and remayne, be caught vppe with them also in the cloudes to mete the Lorde in the ayre. And so shall we euer be with the Lorde. Wherefore comforte youre selues one an other with these wordes. ✠

1.Cor. xv.

¶ The.v. Chappter.

OF THE tymes and seasons brethren ye haue no nede that I wryte vnto you: for ye your selues knewe perfectlye, that the daye of the Lorde shall come euyn as a theefe in the nyght. When they shall saye peace and no daunger then commeth on them soden destruccyon, as the trauaylynge of a woman with chylde, and they shall nat scape. But ye brethren are nat in darkenes, that, that daye shulde come on you as it were a theefe. ✠ Ye are all the chyldren of lyght, and the chyldren of the daye. We are nat of the nyghte neyther of darkenes.

A

ii. Pet. iii. Apoc. iii & xvi.

Therfore lette vs nat slepe as do other: but let vs watche and be sober. For they that slepe slepe in the nyghte: and they that be dronken, are dronken in the nyght. But let vs whiche are of the daye be sober, armed with the brestplate of fayth and loue, and with hope of saluacyon as an helmet. For God hathe nat appoynted vs vnto wrathe: but to obteyne saluacion by the meanes of our lorde Jesu Chryst

B

Ecclay. iiii. & Ephe. vi.

whiche dyed for vs: that whyther we wake or slepe, we shuld lyue to gyther with hi. wherfore comforte youre selues to gyther, and edyfye one an other, euen as ye do. ¶

C We beseche you brethren, that ye knowe them whiche labour amonge you and haue the ouersyght of you in the Lorde, and gyue you exhortacion, that ye haue them the more in loue, for theyre workes sake, and be at peace with them.

¶ We desyre you brethren, warne them that are vnrulye, comforte the feble mynded, forbeare the weake, haue contynuall pacyence towarde all men. See that none recompence euyll for euyll vnto any man: but euer folowe that whiche is good bothe amonge youre selues, and to all men. Reioyce euer. Praye contynuallye. In all thynges gyue thankes. For this is the wyl of God in Christ Iesu towarde you.

D Quenche nat the spyryte. Dyspyse nat prophesienge. Examyne al thinges, and kepe that whiche is good. Abstayne from all suspicious thynges. The verye god of peace sanctyfye you thorowe out. And pray God that youre whole spirite, soule and bodye, be kepte faultelesse vntyll the commynge of oure Lorde Iesus Christe. ¶

Faythfull is he whiche called you: whiche wyll also do it. Brethren pray for vs.

Grete all the brethre with an holy kisse. I charge you in the Lord that this epistle be rede vnto all the holy brethren. The grace of ỹ Lorde Iesu Christ, be wt you.

AMEN.

¶ Sent frome Athens.

quiescamus sicut ceteri, sed vigilemus, & sobrij simus. Qui enim dormiunt, nocte dormiunt, & qui ebriantur, nocte ebriantur. Nos autem qui sumus diei, sobrij simus, induti loricam fidei & charitatis, & galeam spem salutis. Quoniam non posuit nos Deus in iram, sed in adoptionem salutis per dominum nostrum Iesum Christum, qui mortuus est pro nobis, vt sive vigilemus, sive dormiamus, simul cum illo viuamus. Quapropter consolamini inuicem & edificate vnus quisque alterum, sicut & facitis.

Rogamus autem vos fratres, vt agnoscatis eos qui laborant inter vos, & qui presunt vobis in Domino, & admonent vos, vt habeatis illos in summo precio per charitatem propter opus illorum: pacem habete cum illis.

Obsecramus autem vos fratres, monete inordinatos, consolamini pusillanimes, sustinete infirmos, patientes estote erga omnes. Videte ne quis malum pro malo cuipiam reddat, sed semper quod bonum est sectemini, tum ergo vos inuicem, tum erga omnes. Semper gaudete, indesinenter orate, in omnibus gratias agite. Hec enim est voluntas Dei per Christum Iesum erga vos.

Spiritum ne extinguatis. Prophetias ne aspernemini. Omnia probate: quod bonum fuerit tenete. Ab omni specie mala abstinete. Ipse autem Deus pacis sanctificet vos totos. Et integer vester spiritus, et anima & corpus ita et in nullo posaltis culpari, in aduentu Domini nostri Iesu Christi seruetur. Fidelis est qui vocauit vos qui & faciet. Fratres, orate pro nobis. Salutate fratres, omnes in osculo sancto. Adiuro vos per dominum, vt recitetur hec epistola omnibus sanctis fratribus. Gratia Domini nostri Iesu Christi sit vobiscum. AMEN.

Missa fuit ab Athenis.

EPISTOLA SECVNDA DIVI PAVLI APOSTOLI AD THESSALONICENSES.

CAPVT PRIMVM.

PAVLVS & Syluan⁹, & Timotheus, Ecclesiæ Thessalonicensium in Deo patre nostro & Domino Iesu Christo. Gratia sit vobis, & pax a Deo patre nostro, Domino Iesu Christo.

Gratias agere debemus Deo semper de vobis fratres, vt par est & vehementer augescit fides vestra, et exuberat mutua vestra omnium charitas, cuiusq; in alterum, adeo vt nos ipsi de nobis gloriemur in Ecclesiis Dei, de tolerantia vestra ex fide, super omnibus persequutionibus vestris, & afflictionibus, quas sustinetis, documentum iusti iudicii Dei, in hoc, vt digni habeamini regno Dei, pro quo & patimini. Si quidem iustum est apud Deum, reddere his qui affligunt vos afflictionem: & vobis qui affligimini, requiem nobiscum, cum reuelabitur dominus Iesus de cœlo cum Angelis potentiæ suæ cum flammæ ignis, qui infligit vltionem his, qui non nouerunt Deum, et qui non obediunt Euangelio Domini nostri Iesu Christi, qui pœnam luent, interitum æternum a facie Domini, et a gloria fortitudinis illius, cum venerit vt glorificetur in sanctis suis, et admirandus fiat in omnibus credentibus, quia credita est testimonium nostrum erga vos

The seconde epystol of S. Paull the Apostle vnto the Thessalonyans.

¶ The. i. Chapiter.

PAul. Siluan⁹, & Timotheus. Vnto the congregacyon of the Thessalonias, which are in god our father and in the Lorde Iesus Chryst. Grace be with you, and peace from god oure father and from the Lorde Jesus Chryste.

We are bounde to thanke god alwaye for you brethren, as it is mete, bycause that your fayth groweth exceedyngly, and euery one of you swymmeth in loue towarde another betwene youre selues, so that we our selues reioyce of you in the congregacios of God, ouer your pacyence and fayth in all your persecucyons and trybulacion that ye suffre, whiche is a token of the ryghtwyse iudgemente of God, that ye are counted worthy of the kingdome of God, for whiche ye also suffre. It is verelye a ryghtwyse thynge with God to recompence trybulacyon to them that trouble you: and to you which are troubled rest with you: when the Lord Iesu shal shew him self from heauen with hys myghtye Aungels, in flamynge fyre, rendrynge vengaunce vnto them that knowe nat God, and to them that obeye that the Gospell of oure Lorde Jesus Chryst, which shalbe punyshed with euerlastynge damnacyon, frome the presence of the Lorde, and frome the glorye of hys power, when he shall come to be glorified in hys sayntes, and to be made meruelous in all them that beleue: bycause oure testymony that we hadde vnto you, was beleued euen the same

daye that we preache it. Wherefoze we praye alwayes foz you that youre God make you wozthy of the callyng. and fulfyll all delectacyon of goodnes, and the wozde of fayth, with power: that the name of oure Lozde Jesus Chryste maye be glozyfyed in you, and ye in hym, throughe the grace of our God, and of the Lozde Jesus Chryste.

The.ii.Chapyter.

A WE beseche you brethren by the commynge of our Lozde Jesu Chryst, and in that we shall assemble vnto hym, that ye be nat sodenly moued from your mynde, and be nat troubled, neyther by spirite, neyther by
Ephe. v.d. wozdes, noz yet by letter. which shulde seme to come from vs, as thoughe the day of Chryste weare at hande. Let no man deceyue you by any meanes, foz the Lozde commeth nat excepte there come a departynge fyrste and that that synfull man be opened, the son of perdycyon whiche is an aduersarye, and is exalted aboue all that is called God, oz that is wozshypped: so that he shal syt as god in the temple of God, and shewe hym selfe as God.

B Remembze ye nat, that whyle I was yette with you, I tolde you these thynges? And nowe ye knowe what with holdeth: euyn that he myght be vttered at his tyme. (Foz the mysterye of the iniquytie doeth all redye wozke: tyll he which nowe onely letteth, be taken out
Esay. xi.a. of the waye.) And then shall that wycked be vttered, whom the Lozde shall consume with the spirite of his mouth. and shall destroye it with the appearaunce of his commyng, Euen hym whose commynge is by the wozkynge of Sathan withal lieng power, signes and wonders: and in all deceyuablenes of vnryghtewysnes, amonge them that perysshe: bycause they receyued nat the loue of the truthe:

is diesillo: ad quod etiam euangelizauit vos per nostrum euangelium, in adoptionem filiorum dei. Rogamus autem vos fratres per aduentum domini nostri Iesu Christi, & nostri aggregationis in illum, ne cito dimoueamini a mente, neq; turbemini, neq; per spiritum, neq; per sermonem, neq; per epistolam, tanq; a nobis prolatam quasi instet dies Christi. Ne quis vos decipiat vllo modo quoniam non aduenit nisi venerit discessio prius, & reuelatus fuerit homo ille sceleratus filius perditus, qui est aduersarius, & effertur aduersus omnem qui dicitur deus aut numen, adeo vt in templo dei sedeat, ostentans seipsum esse deum.

An non meministis, quum adhuc essem apud vos, hæc dicerem vobis? Et nunc quid detineat scitis, nempe vt illic reuelatur in suo tempore. Nam mysterium iam agit iniquitatis, tantum qui tenet in præsentia teneat, donec è medio tollatur: & tunc reuelabit iniquus ille, quem dominus consumet spiritu oris sui, & abolebit claritate aduentus sui eum cuius est aduentus secundum operationem satanæ, cum omni potentia, & signis, & prodigiis mendacibus, & cum omni deceptione iniquitatis in his qui pereunt, pro eo quod dilectionem veritatis non receperunt

in hoc, vt salui fierent. Et propterea mittet illis deus efficaciam illusionis, vt credant mendacio, vt iudicentur omnes, qui non crediderunt veritati, sed appeobauerunt iniquitatem.

Nos autem debemus gratias agere deo semper de vobis fratres dilecti á domino q elegerit vos deus initio in salutem, per sanctificationē spiritus, ac fidem veritatis, ad quod vocauit vos per Euangelium nostrum in acquisitionem glorie domini nostri Iesu Christi.

Itaq; fratres state, et tenete traditiones quas didicistis, siue per sermonem, siue per epistolam nostram. Ipse vero dominus noster Iesus Christus et deus ac pater noster, qui dilexit nos et dedit consolationem ēternam et spem bonam per gratiam consoletur vestra corda, & stabiliat vos in omni sermōe et opere bō.

CAPVT. III.

QVOD superest, orate frēs pro nobis, vt sermo dñi curratur & glorificetur, sicut et apud vos: vt eripiamur ab absurdis ac peruersis hominibus. nō enim omnium est fides, sed fidelis est dominus, qui stabiliet vos, & custodiet á malo. Confidimus autem per dominum de vobis, q̄ que p̄cipimus et vobis, et facietis, & facturi estis. Porro dominus dirigat vestra corda in dilectionē dei et in expectationem Christi.

Precipimus aūt vobis fratres per nomen domini nostri Iesu Christi vt subducatis vos ab omni fratre, qui inordinate gerit, & non iuxta institutionem, quam accepit á nobis. Nam ipsi scitis, quomodo oporteat imitari nos: quoniam non inordinate gessimus nos inter

that they myght haue ben saued. And therefore God shall sende them strong delucyon, that they shoulde beleue lyes: that all they myghte be dampned whiche beleued nat the truth, but had pleasure in vnrighteousnes.

But we are bounde to gyue thanckes alwaye to God for you brethren beloued of the Lorde, for bycause that God hathe frome the beginninge chosen you to saluacyon, thorowe sanctyfyenge of the spyryte, and thorowe beleuinge the truth: whereunto he called you by our Gospell, to obteyne the glorye that commeth of our Lorde Jesus Chryste. C

✠ Therefore brethren stande faste, and kepe the ordynaunces whiche ye haue lerned: whyther it were by our preachynge or by Epystle. Our lorde Jesu Christ him selfe, and god our father whiche hath loued vs, and hath gyuen vs euerlastynge consolacyon and good hope thorughe grace, comforte your hertes, and stablishe you in all doctrine and good doynge.

The.iii.Chapiter.

FVrthermore brethren praye for vs, that the worde of God may haue free passage and be glorifyed, as it is with you: and that we may be delyuered from vnreasonable and euyll men. For all men haue nat fayth: but the Lorde is faythful, whiche shal stablyshe you, and kepe you from euyl. We haue confidence thorowe the Lorde to you warde, that ye both do, and wyll do that whiche we commaunde you. And the Lorde gyde your hertes to the loue of God and pacyence of Chryste. A

We requyre you brethren in the name of our Lorde Jesus Chryste, that ye withdrawe youre selues frome euery brother that walketh inordynatlye, and nat after the instruccyon which ye receyued of vs. Ye your selues knowe howe ye ought to folowe vs. For we behaued nat our selues inordynatlye amonge B

you.

you. Neyther toke we breade of any man for nought: but wrought with labour and trauayle nyght and daye, because we wolde nat be greuous to anye of you: nat but that we had auctoryte: but to make our selues an ensample vnto you, to folowe vs. For when we were with you, thys we warned you of, that that if there were any which wolde nat worke that the same shulde nat eate.

C We haue harde say no dout that there are some which walke amõg you inordinatly, and worke nat at all: but are besye bodyes. Them that are such, we cõmaunde, & erhorte by our Lorde Jesu Christ, that they worke with quietnes, and eate theyr owne breade. Bethren be nat wery in wel doynge. If any man obey nat our sayenges, sende vs worde of hym by a letter and haue no company with hym that he may be a shamed. And counte hym nat as an enemy: but warne hym as a brother.

The verye Lorde of peace gyue you peace alwayes, by all meanes. The Lorde be with you all. The salutacyon of me Paull, with myne owne hande. This is the token in all epistles. So I write. The grace of our Lord Jesus Chryste be with you all. AMEN.

C Sent from Athens.

C The fyrst epystle of Saynte Paul the Apostle to Timothe.

The fyrste Chapiter.

Acts xvi.

PAul an Apostle of Jesus Christ by the commaundement of god our sauyour, and Lorde Jesus Christ which is oure hope. Unto Tymothe his naturall sonne in the fayth. Grace mercye, and peace from God oure father and Lorde Jesus Chryste oure Lorde.

dus, neq; gratis panem manducauimus a quoquam, sed cum labore & sudore, nocte dieq; operantes, ne quem vestrũ grauaremus. Non quia nobis non licuit, sed vt nosmetipsos formã exhiberemus vobis ad imitandum nos. Etenim cũ essemus apud vos, hoc precipiebamus vobis: vt si quis nollet operari, nec edat.

Audiuimus enim quosdam inter vos inordinate ambulantes, nihil operis facientes: sed curiose agentes. His autẽ qui huiusmodi, precipimus, & obsecramus per dñm nostrũ Iesum Christũ, vt cum silentio operantes, suum ipsorum panem edant. Vos autẽ fratres, ne defatigemini in benefaciendo. Quod si quis non obedit sermoni nostro, per epistolam hunc notate & ne cõmunicetis cum illo, vt pudore suffundatur: neq; quasi inimicum habetis sed admonete vt fratrem.

Ipse autem Dominus pacis det vobis pacẽ semper omnibus modis. Dñs sit cũ oĩb9 vobis. Salutatio mea manu Pauli: quod est signũ in omni epistola. Ita scribo. Gratia dñi nostri Iesu Christi sit cum omnibus vobis. Amen.

Missa fuit ex Athenis.

AEPISTOLA PRIMA DIVI PAVLI APOSTOLI AD TIMOTHEVM.

CAPVT PRIMVM.

PAVLVS Apostolus Iesu Christi, iuxta delegationẽ Dei saluatoris nostri & Domini Iesu Christi: qui est spes nostra, Timotheo germano filio in fide: Gratia, misericordia, pax a Deo patre nostro, & Domino Iesu Christo, Domino nostro.

QUemadmodum duxi rogans te, vt remaneres Ephesi, cū perficiscerer in Macedoniā: ita facito vt denuncies quibusdā, ne diuersam sequantur doctrinam, neq; attendant fabulis et genealogiis sine fine existentibus, quę quæstiones præbent magis quā ædificationē Dei, quę est per fidem. Porro finis præcepti, est charitas ex puro corde, & conscientia bona, & fide non ficta: a quibus quidā aberrantes deflexerunt ad vaniloquium, volentes esse legis doctores: non intelligentes quæ loquuntur, neq; de quibus affirmant.

Scimus autem, q̄ bona est lex si quis ea legitime vtatur sciens illud, q̄ iusto lex non sit posita, sed insipientibus & inobsequentibus, impiis & peccatoribus, irreuerentibus & prophanis, patricidis, & matricidis, homicidis, scortatoribus, masculorum concubitoribus, plagiariis, mendacibus, periuris, & si quid aliud est, quod sanę doctrinę aduersatur secundum Euangelium gloriæ beati Dei, quod creditum est mihi.

Et gratiam habeo ei qui me potentem reddidit Christo Iesu Domino nostro, quia fidelem me iudicauit ponendo in ministerium, qui prius eram blasphemus, & persecutus, & violentus: sed & misericordiam adeptus sum q̄ ignorans fecerim per incredulitatem. Exuberauit aūt supra modū gratia Dñi nostri cum fide & dilectione quę est per Christum Iesum.

Certus sermo & dignus qui modis omnibus amplectamur, q̄ Christus Iesus venit in mundum, vt peccatores saluos faceret: quorum primus sum ego. Verūtamen ideo misericordiam adeptus vt in me primo ostenderet Iesus xp̄s

As I besought the to abyd styll in Ephesus when I departed in Macedonya, euyn so do, that thou commaunde some that they teache none otherwyse: neyther gyue hede to fables and genelogyes whiche are endlesse, and bryngeth doubtes more then godly edifynge whiche is by fayth: for the ende of the commaundementes is loue that cometh of a pure herte and of a good conscyence, and of fayth vnfayned: from the which thynges some haue erred, and haue turned into vayne iangelynges, bycause they wolde be doctours in the scripture, and yet vnderstande nat what they speake neyther wherof they affyrme.

We know we that the law is good, if a man vse it lawfully, vnderstanding this, howe that the lawe is nat gyuen vnto a rygh twyse man but vnto the vnrygh twyse and vnsubiecte to the vngodly and to synners, to vnholye and vncleane, to murtherers of fathers and murtherers of mothers, to manslears and whoremongers: vnto them that defyle them selues with mānynde: to mē stealers: to lyers and to periured: & so forth yf there be any other thig that is cōtrary to holsome doctryne, accordig to the Gospell of the glory of the blessed God whiche Gospell is committed vnto me.

And I thanke Cryste Iesus our Lorde, whiche hath made me stronge: for he counted me true, and put me in office, when before I was a blasphemer, & a persecuter, & a tyraūt But I obteyned mercy, bycause I dyd it ignorauntly thorowe vnbeleefe. Neuerthelatter the grace of our Lorde was more aboundaūt with fayth loue which is in Chryst Iesu.

This is a true sayeng and by al meanes worthy to be receyued, that Chryst Iesu came into the worlde to saue sinners, of whom I am chiefe. Natwithstandynge for this cause was mercy giuen vnto me, that Iesu Chryst should

Roma. vii.

fyrste shewe on me all longe pacyence, vnto the ensample of them whiche shall in tyme to come, beleue on hym vnto eternall lyfe. Mat.vi.b. Luc.ii.c.

So then vnto God, kynge euerlastynge, immortal, inuysible and wyse onely, be honoure and prayse for euer and euer. AMEN.

This commaundement commyt I vnto the son Timotheus, accordinge to the prophesyes whiche in tyme paste were prophesyed of the, that thou in them shuldest fight a good fight, haupnge fayth and good conscyence, whiche some haue put away from them, and as cõcerning faith haue made shypwracke. Of whose nombre is Hymeneus and Alexander whiche I haue delyuered vnto Sathan, that they myght be taught nat to blaspheme. Roma.vi. C

The.ii.Chapiter.

A I Exhorte therefore, that aboue all thynges, prayers, supplications, intercessyons, and gyuinge of thankes, be hadde for all men: for kynges, and for all that are in auctorite that we may lyue a quiet and a pesible lyfe, in all godlynesse and honesty. For that is good and accepted in the syghte of God our sauioure, which wyl haue al men saued, and to come vnto the knowlege of the truth. For there is one god, and one mediatour betwene god and mã whiche is the man Christ Jesus whiche gaue hym selfe a raunsome for al men, that it shulde be testyfyed at his tyme whereunto I am ordeyned a preacher and an Apostle I tell the truth in Christe, and lye nat being the teacher of the Gentyls in fayth and verite.

B I wyll therfore that the weme praye euery where lyftynge vppe pure handes without wrathe or doubtinge. Lykewyse also the women that they arraye them selues in comelye apparell with shamefastnes and discrete behauoure, nat with brayded heer, eyther golde or pearles, or costlye arraye: but with suche

cuntem dominum ad eum primendum exemplar iis, qui credituri essent in ipso in vitam eternam. Regi autem seculorum immortali, inuisibili, soli sapienti Deo, honor, gloria, in secula seculorum. AMEN

Hoc preceptum commendo tibi fili Timothee, iuxta prophetias que de te precesserunt, vt milites in eis bonam militiam, habens fidem et bonam conscientiam, que repulsa quidam circa fidem naufragium fecerunt. quorum de numero est Hymeneus et Alexander, quos tradidi Satane, vt discant non maledicere.

CAPVT. II.

ADHORTOR igitur, vt ante omnia fiant deprecationes, obsecrationes, interpellationes, gratiarum actiones pro omnibus hominibus, pro regibus & omnibus in eminentia constitutis: vt placidi ac quietam vitam degamus cum omni pietate et honestate. Nã hoc bonum est & acceptum coram saluatore nostro deo, qui omnes homines: vult saluos fieri, et ad agnitionẽ veritatis venire. Vnus enim deus, vnus etiam cõciliator Dei et hominũ, homo Christus Iesus, qui dedit semetipsum pretium redemptionis pro omnibus, vt esset testimonium temporibus suis, in quod positus sum ego preco & Apostolus, veritatẽ dico in xpõ non mentior, doctor Gentiũ in fide et veritate.

Volo igitur orare viros in omni loco, sustollentes puras manus absq; ira & disceptatione. Consimiliter & mulieres in habitu modesto, cum verecundia, & cultitate ornare semetipsas non tortis crinibus, aut auro, margaritis, aut vestitu sumptuoso, sed

quod decet mulieres, promittentes pietatem per opera bona. Mulier in silentio discat cum omni subiectione. Docere autem mulierem non permitto, neq; autoritatem usurpare in virum, sed esse in silentio. Adam enim primus formatus est, deinde Eua: & Adam non fuit deceptus, sed mulier seducta obnoxia facta est transgressioni: salua tamen fiet per generationem liberorum, si manserint in fide & dilectione, & sanctificatione cum castitate.

CAPVT. III.

INDVBITATVS sermo: Si quis Episcopi munus appetit, honestū opus desiderat. Oportet igitur Episcopum irreprehensibilem esse, vnius vxoris maritum, vigilantem, sobrium, modestum, hospitalem, aptum ad docendum, non vinolentum, non percussorem, nō turpiter lucri cupidū: sed equum & alienum à pugnis, alienum ab auaritia, qui suæ domui bene præsit, qui liberos habeat in subiectionē cum omni reuerētia. Quod si quis proprie domui præesse nō nouit, quomodo ecclesiam dei curabit? Nō nouitiū, ne inflatus in cōdemnationē incidat calūniatoris. Oportet autē illum & bonum habere testimoniū ab extraneis, ne in probrum incidat & laqueū calūniatoris.

Ministros itidem cōpositos non bilingues, non multo vino deditos, non turpiter lucri auidos, tenentes mysterium fidei cum pura conscientia: atq; hi probentur prius deinde ministrēt sic, vt nemo possit illos crimināri.

Vxōres similiter modestas non calumniosas, sobrias, fidas, in omnibus. Diaconi sint vnius vxoris mariti, qui liberis recte præsint, et propriis familiis. Nam qui bene ministrauerint, gradum

as becommethe women that professe the worshyppyng of God thorowe good workes. Let the woman lerne in scilence withal subiectyon. I suffre nat a woman to teche, neither to haue auctorite ouer the man: but for to be in silence. For Adam was fyrst fourmed, and then Eue. Also Adam was nat deceiued, but the woman was deceyued, and was in transgression. Nat withstandynge thorowe bearynge of chyldren they shalbe saued so they contynue in fayth, loue and holynes with discrecyon. 1.Pet.iii. 1.Co.xiii.

The.iii.Chappter.

THis is a true sayeng. Yf a man couet the office of a Bysshop, he desyrethe a good worke. Ye and a Bysshop must be lawtles, the husbande of one wyfe, sobre, discrete, honestly apparelled, herberous, apte to teche, nat dronken, no fyghter, nat gyuen to fylthy lucre: but gentle, abhorring fyghtinge, abhorrynge couetousnes, and one that rulethe his owne house honestlye haurynge chyldren vnder obedyence with all honeste. For yf a man can nat rule his owne house, howe shal he care for the congregacyon of God. He may nat be a yonge scoller, leaste he swell and fall into iudgemente of the cupll speaker. He muste also be wel reported of amonge them which are without forth, leaste he fall into rebuke and snare of the cupll speaker. A

Lykewyse must the Deacons be honest, nat double tonged, nat gyuen vnto muche drynkinge, neyther vnto fylthy lucre: but hauinge the mysterye of the fayth in pure conscyence. And let them fyrst be proued, and then let them mynystre, yf they be founde lawtlesse. B

Euyn so must theyr wiues be honest, nat euyll speakers: but sobre and faythful in al thynges. Lette the Deacons be the husbandes of one wyfe, and such as rule theyr chyldren wel, and theyr owne housholdes. For they that mynystre C

fare wel, get them selues good degre and great lyberty in the fayth, which is in Chryst Jesu.

These thynges wryte I vnto the, truslynge to come shortely vnto the: but and yf I tarye longe, that then thou mayst yet haue knowledge howe thou oughtest to behaue thy selfe in the house of God, which is the congregacion of the lyuing God, the piller and grounde of truth. And without nay, great is that mistery of godlynes: god was shewed in the flesshe, was iustifyed in the spirite, was seen of Aungels, was preched vnto the Gentyls, was beleued on in earth, and receyued vp in glorye:

¶ The.iiii. Chappter.

A THe spirite speaketh expdently that in the latter tymes some shal departe from the fayth, and shal gyue heed vnto spirites of errour, and deuelysshe doctryne of them whiche speke falsie thorowe ypocresye, and haue theyr consciences marked with an hote yron, forbidding to mary, and commaunding to abstayne from meates which god hath created to be receyued with gruing thankes, of them whiche beleue and knowe the truth. For all the creatures of God are good and nothynge be refused yf it be receyued with thankes gyuing. For it is sanctyfyed by the worde of God and prayer. Yf thou shalte put the brethren in remembraunce of these thynges thou shalt be a good minister of Jesu Chryst, whiche hast ben norysshed vp in the wordes of the fayth, and good doctryne, which doctryne thou hast contynually folowed. But calle awaye vngostly and olde wyues fables.

2. Timo. iii. 2. Pet. iii. Jude. ii. c.

1. Timo. iii. Titum. iiii.

B Exercyse thy selfe vnto Godlynesse. For bodely exercyse profyteth lytle: but Godlynes is good vnto al thynges, as a thynge whiche hath promyses of the lyfe that is nowe, and of the lyfe to come. This is a sure sayenge and of al partes worthy to be receyued. For therefore

dum fiat bonum cupiendo, et audiendo libenter in fide, quæ est in Christo Iesu.

Hæc tibi scribo, sperans se re, vt veniam ad te cito: q̃ si tardem vereris vt scias quo modo oporteat in domo dei versari quæ est ecclesia dei viuentis: columna et firmamentum veritatis. Et clare confessum magnum est pietatis mysterium. Deus manifestatus est in carne, iustificatus est in spiritu, visus est angelis, prædicatus est gentibus, creditus est in mundo, assumptus est in gloria.

¶ CAPVT. IIII.

SPIRITVS autẽ expresse dicit, quod in posterioribus temporibus desciscent quidam a fide, attendentes spiritibus seductoribus, et doctrinis dæmoniorum, per simulationem falsiloquorum, et habentium cauterizatam suam conscientiam prohibentium contrahere matrimonium, iubentium abstinere a cibis, quos Deus creauit ad percipiendum cum gratiarum actione fidelibus et his qui cognouerũt veritatem, quod quicquid creauit deus, bonum est, et nihil reiiciendum si cum gratiarum actione sumatur. Sanctificatur enim per sermonem dei et precationem. Deinde, si admonueris fratres, bonus eris minister Iesu Christi, enutritus verbis fidei, bonæq; doctrinæ, quam vsq; secutus es. Cæterum prophanas et aniles fabulas reuita.

Quin potius exerce temetipsum ad pietatem. Nam corporalis exercitatio paululum habet vtilitatis: pietas autem ad omnia vtilis est, quæ promissionem habet vitæ quæ nunc est, et futuræ. Fidelis sermo dignus est, qui in omnibus modis approbetur. Nam in

hoc et laboramus, et probris afficimur quod spem ſicam habemus in deo viuente, qui eſt ſeruator omnium hominum, maxime fidelium. Precipe hæc et doce. Nemo tuam iuuentutem deſpiciat: ſed eſto forma fidelium, in ſermone, in conuerſatione, in dilectione, in ſpiritu, in fide, in puritate.

Donec venero, attende lectioni, exhortationi, doctrine. Ne neglexeris quod in te eſt donum quod datum eſt tibi per prophetam cum impoſitione manuum, autoritate ſacerdotii. Hæc exerce, in his eſto vt tuus profectus manifeſtus ſit omnibus. Attende tibiipſi et doctrine: perſiſte in his. Nã id ſi feceris, teipſum ſeruabis, et eos qui te audierint.

CAPVT. V.

SENIOREM ne ſeueris obiurges, ſed adhortare vt patrem, iuniores, vt fratres, mulieres natu grandiores, vt matres, iuniores vt ſorores cum omni caſtitate. Viduas honora, quæ vere vidue ſunt. Quod ſi qua vidua liberos aut nepotes habet, diſcant primum propriã domum pie tractare, & vicem rependere maioribus. Hoc enim eſt honeſtum et acceptum coram deo. Porro quæ vere vidua eſt ac deſolata, ſperat in deo et perſeverat in obſecrationibus ac precationibus, noctu die. Porro quæ in delitiis verſatur, ea viuens mortua eſt. Et hæc precipue, vt irreprehenſibiles ſint. Quod ſi quis ſuis & maxime familiaribus nõ prouidet fidem abnegauit, & eſt infideli deterior.

Vidua allegatur non minor annis ſexaginta, quæ fuerit vnius viri vxor, in operib⁹ bonis hominũ teſti-

ſore we labour and ſuffre rebuke bycauſe we beleue in the lyuynge God whiche is the ſauioure of all men: ſpecyallye of thoſe that beleue. Suche thynges commaunde and teache. Let no man diſpiſe thy youthe: but be vnto them that beleue an enſample, in worde in conuerſacyon, in loue, in ſpirytc, in faythe, and in purenes.

Tyll I come gyue attendance to redynge to exhortacion and to doctryne. Diſpyſe nat that gyfte that is in the which was gyuen the thorowe prophesy and with the layenge on of the handes of an Elder. These thynges exercyſe, and gyue thy ſelfe vnto them, that it maye be ſeen howe thou profyteſt in al thynges. Take hede to thy ſelfe, and vnto lernynge, and contynue therin, for yf thou ſhalt ſo do, thou ſhalt ſaue thy ſelfe and them that here the. C

The.v.Chappter.

REbuke nat an elder: but exhorte hym as a father, and the ponge men as bzethren the elder women as mothers, the ponger as ſyſters, with all purenes. Honoure wydowes whiche are true wydowes. Yf any wydowe haue chyldren or newes, let them fyrſte learne to rule theyr owne houſes Godlye, and to recompence theyr elders. For that is good and acceptable before God. She that is a verye wydowe and freendeleſſe, putteth her truſt in God, and contynueth in ſupplycacyon, and prayer nyght and daye. But ſhe that lyueth in pleaſure is deade euen yet alyue. And theſe thynges commaunde, that they maye be without faute. Yf there be any that prouydeth nat for his owne, and namelye for them of his houſholde, the ſame denyeth the fayth and is worſe then an infydell. A

Lette no wydowe be choſen vnder thre ſcore yere olde, and ſuche a one as was the wyfe of one man, and wel reported of in good workes B

yf

yf she haue nozished chyldzē, yf she haue bene lyberall to strangers, if she haue washed the sayntes fete, if she haue mynistred vnto them whiche were in aduersytye, if she were contynually gyuen vnto all maner good wozkes. The ponger wydowes refuse. Foz when they haue begon to waxe wantonne, foz the dyshonour of Chryst, then wyl they marry, hauing dampnacion, bycause they haue broken theyr fyrste faythe. And also they learne to go from house to house ydle, ye nat ydle only, but also tryflyng and busy bodies, speakinge thynges whiche are nat comlye.

C I wyll therfoze that the ponger women marry and beare chyldzē, and gyde the house, and gyue none occasyon to the aduersarye to speake euyll. Foz manye of them are al redye tourned backe, and are gone after Sathan. And yf any manne oz woman that beleueth haue wydowes, lette them mynystre vnto them, and let nat the congregacyon be charged: that ye maye haue sufficyente foz them that are wydowes in dede.

D The elders that rule well, are wozthy of double honour, most specyally they which labour in the wozde & in teachyng. Foz the scripture sayth: thou shalt nat mosel the mouth of the oxe that treadethe out the cozne. And the labourer is wozthy of hys rewarde. Agaynst an elder receyue none accusacyon: but vnder two oz thre wytnesses. Them that syn, rebuke openly, that other maye feare.

Deut. xxv. 1. Cor.ix.d. Mat.x.b. Luc.x.d.

I testyfye before God and the Lozde Jesus Chryst & the electe Angels, that thou obserue these thinges without hasty iudgemente, and do nothyng percyally. Lay hādes sodenly on no man, neyther be partaker of other mens synnes: kepe thy selfe pure. Drynke no longer water, but vse a lytell wyne foz thy stomakes sake and thyne often dysseases.

Dome

nisi te comprobes, filios educauit, si fuit hospitalis, si sanctorum pedes lauit, si afflictis, subministrauit, si omni opere bono fuit stabilita. Porro iuniores viduas reice, cum enim luxuriate fuerint aduersus Christum, nubere volunt habentes condemnationem, quod primam fidem irritauerint: simul autem et otiose discunt circuire domos. Imo non solum otiose, verumetiam garrule, et curiose loquentes, quæ non oportet.

Volo igitur iuniores nubere, liberos gignere, domum administrare, nullam occasionem dare aduersario, vt habeat maledicendi causam. Iam enim nonnulle conuersi retrorsum sunt, sequute satanam. Quod si quis fidelis, aut si qua fidelis habet viduas, suppeditet illis, et non oneretur Ecclesia: vt iis quæ vere viduæ sunt, suppetat.

Qui bene presunt presbyteri, duplici honore digni habeantur, maxime ii, qui laborant in sermone & doctrina. Dicit enim scriptura: Boui tritcranti non obligabis os: et dignus est operarius mercede sua. Aduersus presbyterū accusationem ne admiseris, nisi sub duobus aut tribus testibus. Eos qui peccant coram omnib⁹ argue: vt et cæteri timorē habeant.

Obtestor in conspectu Dei & domini Iesu Christi, & electorū angelorum, vt hæc seruas sine præcipitatione iudicij, nihil faciens iuxta propriā uoluntatem. Man⁹ cito nemini imponas, neq; communices peccatis alienis: Temetipsum pudicū serua. Ne potū hac habeas aquā, sed vino paululū vtere propter stomachū tuum & crebras tuas infirmitates,

Quorundam hominũ peccata ante manifesta sunt præcedentia ad iudicium quosdam vero & subsequuntur. Consimiliter & bona opera ante manifesta sunt: et ea quæ secus habent: occultari non possunt.

CAPVT. VI.

QVicũq; sub iuga sunt serui, suos dominos omni honore dignos ducant, ne nomen Dei & doctrina male audiat. Qui vero fideles habent dominos: ne contemnant: quod fratres sint: sed magis inserviant: quod fideles sint ac dilecti: qui beneficentiæ participes sunt.

Hæc doce & exhortare. Si quis diversam sequitur doctrinam, & non accidit sanis sermonibus Domini nostri Iesu Christi: et ei qui secundũ pietatem est doctrinæ is inflatus est: nihil sciens, sed insaniens circa quæstiones & disputationũ pugnas: ex quibus nascitur invidia, contentio, maledicentia, suspitiones malæ, superuacanee conflictiones hominum mente corruptorum: et quibus adempta est veritas: qui existimant quæstũ esse pietatem. Secedere ab his qui ejusmodi sunt. Est autẽ quæstus magnus pietas cũ animo sua sorte contento. Nihil enim intulimus in mundum: videlicet nec efferre quicq; possimus.

Sed habentes alimenta: & quibus tegamur, his contenti erimus. Cæterum qui volũt ditescere, incidunt in tentationem & laqueũ, & cupiditates multas stultas ac noxias & demergunt homines in exitium & interitũ. Siquidem radix omniũ malorũ est studium pecuniæ quam quidẽ dũ appetunt aberraverũt a fide, & seipsos implicuerunt doloribus multis. Tu vero homo Dei, ista fuge: sectare autem

Some mens synnes are open before hande and go before vnto iudgemente, some mens synnes folowe after. Lykewyse also good workes are manyfeste before hande, and they that are otherwyse can nat be hydde.

The. vi. Chapiter.

LET AS MANY seruauntes as are A vnder yoke, counte theyr maysters worthy of all honoure, that the name of God and his doctryne be nat euyll spoken of. Se that they whiche hãue beleuynge maysters, dysprise them nat, bycause they are brethren but so muche the rather do seruyce, for as muche as they are beleuing and beloued and partetakers of the benefyte.

These thynges teache and exhorte. Yf any man teache otherwyse, and is nat contẽt with the wholsome wordes of our Lord Iesu Christ and with the doctryne of Godlynesse, he is pufte vp and knoweth nothynge but wasteth hys braynes aboute questyons and stryfe of wordes, wherof sprynge enuye, stryfe, raylynges, euyll surmysynges, and vayne disputacyons of men with corrupte myndes, and destytute of the truthe, which thynke that lucre is Godlynes. From suche seperate thy selfe. Godlynes is greate ryches, yf a man be content with that he hathe. For we brought nothinge into the worlde, and it is a playne case that we can carye nothynge out. Iob. i. b. Eccl. v. c.

When we haue fode and rayment, let vs therwith be contente. They that wylbe ryche B fall into temptacyons and snares, and in manye foolysshe and noysome lustes whiche drowned men in perdycyon and dystructyon. For couetousnes is the rote of all euyl, which whyle some lusted after, they erred frome the faythe, and tangled them selues with manye sorowes. But thou whiche arte the man of God, flye suche thynges. Folowe

ryghtwysnes, godlynes, loue, pacience, and
mekenesse. Fyght the good fyghte of fayth.
Laye hande on eternall lyfe, whereunto thou
arte called, and hast professed a good profession
before many witnesses.

C I gyue the charge in the syght of god which
quickeneth al thinges, and before Jesu Christ
whiche vnder Poncyous Pylate witnessed a
good witnessyng, that thou kepe the cōmaun-
dement, and be without spot and vnrebukes-
ble, vntyl the appearynge of our Lorde Jesus
Christe, whiche appearynge (when the tyme is
come) he shal shewe that is blessed and myghty
onely, king of kinges, and Lorde of lordes
whiche onely hath immortalyte, and dwelleth
in lyghte that no man can attayne, whom ne-
uer man sawe, neyther can see, vnto whom be
honoure and rule euerlastynge. AMEN.

Apo. xvii. cap. xix. c.

John. i. b. 1. John. i c.

D Charge them that are ryche in this worlde,
that they be nat exceedyng wyse, and that they
truste nat in the vncertayne ryches, but in the
lyuing God, whiche gyueth vs aboundantly
all thynges to enioye them, and that they do
good, and be ryche in good workes, and redy
to gyue and distrybute, layeng vp in store for
them selues a good foundacyon agaynste
the tyme to come, that they may obteine
eternall lyfe. O Timothe, saue that
whiche is giuen the to kepe, and
auoyde vngodly vanytyes
of woyces and oppos-
cyons of scyences
falsely so cal-
led whiche
scyence
whyle some professed, they haue er-
red as concernynge the fayth.
Grace be with you. Amen

John. i. b.

C Sent from Laodicia, which is the chie-
fest Cyte of Phrygia Pacatiana.

Hijs qui diuites sunt in pre-
senti seculo precipe, nē ele-
ue sint animo, neq; spem po-
nant in diuitijs incertis, sed
in deo viuente, qui prebet
nobis omnia affatim ad frue-
ndū, vt bene faciant, vt
diuites sint operibus bonis,
vt facile tribuant ad impertie-
endum: libenter communi-
cantes, recondentes, sibi ip-
sis fundamentum bonum in
futurum, vt apprehen-
dant eternam vitam.
O Timothee, depo-
situm serua, de-
uitans prophanas
vocum nouita-
tes et op-
positio-
nes falso nomine scie-
ntie, quam quidam
professi, circa
fidem aberra-
uerunt. Gra-
tia sit tecum
amen.
AMEN.
Scripta fuit ad Laodicenses
ab Archippo Metropoly Phry-
gie Pacatiane

EPISTOLA SECVNDA DIVI PAVLI APOSTOLI AD TIMOTHEVM.

CAPVT PRIMVM.

The seconde Epystle of Sayncte Paul the Apostle vnto Tymothe.

The.i. Chappter.

PAVLVS Apostolus Iesu Christi per voluntatē dei secundū promissionem vite que est in Christo Iesu, Timotheo dilecto filio: Gratia misericordia, pax a deo patre, et Christo Iesu domino nostro.

PAul an Apostle of Jesu Chryst by the wyll of God to preche the promyse of lyfe, which lyfe is Chryst Jesu. To Tymothe his beloued son. Grace, mercye, and peace from God the father and from Jesus Chryste our Lorde.

Gratiam habeo deo, cui seruio a maioribus cum pura cō scientia, quod citra vllam intermissionem habeam de te mēmorationē in precationibus meis nocte ac die desiderans te videre, memor tuarum lachrymarum, vt gaudeo replear, vbi commonefactus fuero eius que est in te nō simulate fidei, que habitauit primū in auia tua Loide & matre tua Eunica certū aūt scio quod i te quoq;

I thanke God, whom I serue from myne elders with our conscyence, that without ceasing I make mencyon of the in my prayers nyght and day, desiring to see the, myndeful of the teare: so that I am fylled with ioye, when I call to remembraunce the vnfayned faith that is in the, whiche dwelte fyrste in thy graundmother Lois, and in thy mother Eunica, and am assured that it dwelleth in the also.

Quā ob causā cōmonefacio te, vt suscites donū dei quod est in te per impositionem manuum mearū. Non enim dedit nobis deus spiritum timiditatis, sed potentie ac dilectionis & sobrietatis. Ne igitur te pudeat testimonii domini nostri, neq; me pudeat mei, qui sū vinctus filius: sed esto particeps afflictionū euāgelii iuxta potentiā dei, qui saluos fecit nos, et vocauit vocatione sancta: nō secundum opera nostra, sed secundum suum propositū et gratiā que data quidē est nobis per Christū Iesū ante tēpora eterna, sed palam facta est nunc per apparitionem saluatoris nostri Iesu Christi, qui mortem

Wherefore I warne the that thou sterre vp the gyfte of God whiche is in the, by the putting on of my handes. For god hath nat gyuē to vs the spirite of feare, but of power, and of loue, and of sobrenes of mynde. Be nat ashamed to testifye oure Lorde, neyther be ashamed of me, which am bounde for his sake: but suffre thou aduersyte also with the Gospell, throughe the power of God, whiche saued vs and called vs with an holy callynge, nat accordynge to our dedes, but accordynge to his owne purpose and grace, which grace was gyuen throughe Chryste Jesu before the worlde was, but is now declared openly by the appering of our sauyour Jesu Chryst, which hath put

put alwaye death, and hath brought lyfe and
immortalitie vnto lyght through the Gospel
where vnto I am appointed, a preacher and
Apostle, and a teacher of the Gentyls: for the
whiche cause I also suffre these thynges. Ne-
uerthelesse I am not ashamed. For I knowe
whome I haue beleued, and am sure that
is able to kepe that whiche I haue committed
to his keppynge, agaynst that daye.

C Se thou haue the ensample of the holsome
wordes which thou hardest of me in fayth and
loue which is in Jesu Christ. That good thyng
which was committed to thy keping, kepe in
the holy goost which dwelleth in vs. This thou
knowest how that all they which are in Asya,
be tourned from me. Of which sorte are Phi-
gelos & Hermogenes. The Lord giue mercy
vnto the house of Onesiphoros, for he ofte re-
freshed me, and was not ashamed of my
chayne: but when he was at Rome he sought
me out very dylygently, and founde me. The
Lorde graunte vnto hym that he maye founde
mercy with the Lord at that day. And in how
many thynges he ministred vnto me at Ephe-
sus thou knowest very well.

C The.ii. Chapiter.

A Thou therefore my son, be stronge in the
grace that is in Christ Jesu. And what
thinges thou hast harde of me many bearing
witnesse, the same delyuer to faythfull men,
whiche are apte to teache other. Thou there-
fore suffre affliction as a good soulduere of
Jesu Christe. No man that warreth entan-
gleth hym selfe with worldely busynes, and
that because he wolde please hym that hathe
chosen hym to be a soudyer. And though a
man fight for a mastery, yet is he not crow-
ned, except he fight lawfully. The husband-
man that laboureth must first receyue of the
fruytes. Consyder what I saye. The Lorde
gyue

Fidelis sermo: Si enim commortui sumus, & conuiuemus: si sustinebimus, & conregnabimus: si negauerimus, & ille negabit nos: si non credimus, ille fidelis permanet: negare seipsum non potest.

Hæc commone testificans coram Deo, ne contendant verbis, ad nihil vtile, nisi ad subuersionem audientium. Sollicita teipsum probabilem exhibere Deo operarium inconfusibilem, recte tractantem verbum veritatis. Profanas autem vocum nouitates deuita. Multum enim proficient ad impietatem, & sermo eorum vt cancer serpit. Ex quibus est Hymenæus & Philetus, qui circa veritatem errauerunt, dicentes resurrectionem iam factam esse, & subuertunt quorundam fidem. Sed firmum fundamentum Dei stat habens signaculum hoc: Nouit Dominus qui sunt eius: & discedat ab iniquitate omnis qui nominat nomen Domini. In magna autem domo non solum sunt vasa aurea & argentea, sed & lignea & fictilia: & quædam quidem in honorem, quædam vero in contumeliam. Si quis ergo emundauerit se ab istis, erit vas in honorem sanctificatum, vtile Domino, ad omne opus bonum paratum. Iuuenilia autem desideria fuge: sectare vero iustitiam, fidem, charitatem, pacem cum his qui inuocant Dominum de corde puro. Stultas autem & sine disciplina quæstiones deuita, sciens quia generant lites. Seruum autem Domini non oportet litigare, sed mansuetum esse ad omnes, docibilem, patientem, cum modestia corripientem eos qui resistunt veritati, si quando det illis Deus penitentiam, ad cognoscendam veritatem, & resipiscant a diaboli laqueis, a quo captiui tenentur in eius voluntatem.

tibi Dominus in omnibus intellectum.

Memento Iesum Christum resurrexisse a mortuis ex semine Dauid, secundum euangelium meū, in quo malis afficior, quasi malefactor, vsq; ad vincula: sed sermo Dei non est vinctus. Propterea omnia sustineo propter electos, vt & ipsi salutem consequantur, quæ est in Christo Iesu cum gloria æterna.

Certus sermo. Nam si cōmortui sumus, & conuiuemus: si sustinemus, & conregnabimus, si negamus, & ille negauit nos: si incredduli sumus, ille fidelis manet, negare seipsum non potest. Hæc admoneo, contestans coram Domino, ne verborum pugnas sequantur, ad nullam vtilitatem, aut subuersionem audientium.

Stude teipsum probatum exhibere Deo, operarium, nō erubescendum, recte secantem sermonem veritatis. Cæterum prophanas vocum inanitates præterimitto: ad maiorem enim proficient impietatem & sermo illorum, vt cancer morbus: passionē habebit: quorum de numero est Hymeneus, & Philetus, qui circa veritatem aberrauerunt, dicentes, resurrectionem iam esse factam, & subuertunt quorundam fidem.

Solidum tamen fundamentum Dei stat, habens signaculum hoc. Nouit Dominus, qui sint sui. Et discedat ab iniquitate omnis qui nominat nomen Christi. In magna autem domo nō tantum sunt vasa aurea & argentea, verūetiā lignea, testacea, & alia quidē in honorem, alia vero in contumeliam. Si quis igitur expurgauerit seipsum ab his, erit vas in honorē sanctificatū, & cōmodatum vsibus dñi, ad omne opus bonum præparatum. Iuueniles aūt cōcupiscentias fuge: sectare vero iustitiā,

gyue the vnderstandynge in all thynges.

Remembre that Iesus Christ beynge of the seede of Dauid, rose agayne from death accordynge to my Gospell, wherin I suffre trouble as an euyll doer, euyn vnto bondes. But the worde of God was nat bounde. Herefore I suffre all thynges, for the electes sake, that they myght also obteyne ye saluacion, whiche is in Christe Iesu, with eternall glorye.

It is a true sayenge, yf we be deade with hym we also shal lyue with hym. If we be patient, we shal also raigne with hym. If we denye hym, he also shal denye vs. If we beleue nat yet abydeth he faythfull. He can nat denye hym selfe. Of these thynges put them in remembraunce, and testifye, before the Lorde, that they stryue nat about wordes: which is to no profyte, but to peruerte the heares.

Study to shewe thy selfe laudable to god a worke man that nedeth nat to be ashamed, deuidyng the worde of truth iustly. Ungostly and vayne voyces passe ouer. For they shall increase vnto greater vngodlynes, and their wordes shal fret euin as doth a cācre: of whose nombre is Hymeneos and Philetos: whiche as concernynge the truthe haue erred, sayeng that the resurrectyon is past al redy, and do distroye the faythe of dyuers persons.

But the sure grounde of God remayneth, and hath this seale: the Lorde knoweth them that are hys, and let euery man that calleth on the name of Christ, depart fro iniquite. Nat withstandyng in a great house are nat onely vessels of golde & of syluer: but also of wode and of earthe, some for honoure, and some to dishonoure. But yf a man purge hym selfe from such felowes, he shalbe a vessell sanctyfyed vnto honoure, mete for the Lorde, and prepared vnto all good workes.

Lustes of youth auoyde, and folowe ryght

wyines

wysnes, fayth, loue and peas, with them that
call on the Lorde with pure hert. Folishe and
vnlearned questions put from the, remembrige
that they do, but gendre stryfe. But the ser-
vaunte of the Lord must not stryue but must
be peasyable vnto all men, and apte to teache
and one that can suffre the evyll in mekenes.
and can informe the that resyst: if that God
at any tyme wyl gyue them repentaūce for to
knowe the truth, that they may come to them
selues agayne out of the snare of the devyll,
whiche are nowe taken of hym at hys wyll.

¶ The.iii. Chapiter.

A THis vnderstande, that in the last dayes
shal come perelous tymes. For the men
shalbe louers of their owne selues, couetous
bosters, proude, cursed speakers, disobedyēt
to father and mother, vnthankefull, vnholy,
vnkynde, truce breakers, stubborne false ac-
cusers, ryotours, fearce, dysppsers of them
whiche are good, traytours, heddy, hye mynded, gredy vpon voluptuousnes. more then the louers of God, hauynge a symylytude of Godlye lyuyng, but haue denyed the power therof: and suche abhorre. Of thys sorte are they whiche entre into houses, and bringe into bondage women laden with syn, whiche women are ledde of dyuers lustes, euer learnynge, & neuer able to come vnto the knowledge of the truthe.

B As Jannes and Jambres withstode Moyses, euyn so do these resyst the truth, men they are of corrupt myndes, and lewde as concernynge the faythe: but they shall preuayle no lōger. For their madnes shalbe vttered vnto all men as theyrs was. But thou hast sene the experience of my doctryne, fashyon of lyuynge, purpose, faythe, long sufferynge, loue pacyence, persecutyons. and afflictyons, whyche happened vnto me at Antyoche, at

1 Tim. iii. 2 Pet. iii. Iud. i. c.

Gen. i. c. Exo. iii. c.

Exo. vii. c.

fidem, charitatem, patientiam qui sanctum Dominum corpore eundē. Stultas autē & sine disciplina quæstiones vita spoe, scientes quia pariunt pugnas. Porro seruū domini non oportet pugnare, sed placidum esse erga omnes, propensum ad docendum, tolerantem malos cum modestia castigātem, erudientem eos qui obsistunt, si quando det illis Deus pœnitentiam ad agnoscendam veritatem, & resipiscant è diaboli laqueo, capti ab eo ad ipsius voluntatem.

CAPVT. III.

ILLVD autem scito, q in extremis diebus instabunt tempora periculosa. Erunt enim homines sui amantes, auari, fastuosi, superbi, maledici parentibus, immorigeri, ingrati, impii, sine affectu, sine fœderis, calumniatores, intemperantes, immites, negligentes bonorum, proditores, præcipites, insani, voluptatum amantes potius quam amantes Dei: habentes formam pietatis, sed qui virtutem eius abnegarint. Et istos auerte. Ex his enim, sunt qui subeunt in familias, & captiuas ducunt mulierculas, oneratas peccatis quæ ducuntur concupiscentiis variis, semper discentes, nec vnq̄ ad cognitionem veritatis, venire valentes.

Quemadmodum autē Iamnes et Iambres restiterunt Mosi, ita & hi resistunt veritati, homines mente corrupti reprobi circa fidem: sed nō proficient amplius. Insipientia enim eorum illis erit manifesta omnibus, quemadmodū illorum fuit. Tu vero assecutus es doctrinā meā, institutionem, propositum, fidem, longanimitatem, charitatem, patientiam, persecutiones, afflictiones, quæ mihi acciderūt An-

glochie. Iconium Listris quas persecutiones sustinui. Et me omnibus eripuit me Dominus. Sed & omnes qui volūt pie viuere in Christo Iesu, persecutionem patientur. Porro mali homines & impostores proficient in peius, decipientes & in errorem adducunt & errant ipsi.

Et tu permane in his quæ didicisti & quæ tibi concredita sunt sciens à quo didiceris, et q̄ a puero sacras literas nouerit, quæ te possunt eruditum reddere ad salutem per fidem, quæ est in Christo Iesu. Omnis scriptura diuinitus inspirata, & utilis ad doctrinam, ad redargutionē, ad correctionem, ad institutionem, quæ est in iustitia, vt integer sit Dei homo, ad omne opus bonum apparatus.

CAPVT. IIII.

OBTESTOR igit ego coram Deo, & Domino Iesu Christo, qui iudicaturus est viuos & mortuos in apparitione sua, & in regno suo. Predica sermonem, insta tempestiua, intempestiua, argue, increpa, exhortare cum omni lenitate & doctrina. Nam erit tempus, cum sanam doctrinam nō sustinebunt, sed iuxta concupiscentias suas coacernabūt sibi doctores, ii quibus prurient aures, & à veritate quidē aures auertent, ad fabulas vero conuertentur. At tu vigila in omnibus, obdure in afflictionibus opus perage euangeliste, ministerium tuū ad plenū probatū reddito.

Nam ipse iam immolor, & tempus meæ resolutionis instat. Certamen bonum decertaui cursum consummaui, fidem seruaui quod superest, reposita est mihi iustitiæ corona, quam reddet mihi dñs in illo die qui est iust⁹ iudex. non solum autem mihi, sed & I continu, and at Lystra: whiche persecutiōs I suffered paciently. And from them all the Lorde deliuered me. Ye and al that wyl liue Godly in Chryst Jesu must suffre persecucyons. But the cuyll men and deceyuers shall waxe worse and worse whyle they deceyue and are deceyued them selues.

C But cōtynue thou in the thigs which thou hast lerned, whiche also were cōmytted to the seinge thou knowest of whō thou hast lerned them, & for as much also as thou hast knowē holy scripture of a chylde, whiche is able to make the wyse vnto saluacion, thorough the faith which is in Chryst Jesu. For al scripture gyuen by inspiration of God, is profitable to teache, to improue, to amende, & to instruct in rightwisnes, that the man of god may be perfecte, and prepared vnto all good workes. 2. Pet. 1.

C The. iiii. Chapiter.

A I Testifye therfore before God, and before the Lorde Jesu Chryste, which shall iudge quycke and deade at hys appering in hys kyngdome, preach the worde, be feruent, be it in season or out of seasō. Improue, rebuke, erhorte with al long sufferyng and doctryne. For the tyme wyl come, when they wyl nat suffre holsome doctrine: but after theyr owne lusts shall they (whose eares itche) get them an heape of teachers, and shal turne theyr eares from the truthe, and shalbe gyuen vnto fables. But watche thou in all thinges, and suffre aduersytye, and do to the worke of an Euangelyst, fulfyll thyne office vnto the vtmost.

B For I am nowe redy to be offered, and the tyme of my departynge is at hande. I haue fought a good fyghte, and haue fulfylled my course, and haue kepte the fayth. From hence forth is laid vp for me a crowne of ryghtwisnes, which the Lorde ỳ is a rightuous iudge shall gyue me at that day: nat to me only, but

vnto

vnto al them that loue his commyng. Make
Tito.iii. spede to come vnto me at once.

C For Demas hath lefte me and louethe this
present worlde, and is departed from Thessa-
lonica. Tresens is gone to Galacia, and Ti-
tus vnto Dalmacea. Onelye Lucas is with
me. Take Marke and bring him with the for
he is necessary to me, for to ministre. And Ty-
chicus haue I sent to Ephesus. The clothe that
I lefte at Troada with Carpus, whē thou co-
mest, bring with the and the bokes, but specy-
allye the parchemente. Alexander the copper-
smyth dyd me much yuel, the lorde reward hi
accordig to his dedes, of whom be thou ware
also. For he withstode our preachynge fore.

D At my first answerynge, no man assisted me
but all forsoke me. I praye God, that it maye
nat be layde to theyr charges: ✠ natwithstan-
dynge the Lorde assysted me, and strengthed
me, that by me the preaching shulde be fulfyl-
led to the vemoste, and that all the Gentyls
shulde here. And I was delyuered out of the
mouth of the Lyon. And the Lorde shall de-
lyuer me from all eupl doynge, and shal kepe
me vnto his heauenly kyngdome. To whome
be prayse for euer and euer. AMEN. ✠

Salute Prysca and Aquyla, and the hous-
holde of Onesiphorus. Erastus abode at Co-
rynthum. Trophynos I lefte at Myletum
sicke. Make spede to come before winter. Eu-
bolus greeteth the, and Pudes, and Linus,
and Claudia, and all the brethren. The Lorde
Jesus Christe be with thy spyryte. Grace be
with you. AMEN.

Finis Dauus me reliquit, am-
plexus presentem seculum, et
profectus est Thessalonicam
Crescens in Galatiam, Titus
in Dalmatiam: Lucas mecum
est solus. Marcum assumpsim
adducito vna tecum: est enim
mihi perutilis ad ministeri-
um. Porro Tychicum misi
Ephesum. Penulam quam
reliqui Troade apud Car-
pum, cum venies, apporta,
et libros, maxime autem mem-
branas. Alexander faber
aeramentarius multa mala me affe-
cit, reddat illi dominus iuxta
facta ipsius: quem et tu cauē.
Vehementer enim restitit
sermonibus nostris.

In prima mea defensione
nemo mihi adfuit, sed omnes
me deseruerunt, ne illis impu-
tetur, sed dominus mihi ad-
stitit et corroborauit me, vt
per me preconium expleretur,
et audirent omnes gen-
tes: et ereptus sum de ore le-
onis, & eripiet me dominus
ab omni facto malo, seruab-
itq; in regnum suum celeste,
cui gloria in secula seculorum.
Amen.

Salutat Priscam et Aquilam
& Onesiphori familiam. Er-
astus mansit Corinthi. Tro-
phimum autem reliqui in Mi-
leto languentem. Da operam
vt venias ante hyemem. Sa-
lutat te Eubulus & Pudens,
et Linus, et Claudia, et fra-
tres omnes. Dominus Iesus
Christus cum spiritu tuo. Gra-
tia vobiscum. Amen.

The seconde Epystle wrytten from
Rome vnto Timothe when Paul
was presēted the seconde tyme
vp before the Empe-
roure Nero

Scripta ē Roma ad Ti-
mothēum secunda cum
Paulus iterum ſ.
steterat Cæſari
Neroni.

EPISTOLA DIVI PAVLI APOSTOLI AD TITVM

CAPVT PRIMVM

PAVLVS seruus Dei. Apostol' aũt Iesu Christi iuxta fidẽ electorum dei, et agnitionẽ veritatis, quę est secundũ pietatem in spe vitę eternę, quam promisit is qui mentiri nescit deus ante tempora eterna. Patefecit autem temporibus suis sermonem suum per predicationẽ, quę commissa est mihi secundũ delegationem seruatoris nostri dei. Tito germano filio iuxta communem fidem.

Gratia misericordia, pax a deo patre, & domino Iesu Christo seruatore nostro.

Huius rei gratia reliqui te in Creta, vt quę desunt, pergas corrigere, et constituas oppidatim presbyteros sicut ego tibi ordinatẽ: si quis est inculpatus vnius vxoris vir liberos habẽs fideles nõ obnoxios crimini luxus, aut qui non sũt intractabiles. Oportet enim Episcopum inculpatũ esse, tanq̃ dei dispensatorem: nõ pertinacẽ nõ iracundũ nõ vinolẽtum non percussorem: non turpiter lucro deditum: sed hospitalem, bonarũ rerũ studiosũ, sobriũ, iustũ, pium: temperantem: tenacẽ eius qui secundum doctrinam est, fidelis sermonis, vt potens sit etiã exhortari in doctrina sana, et contradicẽtes conuincere.

Sunt enim multi intractabiles, & vaniloquę et mentium seductores: maxime hi. qui sũt ex circũcisione: q̃b9 oportet

The Epystle of Saynte Paul the Apostle vnto Tytus.

The. i. Chappter.

PAul the seruaunte of God, and an Apostle of Iesu Chryst, to preache the fayth of Goddes elect, and that knoweledge of that truth, whiche is after godlynesse, vpon the hope of eternall lyfe, whiche lyfe God that can nat lye, hathe promysed before the worlde beganne: but hathe opened his worde at the tyme appoynted throughe preachynge, whiche preachynge is committed vnto me, by the commaundement of God our sauiour. To Titus his naturall son in the comen fayth. A

Grace, mercy, and peace from god the father and from the lorde Iesus Christ our sauiour. B

For this cause lefte I the in Crete that thou shuldest perfourme that which was lackynge and shuldest ordeyne elders in euery cytye as I appointed the. Yf any be fautlesse, the husbande of one wyfe, hauynge faythefull chyldren, which are nat sclaundred of riote, neither are dysobedyent. For a Bysshop must be fautlesse, as it becommeth the minister of god: nat stubborne, nat angry, no dronkarde, no fyghter, nat gyuen to fylthy lucre: but herberous, one that loueth goodnes, sobre mynded, ryghtuous, holye, temperate, and suche as cleaueth vnto the true worde of doctryne, that he maye be able to exhorte with wholsome learnynge, and to improue them that saye agaynst it.

For there are many dysobedient, and talkers of vanyte, and dyuerse of myndes, namelye they of the circumcision, whose mouthes must C

be

be stopped, which peruerte whole houses, teachyng thinges which they ought nat, bycause of fylthy lucre. One beynge of them selues, whiche was a poyet of they? owne, sayd. The Tertaines are alwayes lyers, cupl beastes, and slowe belyes. This wytnes is true wherfore rebuke them sharply that they may be sounde in the fayth, and nat taking hede to Jues fables and commaundementes of men that tourne from the truth. Unto the pure: are all thinges pure: but vnto them that are defyled and vnbeleuynge, is nothing pure: but euyn the very myndes and consciences of them are defyled. They confesse that they knowe God: but with the dedes they denye hym, and are abominable and dysobedyent, and vnto all good worckes dyscommendable.

Tom. xiiii,

The.ii.Chapiter.

A BVT speake thou that whiche becommeth wholsome lernynge. That the elder men be sober, honeste, dyscrete, sounde in the fayethe, in loue, and in pacyence. And the elder women lykewyse, that they be in suche rayment as it becommeth holynes: nat false accusers, nat gyuen to muche dr;nkinge, but teachers of honest thiges, to make the yonge women sobre mynded, to loue they? husbandes, to loue they? chyldren, to be discrete, chaste, huswyfly, good and obedyent to they? owne husbandes, that the worde of God be nat cupll spoken. Yonge men lykewyse exhorte that they be sober mynded.

B Above all thynges shewe thy selfe an ensaple of good worckes with vncorrupt doctryne with honestye, and with the wholsome worde whiche can nat be rebuked, that he whiche withstandeth maye be ashamed, hauynge no thynge in you that ye maye dyspr;ayse. The seruauntes exhorte to be obedyent vnto they?e owne maysters, and to please in all thynges,

obstinati es: qui totas domos subuertit, docentes quę non oportet turpis lucri gratia. Dixit quidā ex illis propriꝰ ipsorum propheta: Cretenses semper mendaces, malę bestię, ventres pigri. Testimonium hoc est verum. Quamob causam redarguito illos seuere, vt sane sint in fide: non attendentes iudaicis fabulis, & preceptis hominum, aduersantium veritatem: oīa quidem pura puris. Porro pollutis, & infidelibꝰ nihil est purum: sed polluta est illorum mens, & conscientia. Deum profitentur se scire, cęterum factis negant, cum sint abominabiles, & diso non audientes & ad omne opus bonum reprobi.

CAPVT. III.

TV vero loquere: quę decent sanam doctrinam: Senes, vt sobrii sint, graues, modesti, sanę fidei, charitate, patientia. Anus itidem, vt inhabitu sint, qui religionem decent, non calumniatrices, non vino multo seruientes, vt honesta doceant: quo possint mos dęstas reddere adolescentulas, vt maritos suos diligant, vt liberos ament, vt sobrię sint, pure domus custodes, bonę, subditi suis viris, ne sermo dei male audiat. Adolescentes consimiliter adhortare vt sobrię sint.

Per omnia temetipsum prębens formam bonorum operum in doctrina, integritatem, grauitatem, sermonem sanum, irreprehensibilem: vt is qui repugnat, rubore suffundatur, nihil habens: quod de vobis dicat malum. Seruos hortare, vt suis dominis pareant, in omnibus illis placeant, non

rosp̃ſatores: non ſuſtinẽtes, ſed fidem omnem oſtendentes bonam, vt doctrinam ſeruatoris noſtri Dei ornent in omnibus.

Apparuit enim gratia Dei, ſaluti fera omnibus hominibus, erudiens nos, vt abnegãtes impietate & mundanis concupiſcentiis, ſobrie & iuſtẽ & pie viuamus in preſenti ſeculo, expectantes beatam illam ſpem: & apparitionem glorie magni Dei, & ſeruatoris noſtri Ieſu Chriſti: qui dedit ſemetipſum pro nobis, vt redimeret nos ab omni iniquitate, & puriſicaret ſibi populũ peculiarem, ſectatorem bonorum operũ. Hec loquere: et hortare, et argue cum omni præcipiendi ſtudio. Nemo te deſpiciat.

CAPVT. III.

ADmoneto illos vt principatibus ac poteſtatib⁹ ſubditi ſint: vt magiſtratibus pareant, vt ad omne opus bonũ ſint parati, ne de quoq; maledicãt, ne ſint pugnaces, ſed humani omnem exhibentes manſuetudinem erga omnes homines. Nam eramꝰ quondam et nos ſtulti, inobedientes, errantes, ſeruientes deſideriis ac voluptatibus variis, in malitia & inuidia degẽtes, odioſi inuicem odio proſequentes.

At poſtq; bonitas, et erga homines amor apparuit ſeruatoris noſtri Dei, non ex operibus que ſunt in iuſtitia que faciebamus nos: ſed ſecundum ſuam miſericordiam ſaluos nos fecit per lauacrũ regenerationis, ac renouationis ſpiritus ſancti: quẽ effudit in nos opulente per Ieſum Chriſtum ſeruatorem noſtrum, vt iuſtificati illius gratia, hæredes efficeremur ſecundum ſpem vitæ æternæ. Indubitatus ſermo,

nat answerynge agayne, neyther be pyckers but that they shewe all good faithfulnes, that they maye do worshyp to the doctryne of oure sauyour God in all thynges.

✠ For the grace of God, that bryngeth saluacyon vnto al men, hathe appered and teacheth vs that we shulde denye vngodlynes, & worldly lustes, and that we shulde lyue sobrely mynded, ryghtuously and godly in this present worlde, lokyng for that blessed hope and gloryous apperyng of the myghty God, and of oure sauyour Jesu Christ, which gaue him selfe for vs, to redeme vs from all vnryghtwysnes, and to pourge vs a peculyer people vnto him selfe feruentlye gyuen vnto good workes. These thynges speake & exhorte, & rebuke with al commaundyng. Se that no man dyspyse the. C

The. iii. Chapiter.

WArne them that they submyt them selues to rule and power, to obeye the offycers, that they be redy vnto all good workes, that they speake euyl of no man, that they be no fyghters, but softe shewyng all mekenes vnto all men. For we our selues also were in tymes paste, vnwyse, disobedient, deceyued, in daunger to lustes, and to dyuers maners of voluptuousnes, lyuyng in malycyousnes and enuye, full of hate, hatynge one an other. A A

✠ But after that the kyndnes and loue of our sauyoure God to manwarde appered, nat of the dedes of ryghtwysnes whiche we wrought but of his mercy he saued vs, by the fountayne of the newe byrthe, and with the renuyng of the holy ghost, whiche he shed on vs aboundantly, thorowe Jesus Christe our sauyoure, that we once iustyfied by his grace shuld be heyrs of eternal lyfe, thorowe hope. ✠ This is a true sayenge. B 2. Tim. 1.

Of

C Of these thinges I wolde thou shuldest certifie, that they which beleue God might be dyligent to go forwarde in good workes. These thynges are good and profytable vnto men. Folishe questions and genelogies, and brauling and strife about the law, auoide, for they are vnprofytable and superfluous. A man that is gyuen to heresye, after the fyrste and the seconde admonicion auoide, remembringe that he that is such, is peruerted, and synneth euyn dampned by his owne iudgemente.

1.Tim.i.b. 2.Tim, ii.d

D When I shall sende Artemas vnto the, or Tychycus, be dylygente to come to me vnto Nichopolis. For I haue determyned there to wynter. Bringe Zenas the lawyer and Appollos on theyr iourney dylygentlye, that nothynge be lackynge vnto them. And let ours also learne to excell in good woorkes, as farforth as nede requyreth, that they be nat vnfruytefull. All that are with me, salute the. Greet them that loue vs in the faythe. Grace be with you all. AMEN.

¶ Wrytten from Nichopolis a Cytye of Macedonya.

C The Epystle of Saynte Paul the Apostle vnto Phylemon,

A PAule the prysoner of Iesu Chryste, and brother Timotheus. Vnto Phylemon the beloued, and our helper, and to the beloued Appya, and to Archyppus our felowe souldyer, and to the congregacyon of thy house.

Grace be with you and peace, from god our father, and from the Lorde Iesus Chryst.

I thanke my God, makynge mencyon alwayes of the in my prayers, when I heare of thy loue and faythe, whiche thou haste toward

De his volo vt confirmes quo soliciti sint, vt bonis operibus praesint qui credidérunt Deo. Haec enim sunt bona & vtilia hominibus. Stultas autem quaestiones et genealogias, & contentiones ac pugnas legales omitte: sunt enim inutiles & supervacaneae. Sectarum autorem hominem, post vnam et alteram admonitionem fuge: sciens quod eversus sit qui eiusmodi est, & peccet per se damnatus.

Cum autem misero Artemam ad te, aut Tychicum, da operam vt venias ad me Nichopolim: nam illic decreui hybernare. Zenam legisperitum et Apollo studiose deducito, ne quid illis desit. Discant autem & nostri, bonis operibus praesse ad necessarios vsus, vt nō sint infrugiferi. Salutāt te, qui mecum sūt omnes. Saluta eos qui diligūt nos in fide. Gratia cum omnibus vobis. Amen.

Scripta ex Nicopoli Macedoniae.

EPISTOLA DIVI PAVLI APOSTOLI AD PHILEMONEM.

PAVLVS vinctus Christi Iesu, & Timotheus frater Philemoni dilecto & collegae nostro, & Apphigiae dilectae, et Archippo cōmilitoni nostro, et quae domi tuae est, congregationi.

Gratia vobis et pax a deo patre nostro, et domino Iesu Christo.

Gratias ago Deo meo, semper mentionem tui faciens in precibus meis, cum audiam tuam charitatem ac fidem, quam habes

erga dominum Iesum et erga omnes sanctos, vt communicatio fidei tui euidens fiat in agnitione omnis boni, quod est in vobis erga Christum Iesum. Gaudium enim habemus multum et consolationem in dilectione tua, quia viscera sanctorum requiescunta sunt per te frater.

warde the lorde Jesu, and towarde al saintes so that the felowshyppe that thou haste in the fayth is fruytefull throughe knowledge of al good thynges, whiche are in you by Jesus Christ. And we haue great ioye and consolacyon ouer thy loue. For by the (brother) the sayntes hertes are comforted.

Quapropter quamuis multam in Christo fiduciam habeam iniungendi tibi id quod officii tui erat: tamen propter charitatem potius rogo, cum talis sim nempe Paulus senex nunc autem etiam vinctus Iesu Christi. Rogo autem pro filio meo, quem genui in vinculis meis Onesimo, quondam tibi inutili, nunc vero tibi & mihi perutili, quem remisi. Tu autem eum, hoc est viscera mea, suscipe, quem ego cupiebam apud me retinere, vt pro te ministraret mihi in vinculis Euangelii. Sed absq; tua sententia nihil volui facere, ne velut ex necessitate bonum tuum esset sed spontaneum.

Wherfore thoughe I be bolde in Christe to B
inioine the, that which becommeth the: yet for loues sake I rather beseche the, thoughe I be as I am euyn Paul aged, and nowe in bondes for Jesu Christes sake. I beseche the for my son Onesymus, whome I begat in my bondes, whiche in tyme passed was to the vnprofytable: but nowe profytable bothe to the and also to me whom I haue sente home agayne. Thou therefore receyue hym, that is to saye, myne owne bowels, whome I wolde fayne haue reteyned with me, that in thy stede he myght haue mynystred vnto me in the bondes of the Gospell. Neuertheles, without thy mynde, wolde I do nothynge, that the good whiche springethe of the, shulde nat be as it were of necessyte, but wyllyngly.

Nam propterea forsitan secessit ad tempus, vt eternam eam reciperes, non iam vt seruum sed supra seruum nempe fratrem dilectum, maxime mihi: quanto autem magis tibi, et in carne, & in domino. Si igitur me habes consortem, suscipe illum tanquam me. Quod si quis lesit te, aut debet, hoc mihi imputato (ego Paulus scripsi mea manu) ego dependam: et ne dicam tibi, q etiam teipsum mihi insuper debes. Etiam frater, ego te fruar in Domino. Recrea mea viscera in Domino. Confisus de obedientia tua scripsi tibi sciens, q etiam vltra q dico facturus sis. Simul autem etiam prepara mihi

Happely ye therefore departe for a season that thou shuldest receyue hym for euer, nat nowe as a seruaunt: but aboue a seruaunt, I meane a brother beloued specyally to me: but howe much more vnto the, bothe in the fleshe and also in the Lorde? Yf thou count me a felowe, receyue hym as I my selfe. Yf he haue hurte the or oweth the ought, that laye to my charge. I Paulle haue wrytten it with myne owne hande. I wyll recompence it. So that I do nat say to the, howe that thou owest vnto me euyn thyne owne selfe. Euyn so brother let me inioye the in the Lorde. Comforte my bowels in the Lorde. Trustyng in thyne obedyence, I wrote vnto the knowyng that thou wylte do more then I say for. Moreouer pre-

pare

pare me lodgynge: for I truste thrōughe the helpe of your prayers. I shalbe gyuen vnto you. They salute the Epaphras my felow prysoner in Chryste Jesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of our Lorde Jesu Chryst be with your spyrytе. AMEN.

Sente from Rome by Onesymus a seruaunte.

Missa fuit à Roma per Onesimum seruum.

The fyrst Epystle of Saynt Peter the Appostle.

¶ The.i. Chapyter.

EPISTOLA BEATI PETRI APOSTOLI PRIMA.

CAPVT PRIMVM.

A PETER an Appostle of Jesu Chryste, to them that dwelle here and there as straungers thrōughe out Pontus, Galatia, Capadocia, Asia, and Bethinia, elect, by the forknowleoge of God the father thrōughe the sanctyfieng of the spirite, vnto obedyēce and sprinkelynge of the blode of Jesus Chryst. Grace be with you and peace be multyplyed.

PETRVS Apostolus Iesu Christi, aduenis sparsim incolentibus Pontum, Galatiam Cappadotiā, Asiam, et Bithyniam dilectis iuxta prescitionem dei patris, per sanctificationem spiritus in obedientiam et aspersionē sanguinis Iesu Christi. Gratia vobis et pax multiplicetur.

B Blessed be God the father of our Lorde Jesus Chryst, whiche thrōughe his aboundante mercy begat vs agayne vnto a lyuelye hope, by the resurrectyon of Jesus Chryste frome death, to inioye an inheritance immortall and vndefyled, and that perysheth nat, reserued in heauen for you whiche are kept by the power of god thrōughe fayth, vnto saluacion, which saluacyon is prepared alredye to be shewed in the last tyme, in the whiche tyme ye shal reioyce, thoughe nowe for a season (yf nede require) ye are in heuynes, thrōughe manyfolde

Laudandus est deus, & pater domini nostri Iesu Christi, qui iuxta copiosam suam misericordiam regenuit nos in spem viuam, per hoc quod resurrexit Iesus Christus ex mortuis, in hereditatē immortalē et incontaminabilem atq; imarcescibilē, cōseruatā in celis erga vos, qui virtute dei custodimini per fidē ad salutē, q̄ parata est vt patefiat in tempore supremo, in quo exultabitis modo ad breue tempus affligi, si opus sit, quo exploratio fi-

tempo-

del, vellus multis pretiosius auro, quod petit, attamen per ignem probatum, reperiatur in laudem & gloriam & honorem, dum revelabitur Iesus Christus, quem cum non videatis, diligitis, in quo in presentia, cum non videritis, credentes tamen exultatis gaudio ineffabili et glorificato, reportantes finem fidei, vestre, salutē animarum.

De qua salute exquisierunt et scrutati sunt prophete qui de ventura in vos gratia vaticinati sunt: scrutantes ad quē vel cuiusmodi temporis articulum significaret, qui in illis erat spiritus Christi, qui priusq̄ acciderent testabatur venturas in Christum afflictiones, et que essent consequature glorias, quibus et illud revelatum est quod haud sibi ipsis, imo nobis ministrarent, hæc que nunc annunciata sunt vobis per eos, qui vobis predicauerunt euangelium, per spiritum sanctum emisso é cœlo, in que desiderant angeli prospicere.

Quapropter succincti lumbis mentis vestre sobrii, perfecte sperate in eam, que advos defertur gratiam, dum vobis patefit Iesus Christus, tanq̄ filii obedientes, vt non accomodetis vos priscis concupiscentiis quibus adhuc ignoretis Christū, agebamini, sed quemadmodum dū is qui vos vocauit, sanctus est, ita ipsi quoq; sancti in omni conversatione reddamini, propterea quod scriptū est: Sancti estote, ni ego sanctus sū.

Et si patrem invocatis, eum qui sine personarū respectū iudicat ē iuxta cuiusq; opus, videte vt in timore cōuersatus, incolatus vestri tempus transigatis.

Cum scitis vos nō caducis rebus velut argento & auro fuisse redemptos à vana vestra conversatione, quam ex

temptacyons, that youre fayth the once tryed, beynge muche more precyous then golde, that perisheth (thoughe it be tryed with fire) might be founde vnto laude glorye, and honoure, at the apperynge of Iesus Chryste: whome ye haue nat seen, and yet loue hym, in whome euyn nowe, thoughe ye see hym nat, ye beleue, and reioyce with ioye vnspeakeable and glorious: receyuynge the ende of your fayth, the saluacyon of your soules.

Of which saluacion haue the Prophetes enC quyred and serched, which prophesyed of the grace that shulde come vnto you, searchynge when or at what tyme of the spyryte of Christ which was in them, shulde sygnyfye: which spryte testified before the passions that shuld come vnto Chryst, and the glorye that shulde folowe after: vnto which Prophetes it was declared, that nat vnto them selues, but vnto vs, they shuld minister the thynges which are nowe shewed vnto you of them which by the holye Ghoste sente downe from heauen, haue preached vnto you the thynges whiche the Aungels desyre to beholde.

Wherefore gyrde vppe the loynes of youre myndes, be sobre, and truste perfectlye on the grace that is brought vnto you, by the declarynge of Iesus Chryst, as obedyent chyldren nat fashyonynge your selues vnto youre olde lustes of ignorauunce: but as he whiche called you is holye, euyn so be ye holy in al maner of conuersacyon, bycause it is wrytten. Be ye holye, for I am holye.

And yf so be that ye call on the father whichD without respecte of person iudgeth accordyng to euery mannes workes, see that ye passe the tyme of youre pylgremage in feare.

For as muche as ye knowe howe that ye weare nat redemed with corruptyble syluer and golde from youre vayne conuersacyon

which

whiche ye receyued by the tradycyons of the fathers: but with ỹ precyous bloode of Christe as a lambe vndefyled, and without spotte, whiche was ordeyned before the worlde was made: but was declared in the last tymes for your sake, whiche by his meanes have believed on God that rayfed him from deathe, and glorifyed hi, that your fayth and hope myght be in God.

1.Cor.vi. and.vii. 1.Joh.i. Apoc.i.

And for asmuch as ye have purified youre soules thorowe the spyryte in obeyenge the truthe for ye love brotherly without any fayninge, se that ye love one another with a pure herte feruently: for ye are borne a newe, not of mortal sede, but of immortal, by the worde of God which liueth and lasteth for euer. For all flesshe is as grasse, and all the glory of man is as the floure of grasse. The grasse wydereth & the floure falleth awaye, but the worde of the Lorde endureth euer. ¶ And this is the worde whiche by the Gospell was preached amonge you.

Esai.xl. b. Apo.xiiii. Jacob.i.v.

¶ The.ii. Chapiter.

A Wherfore lay a syde all malycyousnes & all gile, and dyssimulacyon, and envy, and all backbityng, and as new borne babes, desyre that reasonable mylke, whiche is without corrupcyon, that ye may growe therin. If so be that ye have tasted how pleasaũt the Lorde is, to whome ye come as vnto a lyuelig stone disalowed of men, but chosen of God and precyous: and ye as lyuynge stones are made a spirituall house, & an holy prestehode for to offre vp spirytuall sacrifyce, acceptable to God by Jesus Christe.

B Wherfore it is conteyned in the scripture: beholde I put in Sion an heade corner stone, electe and precyous: and he that beleueth on him, shal not be ashamed. Vnto you therfore whiche beleue, he is precyous: but vnto them whiche

whyche beleue not. The stone which the buylders refused the same is made the heed stone in the corner, & a stone to stumble at, & a rocke to offende them which stomble at the worde, & beleue not that where on they were sette. But ye are a chosen generacion, a royal preesthode, an holy nacion, & a peculier people, that ye shulde shewe the vertues of him that called you out of darknes into his merueylous light, which in tyme paste were nat a people, yet are nowe the people of god: which were nat vnder mercy, but nowe haue obteyned mercye. Eph.v.viii. Rom.xi.c. Osee.ii.b. Rom.ix.c. Gala.v.c. Ecc.xxxiii. Rom.ix.c. 1.Tim. Gal.i. Act.xiii.b Gal.viii.c Ecc.xix.

C

Derely beloued I beseche you as straungers and pilgremes, abstayne frō fleshely lustes, whyche fyght agaynste the soule and se that ye haue honest conuersacion among the Gentyls, that they whyche backebyte you as euyll doers, maye se youre good workes, and prayse God in the daye of bysytacyon. Rom.xiii.

Submyt youre selues vnto all maner ordynaunce of man for the Lordes sake, whether it be vnto the kynge as vnto the chyefe heed: eyther vnto rulers, as vnto them that are sēt of hym, for the punyshemente of euyll doers but for the laude of them that do well. For so is the wyll of God, that ye put to sylence the ignorauncē of the folysshe men: as free, & nat as hauing the lybertie for a clocke of malicyousnes, but euyn as the seruauntes of God. Rom.xiii.

Honoure all men, Loue brotherly felosshyppe Feare god, and honoure the kynge.

D

Seruauntes obey youre maysters with all feare, nat onely yf they be good and curtes: but also thoughe they be frowarde. For it is thāke worthy yf a man for cōscyence towarde God endure grefe, sufferynge wrongefullye. For what prayse is it yf when ye be buffeted for your fautes, ye take it paciētly? But and yf when ye do well, ye suffre wronge and take it paciētly, then is there thāke with God. For Eph.vi.a. Col.iii.b. 2.Tim.vi

hereunto

hetento wercly we re called, for ✠ Chryste
also suffered for vs, leauynge vs an ensample
1.Pet.iii.c. that ye shulde folowe his steppes, whiche dyd
1.Joh.iii.a. no synne, neyther was there gyle founde in
Esay.liii.a. his mouth: whiche when he was reuyed, re-
uyled nat agayne: when he suffered, he threat-
2.Tim. iiii. ned nat: but committed the cause to hym that
iudgeth ryghtuously, whiche his owne selfe
bare our synnes in his body on the tree, that
we shulde be delyuered from syn, and shulde
Esay.liii.b. lyue in ryghtwysnesse. By whose stryppes ye
weare healed. For we weare as shepe goynge
astraye: but are nowe retourned vnto a shepe
hyrde and Bysshoppe of your soules. ✠

The.iii.Chappter.

ALykewyse let the wyues be in subiectyon
to theyr husbandes that euyn they which
beleue nat the worde, may without the worde
be wonne by the conuersacyon of the wyues:
1.Tim.iii.c whyle they beholde youre pure conuersacyon
coupled with feare: Whose apparell shal nat
be outwarde with brayded hear, vnd hanging
on of golde, eyther in puttyuge on of gorge-
ous apparell: but lette the hydde man of the
harte be on corrupte, with a meke and quyet
spirite, whiche spiryte is before God a thynge
muche sette by. For after this maner in the
Gene.xxvi. olde tyme dyd the holye women whiche trus-
sted in God, tyer them selues, and were obe-
dyente to theyr husbandes, euyn as Sara o-
beied Abraham, and called him Lorde: whose
doughters ye are as longe as ye do well, nat
beynge affrayde of euery shadowe.

BLykewyse ye men, dwell with them accor-
dynge to knowledge, gyuynge honoure vnto
the wyfe, as vnto the weaker vessell, and as
vnto them that are heyres also of the grace of
lyfe. that your prayers be nat let.

1.Cor.vii.c ✠ In conclusyon, be ye all of one mynde, one
suffre with an other, lous as brethren, be pe-

tyfull

Vigilem in hoc vocati estis
quoniam et Christus affixus
est pro nobis, relinquens no-
bis exemplum, vt insequa-
mini vestigia ipsius, qui pec-
catum non fecerit, nec inuen-
tus est dolus in ore illius, qui
cum maledicteretur, non re-
gessit maledicta cum
malis afficeretur, non mina-
batur. Sed tradidit vindictam
ei, qui iudicat iuste, qui pec-
cata nostra ipse pertulit in
corpore suo super lignū, quo
peccatis mortui, iustitiæ viua-
mus. Cuius eiusdem vibice
sanati sumus. Nam erratis ve-
lut, oues errantes, sed con-
uersi estis nunc ad pastorem,
curatore animarū vestrarum.

CAPVT. III.

SIMILITER vxores
subdite sitis vestris viris
vt etiā qui non obtem-
perant sermoni per vxorum
conuersationē absq; sermone
lucrifiant, dū cōsiderant cum
reuerentia coniunctā castā cō
uersationem vestrā, quarū or
natus sit nō externus, qui situs
est in plicatura capillorum &
additione auri aut palliorum
amictu verum occultus, qui est
in corde homo, si is careat om
ni corruptela: ita vt spiritus
placidi sit ac quietus, qui spi
ritus in oculis dei magnificus
ac sumptuosus est. Nam ad
eum modum olim & sanctæ il
le mulieres sperantes in deo
comebant sese, & subditæ era
rant suis viris quēadmodum
Sara obediuit Abrahe domi
nū illū appellās, cuius facta
estis filiæ, dum benefacitis &
non terremini vllo pauore.

Viri similiter cohabitent
secundum scientiam, velut in
femineo vasi muliebri impar
tientes honorem tanq; etiam
coheredes gratiæ vitæ, ne im-
pediantur preces vestræ.

In summa, omnes sitis
vnanimes, similiter affecti,
fraterne pietatis charitas
te misericordes, affabiles,

vos retallantes malum malo aut conuitium conuitio: sed contra bene dicentes. Scientes vos in hoc vocatos esse, vt benedictionem hereditate possideatis. Nam qui vult vitam diligere et videre dies bonos, coerceat linguam suã a malo, et labia sua ne loquantur dolum. Declinet a malo, et faciat bonũ, quaerat pacem, et persequatur eam quoniam oculi domini super iustos, et aures eius ad deprecationem illorum. Rursus aspectus dñi super eos qui faciunt mala.

Et quis est qui sit afflictiuus vos, si bonitatis emulatores fueritis? Imo si quid etiam acciderit incommodi propter iustitiam, beati tamẽ estis. Ceterum terrore illorum ne terreamini, neq turbamini, sed dominum deum sanctificate in cordibus vestris. Sitis autem parati semper ad respondendum cuilibet poscenti, vt loquamini de ea qui in vobis est spe, cum mansuetudine ẽ reuerentia, conscientiam habentes bonam: vt in hoc quod vobis detrahunt, tanq̃ sceleratis, pudeat illi qui incessum vestrum bonũ in Christo conuersationem.

Presta enim, vt bene agentes, si sic velit dei voluntas, malis afficiamini, quam male facientes. Quandoquidẽ et Christus semel pro peccatis passus fuit, iustus pro iniustis vt nos adduceret deo mortificatus quidem carne, sed viuificatus spiritu.

In quo etiam abiit, & spiritibus, qui erant in carcere predicauit, qui olim inobedientes fuerunt quondam. Cum semel expectabatur dei longanimitas in diebus Noe, cum apparabatur arca in qua pauci, hoc est octo anime seruate fuerunt per aquam. Cuius figure nunc respondens baptismus, nos quoq saluos reddit: quo non carnis sordes abluuntur: sed

tyfull, be curtes, nat rendrynge euyl for euyll, neyther rebuke for rebuke: but contrary wise, bieffe remembryng that ye are thereunto called euyn that ye shulde be heyres of bieffyng. Ye Psal. xxxiij. Rom. xij. 1. The. v. Psal. xxxiij.

any manne longe after lyfe, and louethe to see good dayes, let hym refrayne his tonge from euyl, and his lyppes that they speke nat gyle. Let him escheue euyl and do good: let hi seke peace, and ensue it. For the eyes of the Lorde are ouer the ryghtuous, and his eares are open vnto theyr prayers. But the face of the Lorde beholdeth them that do euyll.

Moreouer who is it that wyll harme you, C yf ye folowe that whiche is good? Natwithstandynge happy are ye yf ye suffre for ryght wysnes sake. Ye and feare nat thoughe they seem terryble to you, neyther be troubled: but sanctyfye the Lorde God in youre hertes. Be redye alwayes to gyue an aunswere to euery man that axeth you a reason of the hope that is in you, and that with mekenes and feare: hauynge a good conscyence, that when they backebyte you as euyl doers, they may be ashamed for as much as they haue falsye accused youre good conuersacyon in Chryst.

It is better (yf the wyll of God be so) that ye D suffre for well doynge, then for euyll doynge.

For as much as Chryst hath once suffered for synnes, the iust for the vniust, for to bryng vnto vs to god, and was kylled, as pertaynynge to the flesshe: but was quyckened in the spyryte. 1. Pet. iij. Rom. v. b.

In whiche spyryte he also wente and preached vnto the spyrytes that weare in pryson, which were in tyme passed disobedyent, when the longe sufferyng of God abode exedynge pacyentlye in the dayes of Noe, whyle the Arcke was a preparynge wherein fewe (that is to saye eyght soules) weare saued by water which sygnifieth baptysme that nowe sauethe vs, nat the puttynge awaye of the fylth of the flesshe

flesshe, but in that a good conscyence consenteth to god, by the resurrection of Jesus Chryst, whiche is on the ryght hande of god & and is gone in heauen. Angels, powers and mygh̄t subdued vnto hym.

¶ The.iiii.Chapyter.

A FOR AS MVCHE as Chryste hathe suffered for vs in the flesshe, arme youre selues lykewyse with the same mynde: for he whiche suffereth in the flesshe, ceseth from syn, he hence forwarde shulde lyue as muche tyme as remayneth in the flesshe: nat after the lustes of men, but after the wyll of God. For it is sufficyent for vs that we haue spent the tyme that is paste of the lyfe, after the wyll of the Gentyls, walkynge in wantonnes, lustes, dronkennes, in eatynge, drynkynge, and in abomynable ydolatrye.

B And it semeth to them a straunge thynḡ, that ye runne nat also with them to the same excesse of ryote, and therfore speake they euyll of you, whiche shall gyue accomptes to hym that is redy to iudge quicke and deade. For vnto thys purpose vereyye was the Gospell preached vnto the deade that they shulde be cōdempned of men in the flesshe, but shulde lyue before God in the spyryte. The ende of all thynges is at hande.

C ✠ Be ye therfore dyscrete and sober, that ye may be apt to prayers. But aboue al thinges haue feruent loue amonge you. For loue couereth the multytude of synnes. Be ye herberous one to an other, and nat withoute grudginge. As euery man hath receyued the gyfte mynystre the same one to an other, as good mynystres of the manyfolde grace of God. If any man speake, let him talke as thoughe he spake the wordes of god. If any man mynystre, let hym do as of the abylyte, whiche

God

CAPVT. IIII.

CVM igitur Christus passus sit pro nobis carne, vos quoq; eadem cogitatione armamini: quod qui passus est in carne, desijt a peccatis, hominum sed voluntati Dei, quod superest in carne tempus viuat. Sat enim est vobis, quod ante actum vitę tempus voluntatem gentiū patrauerim⁹, cū versaretur in lasciuiis, concupiscentiis, vinolentii, cōmessationibus, compotationibus & nephandis simulacrorum cultibus.

Atq; id obscurum illis videtur, quod non accurritis vna cum ipsis in eandem luxus effusionem, qui de vobis male loquuntur. Qui reddituri sunt rationem ei qui paratus est ad iudicandum viuos & mortuos. Nam in hoc mortuis quoq; predicatum est euangelium vt iudicentur quidem secundum homines carne, viuat autem iuxta Dei spiritu. Porro rerum omniū finis imminet.

Sobrij igitur sobrii, & vigilanter ad orandum. Ante omnia vero charitatem inter vos vehementer habentes. Nam charitas operiet multitudinem peccatorum. Hospitales inuicem sine murmurationibus, vt quisq; accepit donum, ita & alius in alios illud ministrantes vt boni dispensatores varię gratię Dei. Si quis loquitur, loquatur vt eloquia Dei, si quis ministrat, tanquam ex virtute

quem supplicitur Deus, et in omnibus glorificetur deus per Iesum Christum, cui gloria & imperium in secula seculorum. Amen.

Charissimi ne miremini, di per ignem exploramini: quasi res ad experimentū vestri fiat, perinde quasi nouum aliquid vobis obtingat: immo hoc, quod consortes estis afflictionum Christi, gaudete vt in reuelatione quoq; glorie eius dem gaudentis exultetis.

Si probris afficimini in nomine Christi, beati estis quoniam gloria & spiritus Dei super vos requiescit. Iuxta ipsos quidem maledictis afficitur, iuxta vos autem glorificatur.

Ne quis vestrum affligatur vt homicida, aut fur, aut facinorosus, aut curiosus alienarum rerum. Porro si vt Christianus affligitur aliquis, ne pudeat. imo glorificet deū in parte hac. Quandoquidē & tempus est, vt incipiat iudicium a domo Dei, q̄ si primum a nobis, quis erit finis eorum, qui non credunt Dei euangelio? Et si iustus vix saluus efficitur, impius & peccator vbi comparebit? Proinde qui affligūtur iuxta voluntatem Dei, tanq; apud fidelem conditorem deponent animas suas benefaciendo.

CAPVT. V.

PRESBITEROS: qui inter vos sunt obsecro, qui suis & ipse presbyter, ac testis afflictionum Christi, atq; idem consors gloriæ, quæ reuelabitur pascite quantum in vobis est gregem Christi eum illi ut agentes non coacte, sed volentes: non turpiter affectantes lucrū, sed propenso ānō nos cen Dominum suscitēs

God mynystreth vnto hym. That God in all thynges maye be glorifyed thorowe Jesus Christe. To whō be prayse & domynyon for euer & whyle the worlde standeth. AMEN.

Derely beloued, be nat troubled in thys heate, whiche nowe is come amonge you to D
trye you, as thoughe some straunge thynge hadde happined vnto you: but reioyce, in as A
muche as ye are partetakers of Christes passyons, that when hys glorye appereth, ye maye be merye and glade.

If ye be rayled vpō for the name of Christ happy are ye. For the spirite of Glory and the spyrite of God restethe vpon you. On theyr parte he is euyll spoken of: but on your parte he is glorifyed.

Se that none of you suffre as a murtherer, E
or as a theke, or an euyl doer, or as a busye bodye in other mens matters. If any man suffre as a Christē man, let hi nat be ashamed but let him glorifie God on hys behalfe. For the tyme is come that iudgemente muste begyn at the house of God. If it fyrste begyn at vs, what shall the ende be of them whiche beleue nat the Gospel of god? And yf the ryght wyse scarsly be saued: where shall the vngodly and the synner appere? Wherfore let them that suffre accordig to the wyll of God, commytte theyr soules vnto hym with wel doinge as vnto a faythfull creatour.

The.v.Chapiter.

THE Elders whiche are amonge you, A
exhorte whiche am also an Elder and a wytnes of the afflyctyons of Christ, and also a partetaker of the glory that shalbe opened, se that ye fede Christes flocke which is amōg you, takynge the ouersyghte of them, nat as thoughe ye were compelled therto, but wyllyngly: nat for to desyre of fylthy lucre, but of a good mide, nat as though ye were lords

ouer

ouer the parysshes: but that ye be an ensam-
ple to the flocke. And wyen the chyefe shep-
herde shall appere, ye shall receyue an uncor-
ruptyble crowne of glorye.

Lykewyse ye yonger submyt your selues
B vnto the elder. Submyt youre selues euery
man, one to an other, knyt your selues toge-
ther in lowlynes of mynde. For god resysteth
the proude, and gyueth grace to the hũble. ¶
Submytte youre selues therfore vnder the
myghtye hande of God, that he maye exalte
you, when the tyme is come. Caste all youre
care to him, for he careth for you.

Gal. vi.c. Eph. vii.b. Rom. vii. pla. fi.b.

Be sober and watche, for youre aduersary
the deuyll as a rorynge lyon walketh about
sekynge whome he may deuour: whome resyst
stedfast in the fayethe, remembrynge that ye do
C but fulfyll the same afflyctyons, whiche are
appoynted to youre brethren that are in the
worlde. The God of all grace, whiche called
you vnto his eternal glory by Christe Jesus,
shal his owne selfe after that ye haue suffered
a lytel afflycteȳ make you perfecte: shal stable,
strengthe, and stablyshe you. To him be glo-
rye and dompnyon for euer, and whyle the
worlde endureth. AMEN. ¶

By Syluanꝰ a faythfull brother vnto you
(as I suppose) haue I wrytten brefly, ex-
horteynge and testifyenge, howe that this
is the true grace of God, wherin ye
stand. The companyons of your
electyon that are of Babylon,
saluteth you, and Marcus
my son. Greet ye one an
other with the kysse of
loue. Peace be with
you all whiche are
in Christ Jesꝰ.
AMEN.

Sinthifer imitarus subdi-
dite semetipsis, sic vt omnes
alius alli vicissim subdi-
ti sitis. Humilitatem autem
vobis inuicem habete: pro-
pterea q Deus superbis re-
sistit, humilibus autꝫ dat gra-
tiam. Humiliamini igitur
sub potenti manu Dei, vt vos
exaltet, cui erit opportunum
omni cura vestra committa in
illum. Nam illi cure est de
vobis.

Sobrii estote, vigilate: q
quoniam aduersarius vester
diabolus, tanq̃ leo rugiens
obambulat, querens quẽ de-
uoret cui resistite solidi fide
scientes easdem afflictiones,
vestre que in mundo ei fra-
ternitati consummari. Sed
Deus, omnis gratie qui vos
uocauit nos ab eternam suam
gloriam per Christum Iesum,
paumper afflictos, ipse con-
firmauit vos, solidauit, roborauit,
stabilitat, ipsi gloria, impe-
rium, in secula seculorum.
Amen.

Per Syluanum vobis fide-
lem fratrem, vt arbitror:
paucis scripsi, adhortans at
testificans hanc esse veram
gratiam Dei in qua statis.
Salutant vos ea que est
in Babylone, vestre
electionis
consocia, & Marcus
filius meus. Salu-
tate
vos inuicem in osculo
sancto charitatis.
Pax vobis
omnibus
qui estis in
Christo
Iesu.
AMEN.

EPISTOLA BEATI PETRI APOSTOLI SECVNDA.

CAPVT PRIMVM.

SIMON Petrus seruus & Apostolus Iesu Christi: his qui nobiscum sortiti sunt fidem, pretiosam Dei nostri, & seruatoris Iesu Christi, Gratia vobis & pax multiplicetur per agnitionem Dei & Iesu Domini nostri: sicut omnia nobis largita est, quæ ad vitam ac pietatem pertinent, per agnitionem eius qui vocauit nos propria gloria & virtute, per quæ pretiosa nobis ac maxima promissa donata sunt, vt per hæc efficeremini diuinæ consortes naturæ: si refugeritis ac corruptione quæ est in mundo per concupiscentiam.

Sed & in hoc ipsum omni adhibito studio, subministrate in fide vestra virtutem, in virtute vero scientiam, in scientia vero temperantiam, in temperantia vero patientiam, rursum in patientia pietatem, in pietate autem fraternam charitatem, in fraterna vero charitate dilectionem. Hæc enim vobis adsint & exuberent, haud otiosos, nec infructuosos efficient, ad Domini nostri Iesu Christi cognitionem. Nam cui non adsunt hæc, is cæcus est, & manu vim tentans, oblitus sese à veteribus peccatis suis fuisse purgatum.

Quapropter fratres potius operam date, vt vocationem & electionem vestram firmam efficiatis. Hæc enim si feceritis, non labemini vnquam. Sic enim ad hunc modum abunde subministrabitur vobis introitus

The secõde epistle of Saynt Peter the Appostle.

C. The fyrst Chappter.

SImon Peter a seruaunt and an appostle of Jesv Chryste, to them whiche haue obteyned lyke precyous fayth with vs in the ryghtwysnes that commeth of oure God and sauyoure Jesus Chryste. Grace be with you, and peace be multiplied in the knowledge of God and of Jesus our Lorde. Accordyng as his godly power hathe gyuen vnto vs all thynges that pertayne vnto lyfe and Godlynes, thrughe the knowledge of hym that hathe called vs by vertue and glorye, by the meanes wherof, are gyuen vnto vs excellent and most great promyses, that by the helpe of them ye shulde be partakers of the Godly nature, in that ye flye the corruptyon of worldly lust.

And therunto gyue all dilygence: in your fayth mynistre vertue, & in vertue knowelege and in knowledge temperaunce, & in temperaūce patyence, in patyence godlynes, in godlynes brotherly kyndnes, in brotherly kyndnes loue. For yf these thynges be amonge you and are plenteous, they wyll make you that ye neyther shalbe ydle nor vnfruitful in the knowledge of our Lord Jesv Chryst. But he that lacketh these thynges, is blynde and gropeth for the way with his hande, and had forgotten that he was purged from his olde synnes.

Wherfore brethren, giue the more diligence for to make your callyng & electyon sure. For yf ye do such thyngs, ye shal neuer erre. For & by thys meanes an entring in shalbe mynystred vnto

you

you aboundantly into the euerlastinge kyng-
dome of our lorde and sauiour Jesus Christ.

C Wherfore I wyl nat be negligent to put you
alwayes in remembraunce of such thinges,
thoughe that ye knowe them your selues, and
be also stablyshed in the presente truth. Not-
withstandynge I thynke it meet (as longe as
I am in this tabernacle) to steare you vp by
puttynge you in remembraunce, for asmuch
as I am sure howe that the tyme is at hande,
that I muste put of my tabernacle, euyn as
Joha. xxi. our Lorde Jesus Christe hath shewed me. I
wyll inforce therefore, that on euerye syde ye
myght haue wherwith to steare vp the remem-
berance of these thinges after my departyng.

D ✠ For we folowed nat deceyuable fables,
Mat.xvii. when we opened vnto you the power and com
mynge of our Lorde Jesus Christe, but with
our eyes we sawe his maiestye: euyn then be-
leye when he receyued of god the father ho-
noure and glorye, and when there come such a
voyce to him from excellente glorye: This is
my dere beloued son, in whom I haue delyte.
This voyce we harde when it came from he-
uen, beynge with him in the holye mounte.

We haue also a right sure worde of prophesy
wherunto if ye take hede, as vnto a light that
shyneth in a darke place, ye do well vntyll the
daye dawne and the daye starre aryse in your
hertes. ✠ So that ye fyrst knowe this that no
prophesye in the Scripture hath any pryuate
1. Timo. ii. interpretacyon. For the scrypture came neuer
by the wyl of man, but holy men of God spake
as they weare moued by the holye Ghost.

¶ The. ii. Chaypter.

A There were false Prophetes amonge the
people, euyn as there shalbe false techers
amonge you, whiche preuelye shall bryng in
dampnable sectes, euyn denyenge the Lorde
that hath bought them, and bryng vpon them

firmati sitis, in presenti ve-
ritate. Attamen iustum ar-
bitror, quamdiu sum in hoc
tabernaculo, excitare vos
per commonitionem: cum
etiam breui futurum, vt de-
ponam hoc tabernaculum
meum, quemadmodum et
dominus noster Iesus Chri-
stus significauit mihi. Quin
& dabo semper operam, vt
vos post exitum meum ho-
rum mentionē facere possitis.

Non enim arte compositas
fabulas secuti, notam vobis
fecimus domini nostri Ie-
su Christi virtutem et aduen-
tum, sed qui oculis nostris as-
peximus illius maiestatem.
Acceperat enim à deo patre
honorem et gloriam, voce
ad illum delata huiusmodi à
magnifica gloria. Hic est fi-
lius meus dilectus, in quo
mihi complacitum est. Et
hanc vocem nos audiuimus è
cœlo delatā, cū essemus cum
illo in monte sancto.

Et habemus firmiorem sermonem propheticum: cui cū attenditis ceu lucerne apparenti in obscuro loco, recte facitis donec dies illucescat & lucifer exoriatur in cordibus vestris. Hoc illud primum scientes, quod omnis prophetica scriptura non fit priuate interpretationis. Non enim voluntate humana allata est olim prophetica: sed à spiritu sancto impulsi, loquuti sunt sancti Dei homines.

¶ CAPVT. II.

FVERVNT autem & pseudo prophetæ in populo, quemadmodū et inter vos erūt falsi doctores, qui clā inducēt sectas perniciosas, etiā dñm qui illos redemit negantes, accersentes

ſtis ipſis aſerem interdum & plerique ſequẽtur illorum exẽpla, per quos via veritatis maledictis afficietur, et per auaritiam factitiis ſermonibus de vobis negotiabuntur, quibus iudicium iam olim non tardat, perditio illorum non dormitat.

Nam ſi deus angelis, qui peccauerant, non pepercit, ſed catenis noctis in tartarũ precipitatos, tradidit ſeruandos in iudiciũ & priſcorum mundo non pepercit, ſed octauũ iuſtitie preconem. Noe ſeruauit, diluuio inmundum impiorum inducto & ciuitates Sodomorum ac Gomorrhe, in cinerẽ redactas, ſubuerſione condemnauit, eoſq; fecit exemplũ his qui impie forent acturi: et iuſtum Loth qui opprimebatur à nephariis per libidinoſã conuerſationẽ eripuit. Is enim oculis et auribus iuſtus cum habitaret inter illos, quotidie iuſtam iniquis illorũ factis excruciabat No. ut dominus pios è tentione eripere iniuſtos autem in diem iudicii puniendos ſeruare maxime veroillos, qui carnẽ ſequentes in concupiſcentia pollutionis ambulant, ac dominationem contemnunt. audaces, prefracti, qui gloriã precellentes, nõ verentur cõuitiis incedere. Cum ipſi angeli, qui ſunt robore ac virtute maiores, non ferunt aduerſus ſe ſaſe apud dominum, maledicum iudicium. At iſti veluti bruta animantia, naturaliter genita in capturam et in perniciem, in his quæ non intelligunt maledicentes, in perditione ſua peribunt, reportãtes mercedẽ iniuſtitie.

selues swyfte dampnacion, and many shal folowe theyr damnable wates by which the way of truth shalbe euyl spokẽ of, and through couetousnes shal thet with fatned wordes make marchandyse of you, whose iudgement is nat far of, and theyr dampnacyon sleperh nat.

For yf god spared nat the Aungels that synned, but caste them downe into hell, and delyuered them into chaynes of darckenes, to be kepte vnto iudgement, neither spared the olde worlde, but saued Noe the eyght preacher of ryghtwysnes, and brought in the fludde vpon the worlde of the vngodly, and turned the cyties of Sodom and Gomor into ashes: ouerthrewe them, damned them and made on them an ensample vnto all those that after shuloe liue vngodly. And iust Lot vexed with the vncleanlye conuersacyon of the wycked, delyuered he. For he beynge ryghtuous and dwellynge amonge them, in seynge and hearynge, vexed his ryghtuous soule from daye to daye with theyr vnlawfull dedes. The Lorde knoweth howe to delyuer the Godlye out of the temptacyon, and howe to reserue the vniuste vnto the day of iudgemẽt for to be punyshed, namelye them that walke after the flesshe in the luste of vnclennes, and dyspyse the rulers. Presumptuous are they, and stubborne and feare nat to speake euyll of them that are in auctorite. When the Aungels whiche are greater bothe in power and myghte, receyue nat of the Lorde raylyng iudgement agaynst them. But these as brute beastes, naturallye made to be taken and destroyed, speake euyll of that they knowe nat, and shall perysshe throughe theyr owne dystruction, and receyue the rewarde of vnryghtwysnes.

Pro voluptate ducentes, ſi in diem delitiis fruantur labes ac macule, qui conuiuantes in erroribus ſuis, in

They count it pleasure to lyue delycyously for a season. Spottes they are and fylthynes lyuyng at pleasure, and in deceyuable wayes

feasting

feastyng with you: hauyng eies ful of aduoutrye and that can nat cease to synne, begylynge vnstable soules. Herres they haue exercysed with couetousnes. They are cursed chyldren, and haue forsaken the ryght waye and are gone astraye folowynge the waye of Balam the son of Bosor, whiche loued the rewarde of vnryghtwysnes: but was rebuked of his iniquite. The tame and domme beast, speakynge with a mans voyce, forbad the folysshenes of the Prophete.

Num.xxii.

D These are welles without water, and cloudes caryed about of a tempest, to whome the myste of darkenes is reserued for euer. For when they haue spoken the swellyng wordes of vanitye, they begyle with wantonnes thorowe the lustes of the flesshe, them that were cleane escaped: but nowe are wrapped in errours. They promyse them libertye, & are the selues the bõde seruaunts of corrupcyon. For of whomsoeuer a man is ouercome vnto the same is he in bondage. For yf they, after they haue escaped from the filthynes of the worlde thorowe the knowledge of the Lorde and of the sauyour Jesus Christe, they are yet tangled againe therin and ouer come: then is the latter ende worsse with them then the begynnynge. For it had bene better for them nat to haue knowen the way of ryghtuousnes then after they haue knowen it, to turne from the holy cõmaundement gyuen vnto them. It happened vnto them accordynge to the true prouerbe. The dogge is turned to his vomet agayne, and the sow that was washed, to her wallowyng in the myre.

Judę. I.D.

Ioh.viii. Rom.vi.c. Heb.vi.c. Pet.xii.c.

Pro.xxvi.

¶ The.iiii.Chapiter.

A THYS is the seconde Epystle that I nowe wryte vnto you beloued, wherewith I stere vp, and warne youre pure myndes, to call to remembraunce the wordes

saltant vobis, oculos habentes plenos adulterij, & qui a peccando cessare nesciant inescantes animas infirmas, cor habentes exercitatum rapinis, execrabiles filij, qui relicta recta via, ab errauerunt, secuti, viam Balaam filii Bosor, qui mercedem iniquitatis diligit, sed redargutus fuit de sua iniquitate. Animal subiugale mutum, humana voce loquens, prohibuit prophetę dementiam.

Isti sunt fontes aquę exercitę, nebulę quę a procella fugãtur, quibus caligo tenebarum in ęternum seruata est. Siquidem vbi vehementia fastuosa vanitatis verba fuerint, inescãt homines per concupiscentias carnis voluptatibus, eos qui vere effugerant, eos qui in errore conuersantur, dũ illis libertatem pollicentur, cum ipsi serui sint corruptionis. Sic quidem a quo quis superatus est, huic etiam in seruitutẽ addictus. Nam si posthę refugerunt ab inquinamẽtis mũdi, per agnitionem Domini, & saluatoris Iesu Christi: tamen his rursum involuti superantur, facta sunt illis postrema peiora primis. Melius enim fuisset illis non cognouisse viam iustitię, quam vbi cognouerunt, conuersi ab eo, quod illis traditum fuit, sancto precepto. Venit accidit illis id q̃ vero prouerbio dici solet. Canis reuersus ad suum ipsius vomitum: et sus lota, reuersa ad volutabrum cœni.

CAPVT. IIII.

HAsce ego altera vobis Charissimi scribo literas in quibus exhortor vestram per commonitionem, sycerum meum ut moneam sinceros verbos

quæ predicta sunt à sanctis Prophetis, & mandati nostri, qui sumus Apostoli Domini & saluatoris.

whiche were tolde before of the holy Prophetes, and also the commaundement of vs the Apostles of the Lorde and sauyour.

Illud primũ scientes, quòd venient in nouissimis diebus illusores, qui iuxta proprias concupiscentias ambulent & dicant: Vbi est promissio aduentus eius. Ex quo enim patres dormierunt, sic omnia permanent ab initio creaturæ.

Thys fyrst vnderstãde that there shall come in the last dayes, mockers, whiche wyl walke after theyr owne lustes and say. Where is the promyse of his cõmynge? For sence the fathers dyed all thynges contynue in the same estate wherin they were at the begynnynge. Thys they knowe nat (and that wyllyngly) howe that the heauẽs a great whyle ago were and the earthe that was in the water, appered by out of the water by the worde of God: by the whiche thynges the world that then was, perysshed euer flowen with the water. But the heauens verely and earthe whiche are nowe, are kept by the same worde in store, and reserued vnto fyre, agaynst the day of iudgement and perdicyon of vngodly men.

1. Tim. iiii. 2. Tim. iii. Iude. i. 2. Esa. xli. C

Latet enim eos hoc volentes, quòd cœli fuerunt olim, & terra de aqua & per aquam consistens Dei sermone, per quæ is qui tum erat mundus aqua inundatus periit. At qui nunc sunt cœli ac terra, eiusdem sermone repositi sunt, & seruantur igni in diem iudicii, & perditionis impiorum hominum.

Vnum autem hoc ne lateat vos dilecti, quod vnus dies apud Dominum, perinde est & mille anni: et mille anni, vt dies vnus. Haud tardat Dominus qui promisit, quemadmodum nonnulli tarditatem existimant. Verũ patiens est erga nos, dum non vult vllos perire, sed omnes ad pœnitentiam recipere.

Derely beloued, be nat ignorant of this one thynge, howe that one daye is with the Lorde, as a thousande yeare, and a thousand yeare as one daye. The Lorde is nat slacke to fulfyll his promyse, as some men counte slackenes: but is pacyent to vs warde, and wolde haue no man lost, but wolde receyue al men vnto repentaunce.

B

2. Pet. v. Apo. xxi. and. xvi.

Venit autem dies Domini sicut fur in nocte, quo cœli procella in mortem transibunt elementa vero æstuantia soluentur, terraq; & quæ in ea sunt opera exurentur.

Neuertheles the daye of the Lorde wyll come as a theefe in the nyght, in the which day the heauens shal perysshe with terryble noyse and the elementes shall melt with heate, and the earthe, with the workes that are therin shall burne.

Cum igitur hæc omnia soluantur, quales oportet esse vos in sanctis conuersationibus ac pietatibus, exspectantes & accelerantes aduentum diei Dei, per quem cœli incensi soluentur, & elementa æstuantia liquescent. Sed cœlos nouos & terram nouam iuxta pro-

If al these thinges shal perysshe, what maner persons ought you to be in holy cõuersacyon and godlynes: lokyng for and hastynge vnto the commynge of the daye of God, in whiche the heauẽs shal perysshe with fyre and the elementes shall be consumed with heate. Neuertheles we loke for a newe heauen and a newe

C

A

Hyb.xvi. Esa.45. and.xvi.c.

a newe earth accordyng to his promyse wherein dwelleth rygh̄twysnes.

D Wherfore derely beloued, seing that ye loke for suche thynges, be dylygent that ye may be founde of him in peace, without spot and vndefyled. And suppose ye that the longe sufferynge of the Lorde is saluacyon, euyn as our derely beloued brother Paul, accordyng to the wysdome gyuen vnto hym, wrote to you, ye, all most in euery Epystle speakynge of suche thynges, amonge whiche are many thynges harde to be vnderstande, whiche they that are vnlearned and vnstable, peruerte as they do other scriptures vnto theyr owne distruction. Ye therfore beloued, seyng ye knowe it before hande, beware least ye be also plucked a waye with the errour of the wycked, and fall from your owne stedfastnes: but growe in grace, and in the knoweledge of oure Lorde and sauyoure Jesus Christe. To whom be glorye both nowe and for euer. AMEN.

missũ filius expectamus in quibus iustitia inhabitat.

Quapropter dilecti, hæc expectantes date operam, vt inuiolati & incontaminati ab illo reperiamini in pace, dominicq; nostri patientiam, salutem arbitremini: quemadmodum et dilectus frater noster Paulus iuxta sibi datam sapientiam scripsit vobis, sicut & in omnibus fere epistolis loquens de his, in quibus sunt nonnulla difficilia intellectu, quæ indocti parumq; firmi deprauant, sicut & ceteras scripturas ad suam ipsorũ perniciem. Vos igitur dilecti, postea q; præmoniti estis cauete, ne simul cũ aliis nephariorum errore abducti, excidatis à propria firmitate: sed crescit in gratia & cognitione domini nostri & seruatoris Iesu Christi. Ipsi gloria & nũc, et in diem eternitatis. Amen.

The fyrst Epystle of Saynte John the Apostle.

The fyrst Chapyter.

A That whiche was from the begynnynge whiche we haue harde, whiche we haue seen with our eyes whiche we haue loked vpon, and oure handes haue handeled of the woorde of lyfe. For the lyfe appered, and we haue seene and beare wytnes, and shewe vnto you that eternal lyfe, which was with the father, and appered vnto vs. That which we haue seen and harde declare we vnto you, that ye may haue

EPISTOLA BEATI IOANNIS APOSTOLI PRIMA.

CAPVT PRIMVM.

QVOD erat ab initio, quod audiuimus, quod vidimus oculis nostris, quod perspeximus et manus nostræ contrectauerunt de verbo vitæ, & vita manifesta est vidimus, et testamur, & annunciamus vobis vitam eternam quæ erat apud patrem et manifestata est nobis. Quod vidimus et audiuimus, annunciamus vobis, vt & vos

societatem habeatis nobiscū, et societas nostra sit cum patre & filio eius Iesu Christo. Et hæc scribimus vobis, vt gaudium vestrum sit plenum. Et hæc est annunciatio, quā audiuimus ex ipso, & annunciamus vobis: quod deus lux est, et tenebræ in eo non sunt vlle. Si dixerimus, q̄ societatem habemus cum eo, & in tenebris ambulamus, mentimur, & veritatem non facimus. Quod si in luce ambulamus, sicut ipse est in luce societatem habemus inter nos, et sanguis Iesu Christi filii eius emundat nos ab omni peccato.

Si dixerimus, peccatum non habemus, nosipsos fallimus et veritas in nobis non est.

Si confiteamur peccata nostra fidelis est et iustus, vt remittat nobis peccata nostra et emundet nos ab omni iniquitate. Si dixerimus, non peccauim⁹ mēdacē facim⁹ eū, & sermo eius nō est in nobis.

CAPVT. II.

FILIOLI mei, hæc scribo vobis, ne peccetis: & si quis peccauerit, aduocatū habemus apud patrem Iesum Christum iustum. Et ipse est propitiatio pro peccatis nostris, non pro nostris autem tantum, sed etiam pro totius mundi. Et per hoc scimus, q̄ cognouimus eum si mandata illius obseruamus. Qui dicit se nouī eum, et præcepta eius non seruat, mēdax est, & in eo veritas non est. Qui autem seruat sermonē eius, vere in hoc charitas dei perfecta est. Per hoc scimus, q̄ in ipso sumus. Qui dicit se in eo manere, debet sicut ille ambulauit, et ipse ambulare.

Charissimi, non præceptum nouum scribo vobis, sed præceptum vetus quod habuistis ab initio. Præceptum vetus est sermo,

felowshyppe with vs, and that our felowshyppe maye be with the father and his sonne Iesus Chryst. And this wryte we vnto you, that our ioye may be full. A

And this is the tydynges whiche we haue harde of him and declare vnto you, that god is lyghte, and in hym is no darckenes at all. B
Yf we say that we haue felowshyppe with him, and yet walke in darckenes, we lye, and do nat the truth. But and yf we walke in (lyght) euyn as he is in lyght, then haue we felowshyp with him, and the blode of Iesus Chryste his sonne cleanseth vs from all synne.

Yf we say that we haue no synne, we deceiue our selues and truth is nat in vs. C

Yf we knowleadge our synnes, he is faythfull and iuste to forgyue vs our synnes, and to cleanse vs from all vnryghtwisnes. Yf we say we haue nat synned, we make hym a lyer and his worde is nat in vs.

Hebr.iv.d. 1. Pet. i. d.

The.ii.Chappter.

MY lytle chyldren, these thynges wryte I vnto you, that ye synne nat, yf any man A
synne, yet we haue an aduocate with the father Iesus Chryste, whiche is ryghteous: and he it is that obteyneth grace for our synnes: nat for our synnes onely: but also for the synnes of all the worlde. And hereby we are sure that we knowe him if we kepe his commaundemētes. He that sayeth I knowe hym and kepethe nat his commaundementes, is a lyer, and the veryte is nat in hym. Whosoeuer kepethe his worde in hym is the loue of God perfecte in dede. And thereby knowe we that we are in hym. He that sayeth he bydeth in hym, ought to walke euyn as he walked. A

Brethren I wryte no newe commaundement vnto you: but that olde cōmaundemēt whiche B
ye harde from the begynnyng. The olde commaundement

maundemente is the worde, whiche ye harde frome the begynnynge. Agayne a newe commaundement I wryte vnto you, a thyng that is true in hym, and also in you, for the darckenes is paste, and the true lyght nowe shyneth. He that sayeth howe that he is in the lyghte, and yet hateth his brother, is in darckenesse euyn vntyl this tyme. He that loueth his brother, abydeth in the lyghte, and there is none occasyon of euyll in hym. He that hateth his brother, is in darkenes: and walketh in darknes: and can nat tel whether he goeth, bicause that darkenes hath blynded his eyes,

C Babes I wryte vnto you, howe that youre synnes are forgyuen you for his names sake. I wryte vnto you fathers, how that ye knowe hym that was from the begynnynge. I wryte vnto you yonge men, howe that ye haue ouercome the wycked. I wryte vnto you lytell chyldren, howe that ye knowe the father. I wryte vnto you fathers, howe that ye knowe hym that was from the begynnynge. I wryte vnto you yonge men, how that ye are stronge and the worde of God abydeth in you, and ye haue ouercome that wycked.

Se that ye loue nat the worlde, neyther the thynges that are in the worlde. Yf any man loue the worlde, the loue of the father is nat in hym. For all that is in the worlde (as the luste of the flesshe, the luste of the eyes, and the pryde of goodes) is nat of the father, but of the worlde. And the worlde vanysheth awaye and the luste therof: but he that fulfylleth the wyll of God, abydeth euer.

Lytell chyldren, it is the laste tyme, and as ye haue harde howe that Antechryst shall come euyn nowe are there many Antechrystes come alredy. Whereby we knowe that it is the last tyme. They wente oute frome vs, but they were nat of vs. For yf they hadde ben of vs,

they

quem audistis ab initio. Rursum præceptum nouum scribo vobis, quod verum est in ipso & in vobis: quia tenebræ præterierunt & verum lumen iam lucet. Qui dicit se in luce esse, et fratrem suum odit: in tenebris est vsq; ad hunc. Qui diligit fratrem suum in lumine manet, et offendiculum in eo non est. Qui autem odit fratrem suum, in tenebris est, & in tenebris ambulat. & nescit quo eat, quia tenebræ obcæcauerunt oculos eius.

Scribo vobis filioli, q̃ remittuntur vobis peccata propter nomen eius: Scribo vobis patres, quoniam cognouistis eum, qui ab initio est. Scribo vobis adolescentes, quoniam vicistis malignum. Scribo vobis filioli: quoniam cognouistis patrem. Scripsi vobis patres, quoniam cognouistis eum, qui ab initio est. Scripsi vobis adolescentes: quoniam fortes estis, et verbum dei manet in vobis, & vicistis malignum.

Nolite diligere mundum, neq; ea quæ in mundo sunt. Si quis diligit mundum, non est charitas patris in eo. Quoniam omne quod est in mundo, concupiscentia carnis, et concupiscentia oculorum, et superbia vitæ, non est ex patre sed ex mundo est. Et mundus transit, & concupiscentia eius. Qui autem facit voluntatem dei, manet in æternum.

Filioli, nouissima hora est, et sicut audistis, quod Antichristus venturus est, et nunc Antichristi multi facti sunt: vnde scimus nouissimam horam esse. Ex nobis prodierunt sed non erant ex nobis. Nam si fuissent

vobis, permansissent vtiq; vobiscum. Sed vt manifestati fierent, quod non sut omnes ex nobis.

Sed vos vnctionem habetis a sancto filio, & nostis omnia. Non scripsi vobis, quasi ignorantibus veritatem, sed tanq; scientibus eam. Et quoniam omne mendacium, ex veritate non est. Quis est mendax, nisi is qui negat Iesum esse Christum? Hic est Antichristus, qui negat patrem & filium. Quisquis negat filium, is ne patrem quidem habet. Vos igitur quod audistis ab initio, in vobis permaneat. Si in vobis permānerit quod audistis ab initio, et vos in filio et patre manebitis. Et hæc est repromissio, quam ipse pollicitus est nobis vitam eternam.

Hæc scripsi vobis de his qui seducunt vos. Et vnctio quam vos accepistis ab eo, manet in vobis. Et non necesse habetis, vt quisquam doceat vos, sed sicut ipsa vnctio docet vos de omnibus, & verax est, et non est mendacium. Et sicut docuit vos manete in eo. Et nunc filioli manete in eo, vt cum apparuerit, habemus fiduciam, et non pudeamur ab eo in aduentu eius. Si scitis q; iustus est, scitote quod omnis qui facit iustitiam, ex ipso natus est.

¶ CAPVT. III.

VIDETE QVAlem charitatem dedit nobis pater, vt filii dei nominemur. Propter hoc mundus non nouit eos quia non nouit eum. Charissimi nunc filii dei sumus, et nondum apparuit quod futuri sumus. Scimus autem quoniam si apparuit, similes erimus, quoniam videbimus eum sicuti est. Et omnis qui habet hanc spem

they wolde no doute haue continued with vs. But that it fortuned that it myghte appeare, that they were nat of vs.

And ye haue an vnctment of the holy ghost and ye knowe all thinges. D. I wrote nat vnto you, as thoughe ye knowe nat the truthe: but as thoughe ye knewe it, and knowe also that no lye commeth of truth. Who is a lyer but he that denyeth that Iesus is Christ? the same is the Antechryste, that denyeth the father and the son. Whosoeuer denyeth the son, the same hath nat the father. Let therefore abyde in you that same whiche ye harde frome the begynnynge. Yf that whiche ye harde from the begynnynge, shall remayne in you, ye also shall contynue in the sonne, and in the father. And this is the promyse that he hathe promysed vs euyn eternall lyfe.

This haue I wrytten vnto you concernyng them that deceyue you. And the anoyntynge whiche ye haue receyued of hym, dwelleth in you. And ye nede nat that any man teche you: but as the annoyntyng teacheth you al thynges, and is true, and is no lye, & as it taughte you euyn so abyde therein. And nowe babes abyde in hym that when he shall appere, we may be bolde and nat to be made ashamed of hym at his commynge: yf ye knowe that he is ryghtuous, knowe also that he whiche foloweth ryghwysnes, is borne of hym.

¶ The.iii. Chappter.

BEHOLDE VVHAT loue the father hathe shewed on vs, that we shulde be called the sonnes of God. For this cause the worlde knoweth you nat, bycause it knoweth nat hym. Derelye beloued nowe are we the sonnes of God, and yet it doth nat appere what we shalbe. A. But we knowe that when it shall appere, we shalbe lyke hym. For we shal se him as he is. And euery man that hath

this

this hope in hym, pourgethe hym selfe, euyn as he is pure. Whosoeuer commytteth synne, cõmytteth vnryghtuousnes also, for synne is vnryghtwysnes. And ye knowe that he appered to take awaye our synnes, and in hym is no synne. As many as byde in hym, synne nat: whosoeuer synneth, hathe nat sene hym, neyther hath knowen hym.

B Babes, let no man deceyue you. He that dothe ryghtuousnes, is ryghtuous, euyn as he is ryghtuous. He that commytthe synne, is of the deuyll: for the deuyll synnethe sence the begynnynge. For this purpose appered the son of God, to loose the workes of the deuyll. Whosoeuer is borne of God synneth nat: for his sede remayneth in him, and he can nat synne because he is borne of God. In this are the chyldrẽ of God knowẽ, and the chyldren of the deuyl. Whosoeuer doth nat ryghtwilnes, is nat of God, neyther he that loueth nat his brother.

1 Joh. viii.

C For thys is the tydynges, that ye harde from the begynnynge, that ye shulde loue one another, nat as Cain whiche was of the wycked & slewe his brother. And wherfore slewe he him? Because his owne workes were euyl and his brothers good. ✠ Marualye nat my brethren though the worlde hate you.

We knowe that we are translated frome death vnto lyfe, because we loue the brethren He that loueth nat his brother, abydethe in death. Whosoeuer hateth his brother, is a mã slear. And ye knowe that no man slear, hathe eternall lyfe abydynge in him.

Hereby perceyue we loue, for he gaue his lyfe for vs: and therfore ought we also to gyue our lyues for the brethren. Whosoeuer hathe the worldes good, and seyth his brother haue nede, and shutteth vp his compassyon from him, howe dwelleth the loue of God in hym?

We

In eo, putifient se, sicut & ille purus est. Omnis qui commisit peccatum, idem & iniquitatem committit, & peccatum est iniquitas. Et scitis quod ille apparuit, vt peccata nostra tolleret, et peccatum in eo non est. Omnis qui in eo manet, non peccat; omnis qui peccat, non vidit eum, nec cognouit eum.

Filioli nemo vos seducat. Qui exercet iustitiam, iustus est. Qui committit peccatum ex diabolo est, quoniam ab initio diabolus peccat. Ad hoc apparuit filius Dei, vt dissoluat opera diaboli. Omnis qui natus est ex Deo, peccatum non committit, quoniam semen ipsius in eo manet, et non potest peccare quod ex Deo natus est. In hoc manifesti sunt filii Dei & filii diaboli: Omnis qui non facit iustitiam, non est ex Deo, & qui non diligit fratrem suum.

Quoniam hæc est annunciatio quam audistis ab initio, vt diligatis vos inuicẽ. Non sicut Cain ex illo malo erat, et occidit fratrem suũ. Et propter quid occidit eũ? quia opera eius mala erant, fratris autem eius iusta. Ne miremini fratres mei si odit vos mundus.

Nos scimus quod translati sumus de morte ad vitam: quia diligimus fratres. Qui non diligit fratrem, manet in morte. Omnis qui odit fratrem suum, homicida est: et scitis, quod omnis homicida non habet vitam æternã in se manentẽ.

Per hoc cognouimꝰ charitatẽ, quoniã ille animã suam pro nobis posuit, & nos debemꝰ pro fratrib' animas ponere. Qui vero habuerit substantiã mundi, & viderit fratrem suum necessitatem, & clauserit viscera sua ab eo, quomodo charitas Dei manet in eo?

filioli mei, ne diligamus verbo neq; lingua, sed opere & veritate. Per hoc cognoscimus, quod & veritatis sumus, & in conspectu eius suadebimus corditᵇ nostris. Quoniam si condemnet nos cor nostrum, maior est Deus corde nostro, & nouit omnia. Charissimi, si cor nostrum nõ condemnet nos, fiduciam habemus erga Deum, & quicquid petierimus, accipimus ab eo, quoniam præcepta eius custodimus, & ea quæ sunt placida coram eo, facimus.

Et hoc est præceptũ eius vt credamus nomine filii eius Iesu Christi, vt diligamus nos mutuo sicut dedit præceptum. Et qui seruet præcepta eius, in illo manet, et ipse in eo. Et per hoc scimus quod manet in nobis, è spiritu quem nobis dedit.

CAPVT. IIII.

CHarissimi, nec cuiuis spiritui credatis, sed probate spiritus an ex Deo sint: quoniã multi pseudoprophete exierunt in mũdum. Per hoc cognoscite spiritum Dei: Omnis spiritus qui cõfitetur Iesum Christum in carne venisse, ex Deo est. Et omnis spiritus qui non confitetur Iesum Christũ in carne venisse, ex Deo non est. Et hic est ille spiritus Antichristi, de quo audistis quod venturus sit, & nunc iam in mundo est.

Vos ex Deo estis filioli, et vicistis eos, quoniam maior est qui in vobis est, quam qui in mundo. Ipsi è mundo sunt, ideo è mundo loquuntur, & mundus eos audit. Nos ex Deo sumus. Qui nouit Deum, audit nos: qui non est ex Deo, non audit nos. Per hoc cognoscimus spiritum veritatis, & spiritum erroris.

My babes, let vs nat loue in worde neyther in tonge: but with the dede and in verytе. For thereby we knowe that we are of the verytye, and can before him quyet oure hertes. But yf oure hertes condempne vs, God is greater then oure hertes, and knowethe all thynges. Beloued, yf oure hertes condempne vs nat, then haue we truste to Godwarde: and what so euer we are, we shall receyue of hym: bycause we kepe his commaundementes, and do those thynges whiche are pleasynge in his syght. D

And this is his commaundement, that we beleue on the name af his son Iesus Chryste, and loue one an other, as he gaue commaundemente. And he that kepeth his commaundemẽtes, dwelleth in hym, and he in him: and therby we knowe that there abideth in vs of the spirыte, whiche he gaue vs.

The.iiii. Chapiter.

YE beloued, beleue nat euery spirыte: but proue the spirytes whether they are of God or nat: for many false prophetes are gone out into the worlde. Hereby shal ye know the spyryte of God. Euery spyryte that confesseth that Iesus Chryst is come in the flesshe, is of God. And euery spirite whiche confesseth nat that Iesus Chryst is come i the flesshe, is nat of god. And this is that spirыte of Antichryst, of whõ ye haue herde howe that he shulde come: and euyn nowe alredy is he in the worlde. A B

Lytell chyldren, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde. They are of the worlde, and therefore speake they of the worlde, and the worlde heareth them. We are of God. He that knoweth God, heareth vs: he that is nat of God, heareth vs nat. Hereby knowe we the spirыte of verytye, and the spyryte of errour.

Beloued

Beloued, let vs loue one an other: for loue
commeth of God. And euery one that loueth is
borne of God, and knoweth God. He that lo-
ueth nat, knoweth nat god. † For God is loue.
In this appered the loue of god to vs warde,
because that God sente his onely begoten son
into the worlde, that we myghte lyue thorowe
hym: Herein is loue, nat that we loued God,
C but that he beloued vs, & sent his son to make
agrement for our synnes. Beloued yf God so
loued vs, we ought also to loue one an other.
No man hath seene God at any tyme. Yf we
Iohn. i.b. loue one an other, god dwelleth in vs, and his
1.Timo.vi. loue is perfecte in vs. Hereby knowe we that
we dwel in him, and he in vs: because he hath
giuen vs of his spirite. And we haue seen and
do testifie, that the father sent the son, which is
the sauiour of the worlde. Whosoeuer confes-
seth that Iesus is the son of god, in him dwel-
leth god, and he in god. And we haue knowen
D and beleued the loue that God hath to vs.

God is loue, and he that dwelleth in loue,
dwelleth in God, and God in hym. Herein is
the loue perfecte in vs, that we shulde haue
trust in the daye of iudgemente. For as he is,
euyn so are we in this worlde. There is no
feare in loue, but perfecte loue casteth out all
feare, for feare hath paynefulnes. He that fea-
reth is nat perfecte in loue.

We loue hym, for he loued vs fyrste. Yf a
man saye. I loue God, and yet hate his bro-
ther, he is a lyer. For howe can he that loueth
nat his brother whom he hath seen, loue God
whom he hath nat seen? And this commaun-
dement haue we of hym, that he which loueth
God, shulde loue his brother also. ❧

The.v.Chapyter.

A WHosoeuer beleueth that Iesus is Christ
is borne of God. And euery one that
loueth hym whiche begatte, loueth hym also
whiche

Christus, diligamus nos
inuicem, quia charitas ex Deo
est. Omnis qui diligit, ex
deo natus est & cognoscit deum.
Qui non diligit, non nouit
deum, quoniã deus charitas
est. In hoc apparuit charitas
dei in nobis, quoniã filium suum
unigenitũ misit Deus in mun-
dum, vt viuamus per eum. In
hoc est charitas, nõ quasi nos
dilexerimus Deũ sed quoniã
ipse dilexerit nos, & miserit fi-
lium suũ propitiationẽ pro
peccatis nostris. Charissimi,
si sic deus dilexit nos, et nos
debemus inuicem diligere.
Deum nemo vidit vnq̃. Si di-
ligamus inuicem. Deus
in nobis manet, & charitas
eius est perfecta in nobis. In
hoc cognoscimus, quoniã in eo
manemus, et ipse in nobis quia
de spiritu suo dedit nobis. Et
nos vidimus & testamur quoniã
pater misit filium seruatorẽ
mundi. Quisquis cõfessus fue-
rit quoniã Iesus est filius dei,
deus in eo manet et ipse in deo.
Et nos cognouimus, & credi-
mus charitatem quam habet
deus in nobis.

Deus charitas est, et qui manet
in charitate, in deo manet et
deus in eo. In hoc perfecta est
charitas nobiscũ, vt fiduciam
habeamus in die iudicii quoniã
sicut ille est, & nos sumus in
mundo hoc. Timor nõ est in cha
ritate, sed perfecta charitas
foras mittit timorẽ, quoniã ti
mor pœnam habet. Qui au-
tem timet nõ est perfectus in charitate.

Nos diligamus eum quoniã ipse
prior dilexit nos. Si quis di-
xerit diligo deũ, et fratrẽ su-
um oderit, mendax est. Qui enim
nõ diligit fratrẽ suũ quem vidit
deũ quem nõ vidit, quomodo
potest diligere? Et hoc mandatum
habemus ab eo, vt qui di-
ligit deum, diligat et fratrem suum.

CAPVT. V.

OMNIS qui credit quoniã Iesus
est Christus, ex Deo
natus est. Et omnis qui
diligit eum qui genuit, diligit

æternã, quã nãtus est ex deo. In hoc cognoscimus quoniã diligimus filios dei, cum deum diligamus, & præcepta eius seruemus. Hæc est enim charitas Dei, vt præcepta eius seruemus, & præcepta eius grauia non sunt. Quoniam omne quod natum est ex deo, vincit mundum: et hæc est victoria quæ vincit mundum fides nostra. Quis est qui vincit mundum, nisi qui credit quod Iesus est filius dei.

Hic est qui per aquam et sanguinem Iesus Christus: non per aquam solum sed per aquam et sanguinem. Et spiritus est qui testificatur, quoniam spiritus est veritas. Quoniam tres sunt qui testimonium dant in cœlo, pater, sermo, spiritus sanctus, & hi tres vnũ sunt, & tres sunt qui testimoniũ dant in terra, spiritus et aqua & sanguis: et hi tres vnum sunt. Si testimonium hominum accipimus, testimonium Dei maius est: quoniam hoc est testimonium Dei, quo testificatus est de filio suo. Qui credit in filium dei, habet testimonium in se ipso. Qui non credit Deo, mendacem fecit eum qui non credidit in testimoniũ, quod testificatus ẽ deus de filio suo. Et hoc est testimonium quod vitã eternã dedit nobis Deus. Hæc vita in filio eius est. Qui habet filium, habet vitam, qui non habet filium dei, vitam non habet.

Hæc scripsi vobis qui creditis in nomine filij dei, vt sciatis, quod vitam habetis eternam et vt credatis in nomine filii dei. Et hæc est fiducia quã habemus apud eum, quod si quid petierimus secundum voluntatem eius, audit nos. Et si scimus quod audit nos, quæcunq; petierimus, scimus quod habemus petitiones, quas postulauimus ab eo.

also which was begotten of hym. In this we knowe that we loue the children of God, when we loue god, and kepe his cõmaundementes. This is the loue of god, that we kepe his commaundementes, and his commaundementes are nat greuous. ✠ For all that is borne of God ouercommethe the worlde. And this is the victorye, that ouercommethe the worlde, euen our fayth. Who is it that ouercommeth the worlde: but he whiche beleueth, that Iesus is the son of God?

Ephe. v. a.

1. Cor. vb.

This Jesus Christe is he that came by water and blode, nat by water onelye: but by water and blode. And it is the spirite that beareth witnes, because the spirite is truth. (For there are thre which beare recorde in heauen, the father, the worde and the holye Ghost. And these thre are one.) For there are thre whiche beare recorde (in earth) the spirite, water, and blode, and these thre are one. Yf we receyue the wytnes of men, the wytnes of god is greater. For this is the wytnes of god, which he testyfyed of his son. He that beleueth on the son of god, hath the wytnes in hym selfe. ✠ He that beleueth nat God, hath made hym a lyer, because he beleued nat the recorde that God gaue of his son. And this is the recorde, howe that God hathe gyuen vnto vs eternall lyfe, and this lyfe is in his sonne. He that hath the son, hath lyfe: and he that hath nat the son of God hath nat lyfe.

B

John. iii. b.

These thynges haue I wrytten vnto you that beleue on the name of the sonne of God, that ye may knowe howe that ye haue eternal lyfe, and that ye maye beleue on the name of the son of God. And this is the truste that we haue in hi: that if we aske anye thing according to his wyl, he hereth vs. And if we know that he here vs whatsoeuer we aske, we knowe ẏ we shal haue the peticions that we desyre of hym.

C

Yf

If any man se his brother syn a syn that is nat vnto death, let him aske, and he shal gyue hym lyfe for them that syn nat vnto deathe. There is a syn vnto deathe for whiche I saye nat that a mā shuld praye. All vnrighteousnes is syn, and there is syn nat vnto deathe.

We knowe that whosoeuer is borne of God, synneth nat: but he that is begotten of God kepeth him selfe, and that wycked toucheth him nat. We know that we are of god, and that the worlde is altogyther set on wyckednes. We knowe that the son of God is come, and hathe gyuen vs a mynde to knowe him whiche is true: and we are in hym that is true, throughe his son Jesu Christe. Thys same is verye God, and eternall lyfe. Babes kepe your selues from ymages. AMEN.

The seconde epystle of Sayne Johan the Apostle.

A The elder to the elect Lady & her children, whiche I loue in the truthe: and nat I only, but also all that knowen the truth: for the truthes sake whiche dwelleth in vs, and shalbe in vs for euer. Wyth you be grace mercye, and peace from God the father, and from the Lorde Jesu Christe the sonne of the father in truthe and loue.

I reioyced greatly y I founde of thy children walkyng in truthe, as we haue receyued a cōmaundemēt of the father. And now I beseche the lady, not as though I wrote a

commaun-

EPISTOLA BEATI IOANNIS APOSTOLI SECVNDA.

SENIOR electæ Dominæ & filiis eius, quos ego diligo in veritate & non ego solus, sed & omnes qui cognouerunt veritatem, propter veritatem, quæ permanet in nobis, & nobiscum erit in æternum. Sit nobiscum gratia, misericordia, pax a Deo patre, & domino Iesu Christo filio patris in veritate et charitate.

Gauisus sum valde, quod inuenerim de filiis tuis ambulantes in veritate, sicut præceptum accepimus a patre. Et nunc rogo te DOMINA, non tanquam

mandatū nouum scribo tibi, sed quod habuimus ab initio, vt diligamus nos inuicem. Et hoc est charitas, vt ambulemus secundum præcepta eius.

Hoc est præceptum, quemadmodum audistis ab initio, vt in eo ambuletis, quoniam multi seductores ingressi sunt in mundum, qui non confitentur Iesum Christum venturum in carne: hic est seductor & Antichristus. Intuemini vosipsos, ne perdamus quæ operati sumus, sed mercedem plenam recipiamus. Omnis qui transgreditur, & non manet in doctrina Christi, Deum non habet. Qui manet in doctrina Christi, hic & patrem & filium habet.

Si quis venit ad vos, et hanc doctrinam non affert, ne recipiatis eum in domū, nec aue ei dixeritis: Qui enim dicit illi aue, cōmunicat operibus eius malis. Cum multa haberem vobis scribendo, nolui per chartam & atramentum: Sed spero me venturū ad vos, & præsentē præsentibus loquuturum, & gaudium nostrum sit completum. Salutant te filii sororis tuæ electæ. Amen.

commaundement to the, but that same whiche we haue from the begynnyng that we shulde loue one an other. And this is the loue that we shulde walke after hys commaundementes.

This cōmaundemente is (that as ye haue harde frō the begynynge) ye shuld walke in it. For many deceyuers are entred into the worlde which confesse nat that Iesus Christ is come in ẏ flesshe. Thys is a deceyuer & an Antichrist. Loke on youre selues, that we loose nat that we haue wrought: but that we maye haue a full reward. whosoeuer trāsgresseth and byde-eth nat in the doctrine of Christe, hathe nat God. He ẏ endureth in the doctrine of Christ hath bothe the father and the son.

If there come any vnto you and bryng nat his learnynge, him receyue nat to house: neyther byd him God spede. For he that biddeth hi god spede, is partaker of his euyll dedes. I had many thynges to wryte vnto you, neuertheles I wolde nat wryte with paper and pynne: but I trust to come vnto you, & speake with you mouth to mouth that our ioye maye be full. The sonnes of thy electe syster greet you. AMEN.

EPISTOLA BEATI IOANNIS APOSTOLI TERTIA.

SEnior Gaio dilecto quē ego diligo in veritate. Dilecte de oīb⁹ opto vt prosperē agas, & recte valeas, sicut prospere agit anima tua gaudeo enim valde venientibus fratribus, & testimoniū reddentib⁹ veritati tuæ, sicut tu in veritate ambulas. Maiorē his non habeo gaudium quam vt audiam filios meos in veritate ambulare.

The thyrde epystle of Sayncte John the Apostle

THE Elder to the beloued Gayus, whome I loue in the truth. Beloued, I wyshe in all thynges that thou prosperedst, & faredst wel, euē as thy soul prospereth. I reioyced greatly when the brethren came, & testified of the truthe that is in the howe thou walkest in trouble. I haue no greater ioye, then for to heare how that my sonnes walke in

Veryte

heryde. Beloued, thou doest to faythfully
whatsoeuer thou doest to the brethren, and to
straungers whiche beare wytnes of thy loue
before all the congregation. Whiche brethre
B when thou bryngeste forwardes of theyr iour-
ney (as it beseemeth god) thou shalte do well:
because that for hys names sake they wente
forth, and toke nothyng of the Gentyls. We
therfore ought to receyue suche, that we also
myght be helpers to the truthe.

I wrote vnto the congregacyon: but Dio-
trephes, whiche louethe to haue the preemp-
nence amonge them, receyueth vs nat. Where-
fore yf I come, I wyl declare his dedes, whi-
che he dothe, tellynge on vs with malycyous
wordes, neyther is therwith cõtent. Nat one-
ly he him selfe receyueth nat the brethren: but
also he forbyddethe them that wolde, & thru-
steth them out of the congregacyon.

Beloued, folowe nat that whiche is euyll,
but that whiche is good. He that doethe well,
is of God: but he that doeth euyll, seethe nat
God. Demetrius hathe good reporte of all
men. and of the truthe: ye and we oure
A selues also beare recorde, and ye
know that our recorde is true.

I haue manye thynges to
wryte: but I wyll nat
with ynke and
penne wryte
vnto the.

For I truste I shall shortly se the,
and we shall speake mouthe
to mouthe: Peare be
with the. The lo-
uers salute the.
Greet the lo-
uers by
name.

Scripsi ecclesiæ, sed is qui amat p̃imatum gerere in eis Diotrephes, nõ recipit nos. Propterhoc si venero, admonebo facta illius quæ facit, verbis malitiosis garriens in nos & nec in his contentus non solum non recipit fratres, verum etiam volentes recipere prohibet, & de congregatione eiicit.

Diligite ne imitetis quod malum est, sed quod bonum est. Qui benefacit, ex Deo est. Qui autem malefacit, non vidit Deum. Demetrio testimonium redditum est ab omnibus, & ab ipsa veritate: sed et nos testimonium perhibemus, & nostis quod testimonium nostrum verum est. Multa habeam quæ scriberem, sed nolo per atramentum & calamum scribere tibi. Spero autem proximum me visurum te, & præsentia coram loquemur. Pax tibi. Salutant te amici. Salutate amicos nominatim.

EPISTOLA BEATI PAVLI APOSTOLI AD HEBREOS.

CAPVT PRIMVM.

The epystle of Saynte Paul the Apostle vnto the Hebrews.

¶ The.i. Chapter.

DEVS olim multipharie multisq; modis loquut⁹ patrib⁹ per Prophetas, extremis diebus hisce loquutus est nobis per filium, quem constituit hæredem omnium, per quem & fecit secula condidit, qui cum sit splendor gloriæ, & expressa ymago substantiæ illius, modereturq; omnia verbo potentiæ suæ, per semetipsum purgatione facta peccatorum nostrorum, consedit in dextera maiestatis in excelsis, tanta præstantior factus Angelis, quanto excellentius præ illis sortitus est nomen.

Nam cui dixit vnq; angelorum: Filius meus es tu, ego hodie genui te? Aeq; rursum: Ego ero ei pater, & ille erit mihi filius. Rursum autem, cum introducit primogenitum in orbem terrarum, dicit: Et adorent eum omnes Angeli Dei. Et ad Angelos quidem dicit: Qui creat Angelos suos spiritus, et ministros suos ignis flammam. Ad filium autem: Thronus tuus Deus in seculum seculi, virga rectitudinis, virga regni tui. Dilexisti iustitiam, et odisti iniquitatem, propterea vnxit te Deus, Deus oleo exultationis præ consortibus tuis.

Et tu in initio DOMINE terræ fundamenta fecisti, & opera manuum tuarum

GOd in tyme paste A
dyuersly & many wayes, spake vnto the fathers by the Prophetes: but in these last dayes, he hath spoken vnto vs by his sonne, whō he hathe made heyre of all thynges: by whome also he made the worlde. Whiche sonne beynge the brygthenes of hys glory, and very ymage of his substance, beareyng vp all thyngs by the worde of his power hathe in his owne person purged our synnes, and is sytten on the ryght hande of his maiestie an hye, and is more excellent then ỹ aungels, in as muche as he hathe by inheritaūce obteyned an excellēter name then haue they. Psal.ii.b. 1.Reg.viii.

For vnto whiche of the aungels sayde he B
at any tyme: Thou arte my son, thys daye begate I the. And agayne: I wyll be his father, and he shall be my sonne. And agayne when he bryngeth in the fyrste begotten sonne into the worlde, he sayeth: And all the aūgels of God shall worshyp hym. And of the aungels he sayeth: He maketh his aungels spirites and his ministers flames of fyre. But vnto the son he sayethe: God, thy seate shalbe for euer & euer. The cepter of thy kyngdome is a ryght cepter. Thou haste loued ryghteousnes and hated iniquite. Wherefore God whiche is thy God, hathe anoynted the with the oyle of gladnes aboue thy felowes. Psal.ii. Psal.xcvii. Psa.civ. Psa.44.

And thou Lorde in the begynnynge haste C
layde the foundacion of the earthe. And the heauens

heauens are the wozkes of my handes. They
shall perysshe, but thou shalte endure. They
all shall waxe olde as dothe a garmente: and
as a vesture shalte thou chaunge them, and
they shalbe chaunged. But thou arte alwaies
and thy yeares shall nat fayle. ¶ Vnto whi-
che of the aungels sayde he at any tyme. Syt
on the ryghte hande, tyll I make thyne ene-
myes thy foote stole. Are they nat all mynyf-
terynge spyrytes sente to mynyster for theyr
sakes, whiche shalbe heyres of saluacyon.

The.ii.Chapyter.

A WHERFORE we oughte to gyue the
more hede to the thynges we haue herde
leaste we perysshe. For yf the worde whiche
was spoken by aungels was stedfast: so that
euery transgressyon and dysobedyence recey-
ued a iuste recompence to rewarde: howe shal
we escape yf we dyspyse so greate saluacyon,
whiche at the fyrste beganne to be preached of
the lorde hym selfe, and afterwarde was con-
fyrmed vnto vs warde, by them that harde it
God bearynge wytnes therto, both with sygnes
and wonders also, and with dyuers myracles
and gyftes of the holye ghoste: accordynge to
his owne wyll.

B He hath nat vnto the Aungels put in subiec-
tion the worlde to come, whereof we speake.
But one in a certayne place wytnessed, sayeng:
what is man, that thou arte myndeful of
hym? After thou haddeste for a season made
hym lower then the Aungels: thou crounesse
hym with honour and glory, and hast set hym
aboue thy wozkes of thy handes. Thou hast
put all thynges in subiection vnder his feete.
In that he put al thinges vnder hym, he lefte
nothynge that is nat put vnder hym. Neuer-
theleſſe we yet see nat all thynges subdued,
but hym that was made lesse than the Angels
we see that it was Iesus, whiche is crowned

psal.c.ix.
1.Cor.xv.

sunt omnes; ipsi peribunt, tu autem permanes. Et omnes vt vestimentum veterascent, ac velut amictum circumpones eos & mutabuntur, tu autem idem es, et anni tui non deficient. Ad quem autem angelorum dixit vnq̃ (Sede à dextris meis, donec ponam inimicos tuos scabellum pedum tuorum. Nonne omnes sunt administratori spiritus qui ministerium emittuntur propter eos, qui hereditabunt salutem?

CAPVT. II.

PROPTEREA oportet nos vehementius attendere iis, quæ dicta sunt nobis, ne quando pereamus. Etenim si is qui per angelos dictus fuerat sermo, fuit infirmus, et omnis transgressio & inobedientia iustã premii repensationem accepit, quomodo nos effugiemus si tantam neglexerimus salutem? quæ cũ primũ enarrari cœperit per dominũ, ab iis qui audierant, in nos confirmata fuit, attestante deo, et signis, et prodigiis simul, & variis virtutibus, et spiritus sancti distributionibus, secundũ ipsius voluntatem.

Non enim angelis subiecit orbem terræ futurum, de quo loquimur. Testatus est autem alicubi quidam, dicens. Quid est homo, q̃ memor es eius? aut filius hominis q̃ inuisis illum? Fecisti eum paulo inferiorem angelis, gloria & honore coronasti eum & constituisti eum super opera manuum tuarum. Omnia subiecisti sub pedibus eius. In hoc enim q̃ ei subiecit omnia, nihil dimisit illi non subiectum. At nondum videmus illi omnia esse subiecta. Eum vero qui paulum quidam diminutus fuerat infra angelos, Iesum propter crucis

uicesti, gloria, et honore coronatum, vt per gratiam Dei, pro omni gustaret mortem.

Decebat enim eum, propter quem sunt omnia, et per quem sunt omnia, vt multos filios in gloriam adductos, principem salutis eorum per afflictionem perfectum redderet. Qui quidem & qui sanctificat, et qui sanctificantur, ex vno sunt omnes. Quam ob causam non erubescit fratres illos vocare dicens: Annunciabo nomen tuum fratribus meis, in medio ecclesie laudabo te. Et rursum: Ego ero fidens in illo. Et iterum. Ecce ego et pueri mei, quos mihi dedit Deus.

Posteaq; igitur pueri communicium habent cum carne et sanguine, et ipse similiter particeps factus est eorundem, vt per mortem aboleret eum, qui mortis habebat imperium, hoc est diabolum: et liberos redderet eos quicunq; metu mortis per omnem vitam obnoxii erant seruituti. Non enim videlicet angelos assumit, sed semen Abrahe assumit. Vnde debuit per omnia fratribus similis reddi vt misericors esset & fidelis pontifex, in his que apud deum forent agenda ad expiandum peccata populi. Nam ex hoc q; ipse contigit tentatum esse potest & his qui tentantur succurrere.

¶ CAPVT. III

VNDE fratres sancti vocationis celestis participes, considerate apostolū & pontificem confessionis nostre Christum Iesum. q; fidelis sit ei qui ipsum constituit, quemadmodum et Moses in toto domo ipius. Tanto namq; maioris gloriæ q; Moses, his

with glorye and honoure for the sufferynge of death, that he by the grace of God, shulde tast of death for all men.

For it became hym, for whom are al thinges and by whome are all thynges, after that he had brought many sonnes vnto glorye, that he shulde make the Lorde of their saluacyon perfecte thorowe sufferynge. For he that sanctyfyeth, and they whyche are santyfyed, are all of one. For which causes sake he is nat ashamed to call them brethren, sayeng: I wyll declare thy name vnto my brethren, and in the myddes of the congregacyon wyll I prayse the. And agayne: I wyll put my trust in hym. And agayne: beholde here am I and the chyldren which God hath gyuen me.

For asmuch then as the chyldren were partetakers of flesshe and blonde, he also hym selfe lykewyse toke parte with them, for to putte downe thorowe death hym that had lordshyp ouer death, that is to saye the deuyll, and that he myghte delyuer them, which thorowe feare of death weare all their lyfe tyme in daunger of bondage. For he in no place taketh on him the Aungels: but the seed of Abraham taketh he on hym. Wherfore in al thynges it became hym to be made lyke vnto his brethren, that he myghte be mercyfull, and a faythfull hye Preeste in thynges concernynge God, for to pourge the people synnes. For in that he hym selfe suffered, and was tempted, he is able to sucker them that are tempted.

¶ The. iii. Chappter.

WHerfore holy brethren, partetakers of the celestyal callyng, consyder the embassadoure and hye preeste of our professyon Christe Iesus whiche was faythfull to hym that made hym, euyn as was Moyses in all his house. And yet was this man counted worthy of more glorye then Moyses: In as muche

C Psal. xcv. Psal. xvii. Esa. viii. B.

A

D Osee. xiii. 1. Cor. xv

A Num. xii.

A muche as he whiche hathe prepared the house hath moste honour in the house. Euery house is prepared of some man. But he that ordeyned all thynges, is god. And Moyses verely was faythfull in all his house, as a minister, to beare wytnes of tho thynges, which shulde be spoken afterwarde. But Chryste as a son, hath rule ouer the house, whose house are we so that we holde faste the confidence and the reioysynge of that hope, vnto the ende.

B Wherfore as the holye ghoste sayethe: to daye yf ye shall heare his voyce, harden nat your hertes, after the rebellyon in the day of temptacion in the wyldernes, where your fathers tempted me, proued me, and sawe my workes .xl. yeare longe. Wherfore I was greued with that generacyon, & sayde. They erre euer in their hertes: they verely haue nat knowen my wayes, so that I sware in my wrathe, that they shulde nat enter into my reste. Take hede brethren, that there be in none of you an euyll hearte in vnbeleue that he shulde departe from the lyuynge God: but exhorte one another dayly, whyle it is called to daye, leaste any of you were harde harted thorowe the deceytfulnes of synne.

psal. xcvii.

We are partetakers of Chryst yf we kepe C sure vnto the ende ꝑ ſtrſte ſubſtaunce, so lōge as it is sayde: to daye yf ye heare his voyce, harden nat youre hertes as when ye rebelled. For some when they harde, rebelled: howbeit nat al that came out of Egipt vnder Moyses. But with whome was he displeased. xl. yeares? Was he nat displeased with them that sined: whose carkases were ouer thrown in the deserte? To whome sware he that they shulde nat enter into his reste: but vnto them that beleued nat? and we se that they coulde nat enter in, because of vnbeleue.

Nu. xiiii.

digitus est habitus, quanto maiorem habet honorem is, qui cōstruxit domū, quā ipsa domus. Omnis enim domus constituitur ab aliquo. Porro qui condidit omnia, deus est. Et Moses quidē fidelis fuit in tota domo illius, velut minister in testimonium eorum, quæ post dicenda erant. At Christus tanq̄ filius ædificauit domum ipsius, cuius domus sumus nos si fiduciam & gloriationem spei ad finē vsq̄ firmam retinemus.

Quapropter sicut dicit spiritus ille sanctus: Hodie si vocem eius audieritis ne obduretis corda vestra, sicut in exacerbatione, in die tentationis in deserto, vbi tētauerunt me patres vestri, probauerūt me, & viderunt opera mea quadraginta annis. Quapropter infensus eram generationi illi & dixi: Semper errant corde, ipsi vero nō cognouerunt vias meas, sicut iurauī in ira mea, si ingredientur in requiem meā. Videte fratres ne quando sit in vllo vestrum cor prauum, & nouū incredulitatis, vt desciscat a Deo viuente: sed exhortaremini vos inuicem quotidie, quod appellatur dies hodiernus ne quis ex vobis induretur ſeductione peccati.

Christi participes facti sumus, si fidē initiū substantiæ vsq̄ ad finem firmū tenuerimus. In hoc ꝙ dicitur: Hodie si vocem eius audieritis, ne obduretis corda vestra sicut in exacerbatione. Nā quidā cū audissent, exacerbauerūt, at nō omnes qui profecti fuerant ex Aegipto per Mosen. Quibus autem infensus fuit quadraginta annis? Nōne his, qui peccauerunt, quorū membra corruerunt in deserto? Quibus autē iurauit nō ingressuros in requiē suam, nisi his ꝙ nō obedierunt? Et videmus quod non potuerunt ingredi propter incredulitatem.

C The.iiii.Chapyter.

CAPVT. iiii.

METVAMVS igi-
tur, ne quando dere-
licta promissione in-
troeundi in requiem eius, vi-
deatur aliquis ex vobis fuisse
frustratus. Etenim nobis an-
nunciatum est, quemadmodū
& illis. At non profuit illis
audisse sermonem q̄ is non
esset cum fide coniunctus iis,
qui audierant. Introimus e-
nim in requiem, nos qui cre-
dimus, quemadmodū dixit:
Sicut iuraui in ira mea, si in-
gressuri sint in requiē meam,
licet operibus a factis fun-
damentis mundi perfectis.
Dixit enim quodam in loco
de septimo die sic: Et re-
quieuit Deus die septimo ab
omnibus operibus suis. Et
in hoc rursum: Si introibūt
in requiem meam.

Posteaq̄ igitur illud reli-
quum est, aliquos introire in
eam, & quibus prius annun-
ciatum fuit, non introierunt
propter incredulitatem, rur-
sum quendam præfinit diem,
hodie in Dauid dicens, post
tantum temporis, quemad-
modum dictum est: Hodie si
vocem eius audieritis, ne ob-
duretis corda vestra. Nam si
eis Iesus requiē præstitisset,
neq̄ aliō posthac die lo-
quutus fuisset. Itaq̄ relinqui-
tur sabbatismus populo dei.
Nā qui ingressus est in requiē
illius, & ipse requieuit ab o-
peribus suis quēadmodum a
suis Deus. Studeamus igitur
ingredi in illā requiē ne quis
eodem occidat incredulitatis
exemplo. Viuus est enim ser-
mo Dei, & efficax, & pene-
trantior quouis gladio vtriq̄
incidente, ac pertingens vsq̄
ad diuisionē animæ simul ac
spiritus, compagumq̄ & me-
dullarū, & discretor cogita-
tionum & intentionū cordis,
nec est vlla creatura, quæ non
manifesta sit in conspectu il-
lius. Sed omnia nuda & re-
sapinata oculis eius, ad quem
nobis est sermo.

CAPVT. V.

LETVS feare therfore leaste any of vs A
forsakynge the promes of entrynge into
his reste shulde seme to come behynde. For
vnto vs was it declared, as wel as vnto the.
But it profyted nat them that they herde the
worde, because they whiche harde it, coupled
it nat with faythe. But we whiche haue bele-
ued, to enter into his reste, as contrary wyse
he sayde to the other: I haue swore in my
wrath, they shall nat enter into my reste. And
that spake he verely long after that the wor-
kes were made and the foundacyon of the
worlde laide. For he spake in a certayne place Psal.xciiii.
of the seuenth daye, on thys wyse. And God Gene.ii.a
dyd reste the seuenth day from all his workes
And in thys place agayne: They shall nat
come into my reste.

Seynge therfore it foloweth ỹ some must B
enter there into, and they to whome it was
fyrste preached, entred nat therin for vnbele-
ues sake. Agayne he apoyntethe in Dauid a
certayne prefiēt day after so longe a tyme, say-
eng as it is rehersed: this daye if ye heare his
voyce, be nat harde harted. For if Iesus had
giuen them rest, then wolde he nat afterward
haue spoken of another daye. There remay-
neth therfore yet a reste to the people of God.
For he that is entred in his reste, dothe cease C
from his owne workes as god dyd from his
Let vs study therfore to entre into that reste
leaste any man faule after the same ensample
into vnbelefe. For the worde of god is quicke
and myghty in operaciō, and sharper thē any
two edge sweorde: & entreth thorough, euen
vnto ỹ deuyding a sōder of the soule & the spi
rite, & of the ioyntes of the mary: and iudgeth
the thoughtes and the intentes of the herte:
neyther is there any creature inuisible in the
syght of it. For all thynges are naked & bare
vnto the eyes of hym, of whom we speake.

CAPVT. V. The. v. Chapiter.

Sayeng

A SEYNGE then that we haue a great hye
2.Cor.iii. Preeste, whiche is entred into heauen (I meane Jesus the son of God) lete vs holde our professyon. For we haue not an hye Preest whiche can not haue compassion on our infirmytyes: but as in al poyntes tempted lyke as we are: but yet without synne. Let vs therfore go boldely vnto the seate of grace, that we may receyue mercy, and fynde grace to helpe in tyme of nede.

B ✝ For euery hye Preeste that is taken from amonge men is ordeyned for men, in thynges perteynyng to God to offer gyftes and sacrifyces for synne: which can haue compassion on the ignorant, and on them that are out of the way, bycause that he hym selfe also is compassed with infyrmytye. For the whiche infyrmytyes sake, he is bounde to offre for synnes, as well for his owne parte, as for the peoples.
1.Pet.xxiii. And no man taketh honoure vnto hym selfe, but he that is called of God, as was Aaron.

C Euyn so lykewyse, Chryst glorifyed not hym selfe, to be made the hye preest: but he that sayd vnto hym: thou arte my son, this daye begat
Psal.ii.b. I the, glorifyed hym. As he also in an other place speaketh: Thou arte a Preeste for euer. after the ordre of Melchisedech. ✝ Which in
Psal.c.lx. the dayes of his flesshe dyd offer vp prayers and supplycacyons, with stronge crienge and teres, vnto him that was able to saue him frō death: and was also harde, bycause of his godlynes. And thoughe he were Goddes son, yet learned he obedyence, by the thynges whiche he suffered: and was made perfecte, and the cause of eternall saluacyon vnto al them that obey hym: and is called of God an hyest preest, after the ordre of Melchysedech.

D Whereof we haue many thynges to saye, whiche are harde to be vttered: bycause ye are dull of hearynge. For when as concernynge

HABENTES ig-
[illegible] pontificem magnum qui penetrauit cœlos Iesum filium dei, teneamus confessionem. Non enim habemus pontificem, qui nō possit offici cœpit infirmitatib nostrarum, sed tentatum per omnia secundū similitudinem absq; peccato. Accedamus igitur cum fiducia ad thronum gratiæ, vt consequamur misericordiā et gratiā inuenamus ad opportunū auxilium.

Nā omnis pontifex qui ex hominibus assumitur, pro hominibus constituitur, in his quæ sunt apud deum, vt offerat dona & victimas pro peccatis, qui placabilis esse possit ignorantibus & errantibus, quandoquidē et ipse circundatus est infirmitate. Et propter hanc debet, quēadmodum pro populo, ita et pro semetipso immolare pro peccatis. Neq; sibi ipsi vsurpat honorē, sed qui vocat etiā à deo quēadmodū et Aaron.

Ita et Christus non semetipsum glorificauit vt fieret pontifex, sed is qui dixerat ad illū Filius meus es tu, ego hodie genui te. Sicut et alibi dicit: Tu es sacerdos in eternum secundum ordinem Melchisedec. Qui in diebus carnis suæ preces et precationes et supplicationes apud illum qui posset ipsum à morte seruare, cum clamore valido et lachrymis obtulisset, et exauditus esset pro suo metu, etsi filius erat, tamē didicit ex his quæ passus est obedientiam, et perfectus redditus, omnibus qui sibi obediunt, fit causa salutis æternæ, cognominatus à deo pontifex secundū ordinem Melchisedec.

De quo nobis multa sermone dicenda, eaq; difficilia explicatu, quandoquidem tardi facti estis auribus. Etenim cum debeatis pro

temporis rationē doctores esse, tursum opus habetis, vt doceamus vos quæ sint elementa initii eloquiorum dei factiq; estis ii, quibus lacte sit opus, et non solido cibo. Nam quisquis lactis est particeps, is rudis est sermonis iustitiæ, infans enim est. Porro perfectorum est solidus cibus, nempe horum, qui propter assuetudinem, sensus habent exercitatos ad discretionem boni pariter ac mali.

¶CAPVT. VI.

QVAPROPTER omisso, qui in Christo rudes inchoat sermonat, ad perfectionem feramur, non rursum fundamentum faciētes penitentie ab operibus mortuis, et fidei in deum, baptismatum doctrine, ac manuum impositionis, & resurrectionis mortuorum, & iudicii eterni. Atq; id faciemus, siquidem permiserit deus. Nam fieri non potest, vt qui semel fuerint illuminati, gustauerintq; donū cœleste, & participes facti fuerint spiritus sancti gustauerintq; bonum dei verbū, ac virtutes futuri seculi, si prolabantur, de nuo renouentur per penitentiam, ab integro crucifigentes, sibimetipsis filium dei, & ludibrio exponentes.

Siquidem terra quæ imbrem sepius in se venientem combiberit, et progenuerit herbam accommodam eis, opera quorum et colitur, recipit benedictionem à deo. At quæ produxerit spinas et tribulos, reproba est, & maledictioni confinis, cuius exitus huc tendit, vt exuratur. Ceterum persuasimus nobis de vobis dilecti, quæ his sint meliora, & cum salute coniuncta, tametsi sic loquamur. Nō enim iniustus est deus, vt obliuiscatur operis vestri, et laboris ex charitate

the tyme, ye ought to be teachers, yet haue ye nede agayne that we teache you the first principles of the worde of God: and are become such as haue nede of mylke, and nat of strong meate. For euery man that is fed with mylke, is inexperte in the worde of ryghtwysenesse. For he is but a babe. But stronge meate belongeth to them that are perfecte, whiche thorowe custome haue theyr wyttes exercysed, to iudge bothe good and euyll also.

The.vi. Chappter.

A Therefore lette vs loue the doctryne parteynynge to the begynninge of a chrysten man, and let vs go vnto perfectyon, and nowe no more laye the foundacyon of repentaunce from dead woorkes, and of faythe towarde God, of baptysme, of doctryne, and of layeng on of handes, and of resurrection from deathe, and of eternall iudgement. And so wyll we do, yf God permytte. For it is nat possyble that they whiche weare 1. Pet. ii. d
once lyghted, and haue tasted of the heauenly gyfte, and weare become partetakers of the holye ghoste, and tasted of the good worde of God, and of the power of the worlde to come yf they faule, shulde be renued agayne vnto repentaunce: for as muche as they haue (as concernyng them selues) crucyfyed the son of God a fresshe, makynge a mocke of hym.

B For that earth whiche drynketh in the rayne, whiche commeth ofte vpon it, and bryngethe forth erbes meete for them that dresse it, receyueth blessing of god. But the grounde which beareth thornes and bryers, is reproued, and is nye vnto cursinge: whose ende is to be burned; Neuertheless deare frendes we truste to see better of you, and thynges whiche accompany saluacion, thoughe we thus speake. For God is nat vnryghteous that he shoulde forget your woorke, and labour that proceedeth

of loue

of loue, whiche loue ye shewed in his name, whiche haue mynystred vnto the sayntes, and yet mynyster. Yea, and we desyre that euery one of you shewe the same dyligence, to the stablyshynge of hope, euen vnto the ende: that ye fainte nat, but folowe them which thorowe fayth and pacyence, inheryte the promyses.

C For when God made promes to Abraham Gene. xxii. bycause he hadde no greater thinge to sweare by, he sware by hym selfe sayenge: Surely I wyll blesse the and multyplye the in dede. And so after that he hadde tarved a longe tyme, he entoyed the promes. Men verely sweare by him that is a greater then them selues, and an othe to confyrmynge the thynge, is amonge them an ende of all stryfe. So God wyllynge verye aboundantlye to shewe vnto the heyres of promes the stablenes of his counsayle, he added an othe that by two immutable thinges (in which it was vnpossyble that God shulde lye) we myghte haue perfecte consolacyon, whiche haue fledde, for to holde faste the hope that is set before vs, whiche hope we haue as an anker of the soule both sure and stedfaste. Which hope also entreth in, into tho thinges whiche are within the vayle, whether the fore runner for vs entred in, I meane Jesus that is made an hye preest for ever, after the ordre of Melchysedech.

¶ The.vii. Chaypter.

A THIS Melchysedech kynge of Salem, Gene. xiiii. (whiche beynge preest of the moste hye God met Abraham, as he retourned agayne from the slaughter of the kinges, and blessed hym: to whom also Abraham gaue tythes of all thynges) fyrst is by interpretacyon kynge of ryghtwysnes, after that he is kyng of Salem, that is to saye, kynge of peace, without father, without mother, without kynne, and hath neyther begynninge of his tyme, neither yet

susceptis, quem enibebis ergo munera illius, qui ministrat his sanctis, et ministrabit? Cupiamus autem vt vnusquisque vestrum idem prebet studium ad plenam spei certitudinem vsq; ad perfectionem, ne sitis imbecilles, sed imitatores eorum, qui per fidem ac patientiam hereditabunt promissiones.

Deus enim pollicitus Abrahe cum non posset per quem maiorem iurare, iurauit per semetipsum dicens: Nisi benedicens benedixero tibi, & multiplicans multiplicauero te. Atq; ita cum patienter expectasset, cōsecutus est promissum. Nam homines quidē per eū iurant, qui sit maior atq; iisdem omnis controuersie finis est, si accedat iusiurandi confirmatio. Qua in re deus cum eximie vellet hereditibus promissionis ostendere firmitatem consilii sui, interposuit iusiurandū, vt per duas res immutabiles, in quibus fieri non posset, vt mentiretur deus, validā consolationem haberemus, qui hoc confugimus, vt potiamur propositā spe, quam velut ancoram tenemus animę, tum tutā, tum firmam, et introeuntem vsq; ad ea, quę sunt intra velum, vbi precursor pro nobis ingressus est Iesus iuxta ordinem Melchisedec, pontifex factus in eternum.

CAPVT. VII.

NAM hic erat Melchisedec, rex Salem, sacerdos dei altissimi, qui occurrit Abrahe reuertenti a cede regum, et benedixit illi: cui & decimas ex omnibus impertitus est Abraham, qui primum quidem ex interpretatione dicitur rex iustitie, deinde vero etiam rex Salem quod est rex pacis, ignotus patris, ignotus matris, ignotus generis, nec initium dierum, nec vite finem ha-

bura: sed assimulatus filio dei, manet sacerdos in perpetuum. Considerate vero, quantus hic fuerit, cui etiam decimas dederit Abraham patriarcha de spoliis? Atq; ii quidem, qui quod sunt de numero filiorum Leui, sacerdotii fūctionem summum præceptum habent, vt decimas accipiant à populo iuxta legem, hoc ē à fratribus suis, licet ēgressis ex lumbis Abrahe. At is cuius genus nō recensetur ex illis, decimas accepit ab Abraham, et habēti promissiones benedixit. Porro nemo negat quin id quod minus est, ab eo quod maius est benedictionem accipiat. Atq; hic quidem homines, qui moriuntur, decimas accipiunt. Illic autem is, de quo testatum est, quod viuat: et vt ita loquar, in Abraham decimatus est etiam ipse Leui, qui decimas solet accipere. Nam is ad huc in lumbis patris erat cum occurreret Abrahe Melchisedec.

Proinde si consumatio per Leuiticum sacerdotium erat, siquidem per hoc populus legem acceperat: quid preterea fuit opus alium exoriri sacerdotem, qui secundum ordinem Melchisedec et nō secundum ordinem Aaron diceretur? Quandoquidē translato sacerdotio, necesse est, vt legis quoq; translatio fiat. Nam is, de quo dicūtur hæc ad aliam tribum pertinet, de qua nullus altari astitit. Patet enim quod de tribu Iuda exortus sit dominus noster. At nihil loquutus est de sacerdotio Moses, quod ad hanc tribum pertineat.

Itaq; magis etiam liquet, siquidem ad similitudine Melchisedec exoritur sacerdos alius, qui non iuxta legem mandati carnalis factus sit: iuxta potentie vite indissolubilis. Testificatur enim ad huc

yet ende of his lyfe: but is lykened vnto the son of God, and continueth a preest for euer. Consyder what a man this was vnto whome the Patryarcke Abraham gaue tythes of the spoyles. And verely those chyldren of Leuy, whiche receyue the offyce of the preestes haue commaundemente to take accordynge to the lawe tythes of the people, that is to saye, of their brethren, ye thoughe they spronge out of the loynes of Abraham. But he whose kinred is nat counted amonge them receyued tythes of Abraham, and bleſſed him that had the promyses. And without all nay sayeng, he which is leſſe receyueth bleſſynge of hym whiche is greater. And heare men that dye, receyue tythes. But there he receyueth tythes of whom it is wytnessed, that he lyueth. And to saye the truth, Leuy hym selfe also whiche receyuethe tythes, payed tythes in Abraham. For he was yet in the loynes of his father Abraham when Melchysedech met hym. B

Yf nowe therefore perfectyon came by the preesthode of the Leuites (for vnder that preesthode the people receyued the lawe) what neded it further more that an other preest shulde ryse after the order of Melchisedech, and nat after the ordre of Aaron? Nowe no doubte, yf the preesthode be translated, then of necessyte must the lawe be translated also.

For he of whome these thynges are spoken pertayneth vnto an other trybe, of whiche neuer man serued at the aulter. For it is euident that our lorde spronge of the trybe of Juda, of whiche trybe spake Moyses nothyng concernynge preesthode. C

And it is yet a more euydent thyng, yf after the symylytude of Melchysedech, there aryse an other preeste, whiche is nat made after the law of the carnal commaundement: but after the power of the endeleſſe lyfe. (For he testyfyeth

psal.cix. syeth: Thou arte a pryeste for euer, after the
order of Melchisedech.) Then the commaun-
demente that wente afore, is dysanulled, be-
cause of her weakenes and vnprofytablenes
For ỹ lawe made nothynge perfecte: but was
an introductyon of a better hope, by whiche
hope, we drawe nye vnto God.

D And for this cause it is a better hope, that
it was nat promysed without an othe. Those
pryestes were made without an othe, but this
pryeste with an othe, by hym that sayde vnto
him. The Lorde sware, and wyll nat repent.
psal.cix. Thou arte a pryeste for euer after the order of
Melchisedech. And for that cause was Jesus
a stablysher of a better testament.

E And amonge them many were made pry-
stes, because they were nat suffred to endure
by reason of deathe. But this man, bycause
he endureth euer hathe an euerlastyng pryst-
hode. Wherefore he is able also euer to saue
them that come vnto God by hym, seynge he
euer lyueth, to make intercession for vs.

Suche an hye pryeste it became vs to haue
whiche is holye, harmeles, vndefyled, sepe-
rate frō synnes, and made hyer then heauen.
Which needeth nat dayly (as ponder hye pry-
stes) to offer vp sacrifice, fyrste for his owne
synnes, and then for the peoples synnes. For
that dyd he at once for all, when he offered
vp hym selfe. For the lawe maketh men pry-
stes, whiche haue infirmitie, but the worde of
the othe that came seuen the law maketh that
son pryest, whiche is perfecte for euer more.

The.viii. Chapiter.

A OF THE thynges whiche we haue
spoken, thys is the pythe: that we haue
suche an hye pryest that is sytten on the ryght
hande of the seate of maiestie in heauen, and
is a minister of holy thyngs, & of the very ta-
bernacle which god pyght, and nat man. For
euery

modū: In sacerdote in alterum
num secundū ordinem Mel-
chisedec. Abrogatur enim
quod præcesserit præceptum
propter imbecillitatem, & in-
utilitatem. Nil vsquam ad per-
fectionem adduxit lex verum
erat introductio ad spem
potiorem, per quam appro-
pinquamus Deo.

Atq; hoc potiorem, quod
non absq; iureiurando res
acta sit. Nam illi quidem ci-
tra iusiurandum sacerdotes
facti sunt: hic vero cum iure
iurando, per eum qui dixit
ad illum; iurauit Dominus,
& non penitebit eum, tues
sacerdos in æternū, secundū
ordinationem Melchisedec.
Tanto potioris testamenti
sponsor factus est Iesus.

Et illi quidem plures sacti
fuerūt, sacerdotes propterea
quod per mortem non sine-
rentur permanere. At hic hoc
quidem manet in æternum,
perpetuū habet sacerdotiū:
vnde & saluos facere ad ple-
nū potest, qui per ipsum ac-
cedunt Deū, semper viuens, ad
hoc vt interpellet pro illis.

Talis enim decebat, vt esset
nobis pontifex pius, innocēs,
impollutus, segregatus a pec
catoribus, & sublimior coelis
factus, cui nō sit quotidie ne-
cesse, quēadmodū illis pon-
tificibus, prius pro propriis
peccatis victimas offerre,
deinde pro peccatis populi.
Nam id fecit semel, cū semet-
ipsum obtulit. Siquidē lex
homines constituit pontifices
habentes infirmitatē. Porro
sermo iusiurandi, qui supra
legem fuit filium constituit
in æternum consummatum.

CAPVT. VIII.

C Eterum eorū quæ di-
cimus illud est caput,
quod talem habemus
pontificem, qui consedit ad
dexteram Throni maiestatis,
in coelis sanctorum adminis-
strator, & veri tabernaculi,
quod fixit Deus, & nō homo,

Omnis enim pontifex ad offerendum donaria, & victimas constituitur, vnde necesse est, vt hic etiam habeat aliquid quod offerat. Nam si esset in terra, nec sacerdos quidã esset vbi sunt sacerdotes, qui offerent iuxta legẽ donaria, qui quidem exemplari & vmbre deseruiunt cœlestium, quemadmodum oraculo responsum est Moysi, cum esset absoluturus tabernaculum: Nam vide inquit, vt facias omnia secũdum exemplar, quod ostensum est tibi in monte.

Nũc vero hoc excellentius sortitus est sacerdotium, quo præstantioris est testamenti intercessor, quod in præstantioribus promissis sanctum est. Etenim si prius illud, tale fuisset: vt nihil in eo posset reprehendi: haud quaquã fuisset secundo quæsitus locus. Nam increpans eos, loquitur illis: Ecce dies venient, dicit Dñs & cõsummabo super domum Israel, & super domũ Iuda, testamentũ nouũ, nõ iuxta testamentũ quod feci patribus illorũ in die cũ apprehenderẽ manum illorum, vt educerem eos ex Aegipto, quoniã ipsi nõ perstiterunt in testamento meo, et ego neglexi eos dicit Dominus.

Nam hoc est testamentum quod disponam domui Israel post dies illos, dicit Dñs: Dans leges meas in mentem illorũ & in corde illorũ inscribam illas, & ero illis Deus, et ipsi erunt mihi populus. Et nõ docebũt quisq; proximũ suũ & vnusquisq; fratrem suum dicentes: Cognosce Dñm, quoniã omnes cogniturí sunt me ob eo quod pusillus fuerit inter eos vsq; ad eũ quod magnus est inter illos, quoniã placatus ero iniustitiis illorũ, et peccatis eorũ & iniquitatũ illorũ nõ recordabor amplius. Per hoc quod dicit nouũ, antiquauit priꝰ. Porro quod antiquatur & senescit, in proximo est, vt euanescat.

CAPVT. IX.

euery hye Preste is ordeyned to offer gyftes and sacrifices: wherfore it is of necessite that this man haue somewhat also to offer. For he were nat a preste yf he were on ye earth where are prestes yͤ according to yͤ lawe offer gyftes which prestes serue vnto yͤ ensãple & shadowe of heauenly thynges: euyn as the answere of God was gyuen vnto Moyses when he was about to fynysshe the tabernacle. Take hede (sayde he) that ye make al thynges according to the patrone shewed to the in the mount. Exo. xxv. Actu. vii.

Nowe hathe he obteyned a more excellent office, in as muche as he is the mediatour of a better testament, whiche was made for better promyses. For yf yͤ fyrste testament had bene fautelesse: then shulde no place haue bene sought for the secõde. For in rebukyng them he sayeth: Beholde the dayes wyll come (sayeth the Lorde) and I wyll fynysshe vpon the house of Israel, and vpon the house of Iuda a newe testament: nat lyke the testament that I made with theyr fathers at that tyme, whẽ I toke them by the handes, to lede them out of the lande of Egypte; for they contynued nat in my testamente, and I regarded them not sayeth the Lorde. Hiere. xxxi.

For this is the testamẽt that I wyl make with the house of Israell: after those dayes sayeth yͤ Lorde: I wyl put my lawes in theyr myndes, & in theyr hertes I wyll wryte them, and I wyll be theyr God, and they shalbe my people. And they shall nat teache, euery man his neyghboure, and euery man his brother sayeng: knowe yͤ Lorde. For they shal knowe me, from the leaste to the moste of them. For I wyll be mercyfull ouer theyr vnrighteousnes & on theyr synnes & on theyr iniquytyes. In that he sayeth a newe testament, he hathe abrogat yͤ olde. Nowe yͤ whiche is disanulled and wared olde, is redy to vanysshe awaye.

The. ix. Chapiter.

That

A THAT fyrste tabernacle therefore had ordynaunces, and seruynges of God and worldely holynes. ✠ For there was afore tabernacle made, wherein was the candelstycke and the table, and the shewe breade, whiche is called holye. But within the seconde vayle was there a tabernacle, whiche is called holyest of all, whiche had the golden senser and the arke of the testamente ouer layde rounde about with golde, wherin was the golden pot with Manna. and Aarons rodde that sprong and the tables of the testamente. Ouer the arke weare the Cherubyns of glorye, shadowynge the seate of grace. Of which thynges we wyll nat nowe speake partycularlye.

B When these thynges weare thus ordeyned the Preestes went alwayes into the fyrst tabernacle and executed the seruyce of God. But into the seconde went the hye Preeste alone, once euery yeare: and nat withoute bloude, whiche he offered for him selfe, and for the ignorauance of the people. Wherwith the holye ghoste this sygnyfyed that the waye of holye thynges,, was nat yet opened, whyle as yet the tabernacle was standynge. Whiche was a symplytude for the tyme then present, and in which were offered gyftes and sacrifyces that coulde nat make that inwyster parfeyte, as perteinyng to the conscience with onely meates and drynkes, and dyuers washynges and sprynkenges of the flesshe, whiche weare ordeyned vntyll the tyme of reformacyon.

C ✠ But Christ being an hye preest of good thinges to come, came by a greater and a more perfeyte tabernacle, nat made with handes: that is to saye, nat of this maner byldynge, neyther by the bouldе of Gotes and Calues: but by his owne bloude he entred in, once for all into the holye place and founde eternal redemption. ✠ For yf the blode of Oxen and of

IGITVR habebat quidem prius illud, iustificationes, cultus, ac sanctum mundanum. Siquidem tabernaculum factum fuit primum, in quo erant lucerne, et mensa, vt propositio panum, quam vocant, sancta. Post secundum autem velum erat tabernaculum quod vocatur sanctum. sanctorum aureum habens thuribulum, et arcam testamenti, vndiq; circumtectam auro, in qua vrna aurea habens manna, et virga Aaron quæ germinauerat, et tabulæ testamenti. Supra hanc autem Cherubin gloriæ, obumbrantia propitiatorium de quibus non est nũc dicendum singulatim.

His autem ad hunc ordinatis modum in prius quidem tabernaculum semper ingrediuntur sacerdotes: qui sacrorum ritus peragant. In secundum autẽ semel quotannis solus pontifex, non sine sanguine. quem offert pro seipso, et pro populi ignorantiis. illud significante spiritu sancto, nondum manifestatã esse sanctorum viam, adhuc priore tabernaculo consistente. quæ erat similitudo pro tẽpore tũ presente, in quo dona, sacrificiaq; offeruntur, quæ non possunt iuxta conscientiam perfectã reddere cultorem, in cibis dumtaxat et potionibus et diuersis ablutionibus ac iustificationibus carnis, vsq; ad tempus correctionis impositis.

At Christus assedens pontifex futurorum bonorũ. per maius et perfectius tabernaculum, non manu factum hoc est, non huius structure, neq; per sanguinem hircorum ac vitulorum. sed per proprium sanguinem ingressus est semel in sancta. æterna redemptione reperta. Nam si sanguis taurorum &

Goles

hircorum et celnis fuīnos, aſ pergens inquinatos, ſanctifi cat ad carnis purificationem quanto magis ſanguis Chriſti qui per ſpiritum eternum ſe ipſum obtulit immaculatum deo, purgabit conſcientiam veſtrā à mortuariis operibus ad ſeruiendum Deo viuenti.

Et ob id noui teſtamenti conciliator eſt, vt morte inter cedente, ad redemptionem earum preuaricationum quæ fuerant ſub priori teſtamēto. ii qui vocati ſunt, promiſſiōnē accipiant eterne hereditatis. Siquidem vbi teſtamentum eſt, mors intercedat neceſſe eſt teſtatoris.

Non teſtamentū in mortuis ratū eſt quandoquidē nondum valet, cū viuit teſtator Vnde ne priuſ quidem illud abſq; ſanguine dedicatū fuit Cū enim Moſes omne preceptum iuxta legem expoſuiſſet omni populo, ſumpto ſanguine vitulorū et hircorū, cum aqua & lana coccina & hyſſopo, ſimul et ipſum librū & totum populū aſperſit, dicens: Hic eſt ſanguis teſtamenti quod mandauit vobis deus. Inſuper autē & tabernaculum et omnia vaſa miniſterii ſanguine conſimiliter aſpergebat. Et oīa fere ſecundū legē ſāguine purificātur, et abſq; ſanguinis effuſione non fit remiſſio.

Itaq; neceſſe eſt vt exemplaria quidem eorum quæ ſunt in cœlis hiſce rebus purificentur. Ceterum ipſa cœleſtia potioribus q̄ hiſ ſint victimis mundentur. Non enim in manufacta ſancta ingreſſus eſt Chriſtus exemplaria verorum: ſed in ipſum cœlum, vt appareat nunc in conſpectu Dei pro nobis, non vt ſepius offerat ſemetipſum, quemadmodum pontifex ingreditur in ſancta ſing

Gotes and the aſhes of an heyfer, whē it was ſprynkelyd purifyed the vnclene, as touching the purifyenge of the fleſſhe: howe much more ſhall the bloude of Chryſte (whiche thorowe the eternall ſpiryte, offered hym ſelfe without ſpot to God) purge youre conſcyences frome deade workes, for to ſerue the lyuynge God?

1. Pet. i. b. 1. John. i. b. Apoca. i. a. 1. Pet. iii. Roma. v. b.

And for that cauſe is he the medyator of the newe teſtament, ỹ thorowe death which chaūſed for the redemcyon of thoſe tranſgreſſyons that were in the fyrſte teſtamente, the whiche were called, might receiue the promes of eternall inherytaunce. For wherſoeuer is a teſtamente, there muſt alſo be the death of hym that maketh the teſtament. For the teſtament taketh auctorytye when men are deade. For it is of no value as longe as he that made it is a lyue. For which cauſe alſo, neyther that fyrſt teſtamente was ordeyned without bloude. For when all the commaundementes weare redde of Moyſes to all the people, he toke the blode of Calues and Gotes, with water and purple woll and yſope, and ſprynckeled bothe the boke and all the people, ſayenge: this is the bloude of the teſtament whiche God hath appointe vnto you. Wherewith he ſprynckeled the tabernacle with bloude alſo, and all the mynyſtryng veſſels. And alſo almoſt al thynges are by the lawe purged with bloude, and without ſhedynge of bloude is no remiſſyon.

Gala. iii. b. Gen. xxiii.

It is then neade that the ſymylytudes of heauenlye thynges be puryfyed with ſuche thynges: but the heauenlye thynges them ſelues are puryfyed with better ſacryfyces then are thoſe. For Chryſte is nat entred into the holye places that are made with handes whiche are but ſymylytudes of true thynges: but is entred into verye heauen, for to appeare nowe in ſyght of God for vs: nat to offer hym ſelfe often as the hye Preeſte entrethe into the

holy

holy place euery yere with straunge blonde, for then muste he haue ofte suffered sence the worlde beganne. But nowe in the ende of the worlde, hathe he appeared once to put synne to flyght, by the offeryng vp of him selfe. And as it is appoynted vnto men that they shall once dye, and then commeth the iudgemente euyn so Chryste was once offered to take awaye the synnes of many, and vnto thē that loke for hym shall he appere agayne without synne vnto saluacyon.

Rom.v.b.
.Per.iii.c.

¶ The.x.Chapiter.

A FOR THE lawe whiche hathe but the shadowe of the good thynges to come, & nat the thynges in theyr owne kasshyon, can neuer with the sacrifyces whiche they offer yeare by yeare contynually, make the cōmers therevnto parfecte. For wolde nat then those sacrifices haue ceased to haue bene offered, because that, ỹ offecers once purged, shulde haue had no more conscyēces of synnes. Neuertheles in those sacrifyces is there mencyon made of synnes euery yeare. For it is vnpossyble that the blonde of oxen and of gotes shulde take awaye synnes.

Leui.xvi.

B Wherfore when he cōmeth into the worlde he sayth: Sacrifice & offeryng thou woldest nat haue: but a body haste thou ordeyned me. In sacrifices & synne offeryng thou haste no luste. Then I saide: Lo I come, in the chefest of the boke it is wrytten of me, that I shulde do thy wyll, o God. Aboue when he had sayd sacrifice and offeryng, and burnt sacrifices and synne offeryngs thou woldeste nat haue neyther haste alowed (whiche yet are offered by the lawe) and then sayde: Lo I come to do thy wyll, o God: he taketh awaye the fyrste to stablysshe the latter. By the whiche wyll we are sanctified, by the offeryng of the body of Jesu Chryste once for all.

Psa.39.

Psal.l.

And

guilt' omis· per sanguinem alienum. Alioqui oportuisset illum sæpius passum fuisse a condito mundo. Nunc autē semel, sub consummatione seculorū: ad profligationē peccati: per immolationem sui ipsius apparuit, Et quemadmodum illud manet omnes homines, vt semel moriantur, post hoc autē iudicium: ita & Christus semel oblatus, vt multorum peccata tolleret, rursus absq; peccato cōspicietur his qui illum expectant in salutē.

CAPVT. X.

NAM lex vmbram obtinens futurorum bonorum, non ipsam ymaginem rerum, his hostiis quas singulis annis easdem continenter offerunt, numq̄ potest accedentes perfectos reddere. Alioqui nōne desistent offerri? Propterea q̄ nullam iam habuissent conscientiam peccatorum: qui sacrificassent ac semel purgati essent. Atqui in illis cōmemoratio fit peccatorum quotannis. Non enim potest sanguis taurorum & hircorū auferre peccata.

Quapropter cum ingreſ surus ad mundum, dicit: Sacrificium & oblationem noluisti: corpus autem aptasti mihi: holocaustomata & pro peccato non comprobasti. Tunc dixi: Ecce adsum, in capite libri scriptum est de me, vt faciam Deus voluntatem tuam, superius cū dicat: Sacrificium & oblationem, & holocaustomata, & pro peccato noluisti: neq; comprobasti: quæ iuxta legem offeruntur, tunc dicit: Ecce adsum, vt faciam Deus voluntatem tuam, tollit primum, vt posteriùs statuat: per quam voluntatem sanctificati sumus per oblationē corporis Iesu Christi semel peractam.

Et omnis quidem sacerdos adsistit quotidie, sacra peragens, & easdem sepius offerens hostias: quæ nunquam possint auferre peccata. Hic vero vna pro peccatis obtulit victimam perpetuo sedet ad dexteram dei, id q̃ superest expectans: donec reddantur inimici ipsius scabellum pedum eius. Vnica enim oblatione perfectos effecit in perpetuũ, eos qui sanctificantur. Testificatur aũt nobis & ipse spiritus sanctus nimirum cum prædixit: Hoc est testamentum quod quondam ergà illos, post dies illos, dicit dominus: Dans leges meas in corde illorum, & in mentibus illorũ inscribã eas, & peccatorũ atq; iniquitatũ illorũ non recordabor amplius. Porro vbi horũ est remissio nõ amplius oblatio pro peccato.

Cum igitur fratres, habeamus libertatem adeundi in sancta: per sanguinẽ Iesu, ea via quã dedicauit nobis recentem ac viuentem, per velamentum, hoc est, per carnẽ suam, cumq; habeamus sacerdotem magnum præfectum domui Dei, accedamus cum vero corde, in certitudine fidei, aspersi cordibus, ac depulsa conscientia mala, & abluti corpore aqua pura, tentamus confessionem spei, non vacillantem (fidelis enim qui promisit) & consideremus nos inuicem, in hoc, vt prouocemus ad charitatem & bona opera: non deserentes aggregationẽ nostri mutuam, sicuti mos est nonnullis, sed adhortantes inuicem: idq; hoc magis, quod videtis appropinquantem diem.

Nam si volentes peccauerimus post acceptam cognitionem veritatis, non vltra pro peccatis relinquitur hostia, sed formidabilis quædam expectatio iudicii &

And euery preste is redy dayly mynistrynge C
and ofte tymes offereth one maner of offe- Ps.cix.
rynge whiche can neuer take awaye synnes. 1.Cor.xi.
But this man after he had offered one sacry-
fice for synnes, sat hym downe for euer on the
ryght hande of God, and frome hence forthe
tarieth tyll hys foes be made his fotestole.
For with one offerynge hathe he made par-
fecte for euer, them that are santyfyed. And
the holye ghoste also beareth vs recorde of
this, euyn when he tolde before: This is the Hebre.x.
testament that I wyll make vnto them: after
those dayes sayeth the Lorde. I wyl put my
lawes in theyr hertes, and in theyr mynde I
wyll wryte them, and theyr synnes and ini-
quities wyll I remẽber no more. And where
remissiõ of these thynges is, there is no more
offerynge for synne.

Seynge brethren that by the meanes of D
the bloude of Iesu, we may be bolde to enter
into that holy place, by the newe and lyuynge
way whiche he hath prepared for vs through
the vayle, that is to saye, by his flesshe. And
seynge also that we haue an hye preste, whiche
is ruler ouer the house of God, let vs drawe
nye with a true herte in a full fayth sprinke-
led in our hertes frome an euyll conscyence,
and washed in our bodyes with pure water,
and lette vs kepe the profession of our hope,
without wauerynge (for he is faythefull that
promysed) and let vs consyder one an other
to prouoke vnto loue, and to good workes,
and let vs not forsake the felosshyp y^t we haue
amonge our selues, as the maner of some is
but let vs exhorte one another and y^t so much
the more, because ye se y^t the day drawe nye.

For yf we synne wyllynglye after that we E
haue receyued the knowledge of the truthe,
there remayneth no more sacrifyce for synnes
but a fearefull lokynge for iudgemente, and
hy feruẽt

Deu. xvii. Mat. xvii. Joh. viii. c. 2 Cor. xiii.

violent fyre, whiche shal deuour the aduersatyes. He that dispiseth Moyses lawe, dyethe without mercye vnder two or thre witnesses. Of how moche sorer punyshement suppose ye shall he be counted worthye whiche treadethe vnder fote the son of God: and countethe the blode of the testamente as an vnholy thynge wherwith he was sanctyfyed, & doth dishonour to the spirvte of grace. For we know him that hath sayd: vengeaunce belongeth vnto me. I wyll recompence sayth the Lorde. And again the Lord shal iudge his people. It is a fearful thig to fal into the handes of the lyuing God.

Deu. 32. Rom. xii.

F Cal to remembraunce the dayes that are passed, in the whiche after ye hadde receyued lyghte ye endured a great fyghte in aduersatyes, partely whyle all men wondred and gased at you for the shame and trybulacion that was done vnto you, and partely whyle ye became companyons of them whiche so passed theyr tyme. For ye suffered also with my bondes, and toke a worthye spoylynge of youre goodes, and that with gladnes, knowing in youre selues howe that ye hadde in heauen a better and an endurynge substaunce. Cast nat away therfore your confydence whiche hathe great rewarde to recompence. For ye haue nede of patyence, that after ye haue done the wyll of God, ye myght receyue the promyse. For yet a very lytell whyle, and he that shal come wyll come, and wil nat tary. But the iust shal lyue by fayth. And yf he withdrawe him selfe my soule shall haue no pleasure in hym. We are nat whiche withdrawe oure selues vnto dampnacyon, but pertayne to faythe, to the wynnyng of the soule.

Hab. ii. a. Roma. i. b. Gal. iii. b.

¶ The.xi.Chapiter.

A Fayth is a sure confidence of thiges which are hoped for, and a certaintie of thynges whiche are nat sene. By it the elders were wel

ignis vehemētia? qui despexerit et aduersetur? Qui aspernatus fuerit Mosi legē: absq; misericordia, sub duobus aut tribus testibus morietur. Quanto putatis peioribus afficietur supplicijs, qui filium Dei conculcauerit, & sanguinem testamenti communem prophanum habuerit, per quem sanctificatus & spiritum gratiæ contumelijs affecerit? Nouimus enim eum qui dixit: Meum est vlcisci, ego rependam, dicit Dominus. Et rursum: Dominus iudicauit populū suum. Horrendum est incidere in manus Dei viuentis.

Reddeant autē vobis in memoriam superiores dies: in quibus illuminati, ingens certamen sustinuistis afflictionum: partem quidem dum et probris, & pressuris affecti, spectaculo fuisti omnibus, partim dū consortes ita conuersantium facti estis. Siquidem & afflictionum, qui ex vinculis meis contigerunt, participes fuistis & direptionem facultatū vestrarū cum gaudio accepistis, scientes vos habere in vobis potiorē substantiam in cœlis ac manentem. Ne abieceritis igitur fiduciam vestram, quæ magnā habet premii retributionem. Nam patientia vobis est opus: vt vbi voluntatem Dei peregeritis, reportetis promissionem. Adhuc enim perpusillum temporis, & qui venturus est, veniet, & non tardabit. Iustus autem ex fide viuet: & si se subduxerit, nō probabitur anima mea. At nos non sumus qui subducamur in perditionem, sed ad fidem perueniamus in acquisitionem animæ.

CAPVT. XI.

Est aūt fides earū rerū quæ sperātur substantia argumentū eorum quæ non videntur. Per hanc enim testimonium meruerunt ia-

uisoreo? Per fidem intelligi-
mus perfecta fuisse secula
verbo Dei, vt ex his quæ nõ
apparebant, ea quæ videntur
fierent. Per fidem vbe-
riorem hostiam Abel obtulit
Deo, quam Cain, per quam
testimoniũ meruit, quod es-
set iustus, testimonium per-
hibente de donariis illius
Deo, et per hanc mortuus
adhuc loquitur.

Per fidem Enoch fuit trã-
slatus, ne videret mortem, nec
fuit inuentus, propterea q
transtulerat illum Deus: pri-
usq enim transferretur, te-
stimoniũ meruerat, quod pla-
cuisset Deo. At qui sine fide
fieri non potest, vt quis illi
placeat. Nam qui accedit ad
deũ, hunc credere oportet
esse Deum, et esse remunera-
torem querentibus se.

Per fidem admonitus ora-
culo Noe, ea quæ nondũ vi-
debantur, veritus, apparuit
arcam ad salutem Domus sue
per quã arcam condemnauit
mundum, & eius quæ secun-
dum fidem est, iustitiæ factus
est hæres.

Per fidem appellatus Abra
ham obediuit vt exiret in lo-
cum, quem acceptaurus erat
in hæreditatem: et exiuit, ne-
sciens quo esset venturus.

Per fidem commigrauit in
terram promissionis, veluti
peregrinam, cum in taber-
naculis habitasset cũ Isaac &
Iacob coheredibus eiusdem
promissionis. Expectauerat
enim habentem fundamenta
ciuitatem, cuius opifex &
conditor est Deus.

Per fidem & ipsa Sara vim
ad cõcipiendũ ac retinendũ
semẽ accepit ac preter etatis
rationem peperit, q fidelem
iudicaret eũ qui promiserat.

Quapropter & ex uno pro-
gnati sunt potenti, eoq; iam
annis effeto, tanto numero
quanta sunt stellæ coeli & ve-
lut arena quæ est iuxta mar-
ginem maris innumerabilis

reported of. Thorowe fayth we vnderstand ꝑ the worlde was ordeyned by ꝑ worde of god: and ꝑ thynges whiche are sene, were made of thynges whiche are nat sene. By fayethe Abel offered vnto god a more plenteous sacrifyce thẽ Cain, by whhich he obteyned wytnes ꝑ he was ryghteous, god testifyeng of his gyftes by whiche also he beyng deade yet speaketh.

B

By fayethe was Enoch translated that he shulde nat se deathe, neyther was he founde, for god had taken hym away. Before he was taken awaye, he was reported of that he had pleased God: but without fayth it is vnpossyble to please him. For he that cometh to god must beleue that god is, and that he is a rewarder of them that seke hym.

Mat. xviii. Gene. v. c Eccl. xliii.

C

Gene. vi. c Eccl. xliii.

By fayethe Noe honored god, after that he was warned of thynges whiche were nat sene and prepared the arcke to the sauynge of his housholde, thorughe the whiche arcke he condempned the worlde, and became heyre of the rightwysnes whiche cometh by fayethe.

By fayethe Abraham, when he was called obeyed, to go out into a place, which he shulde afterwarde receyue to inherytaunce, and he wẽt out, nat knowyng whyther he shulde go.

Gene. xii. a

By fayethe he remoued to the lande that was promysed him, as into a straunge countrey, and dwelte in tabernacles: and so dyd Isaac & Jacob heyres with him of the same promes. For he loked for a cytye hauynge a foundacyon, whose bylder and maker is God

Thorughe fayethe Sara also receyued strẽgth to be with chylde, & was delyuered of a chylde when she was paste age, bycause she iudged him faythfull whiche had promysed.

Gene. xxi.

And therfore sprong there of one (& of one whiche was as good as deade) so manye in multitude, as the starres of the skye, and as the sãde of ꝑ see shore which is innumerable.

Gene. xvii. and. xviii

And

D And they all dyed in fayth, and receyued nat the pzomyses: but sawe them a farre of, and be leued them, and saluted them, and confessed that they were straungers and pylgrymes on the earthe. They that saye suche thynges, declare that they seke a coūtrey. Also if they had ben wyndefull of that countrey, from whence they came out, they had leasure to haue returned agayne. But nowe they desyre a better, that is to saye a heauenlye. Wherfoze God is nat ashamed of them, euyn to be called theyr God: foz he hath pzepared foz them a cytye.

Gene. xxii. Eccle. xliiii.

In fayth Abzaham offered vp Isaac, when he was tempted, and he offered hym beynge his only begotten sonne, whiche had receyued the pzomyses, of whom it was sayde, in Isaac shall thy sede be called: foz he consydered that God was able to rayse vp agayne from deth. Wherefoze receyued he hym foz an ensample.

Gene. xxi. Roma. ix.

Gene. xxvii.

Gen. xlviii. In fayth Isaac blessed Jacob and Esau concernynge thynges to come.

E By fayth Jacob when he was a dyenge, blessed both the sonnes of Joseph, and bowed hym selfe towarde the toppe of his cepter.

Gene. l.d.

By fayth Joseph when he dyed, remembzed the departynge of the chyldzen of Israel, and gaue commaundement of his bones.

By fayth Moyses when he was bozne, was hyd thze monethes of his father and mother bicause they sawe he was a pzoper childe neyther feared they the kinges commaundement

Exod. ii. a

Exod. i. a.

Exod. ii. b. By fayth Moyses when he was great, refused to be called the son of Pharaos doughter and chose rather to suffer aduersytye with the people of God then to enioye the pleasures of synne foz a ceason, and estemed the rebuke of Chzyst greater ryches then the treasure of Egypte. Foz he had respecte vnto the rewarde.

By fayth he forsoke Egypte, and feared nat the fearcenesse of the kynge. Foz he endured

Fide omnes mortui sunt hi, cum non accepissent promissiones, sed procul eas vidissent et credidissent, salutassentq; et confessi fuissent se hospites atq; aduenas esse in terra. Nam hæc qui dicunt declarant se patriam inquirere. Et si illius quidem memores fuissent, vnde fuerant profecti habebant oportunitatem reuertendi. Nūc autem meliorem expetunt, hoc est cœlestem. Quapropter non erubescit ipse deus vocari deus illorum parauerat enim illis ciuitatem.

Per fidem obtulit Abraham Isaac, cum tentaretur, & vnigenitum obtulit, in quo promissiones acceperat ad quem dictum fuerat, In Isaac vocabitur tibi semen, cum illud secum perpendisset, deum vel à mortuis excitare posse, vnde illum etiam resurrectionis typo reduxit. Per fidem de futuris benedixit Isaac filio Iacob et Esau.

Per fidem Iacob moriens singulis filiis Ioseph benedixit, & adorauit fastigium virgæ illius.

Per fidem Ioseph moriens de ęgressione filiorum Israel meminit: deq; ossibus suis mandauit.

Per fidem cum natus esset Moses, occultatus est mensestres à parentibus suis: propterea quod viderent elegantem puellum, nec veriti sunt ędictum regis.

Per fidem Moses iam grandis renuit vocari filius filiæ Pharaonis: potius eligens simul malis affici cum populo dei, q̄ temporalis peccati commodis frui, maiores arbitratus diuitias probrum Christi, quam Aegyptiorum thesauros. Respectum enim habebat remunerationis.

Per fidem reliquit Aegiptum, haud veritus ferociam regis. Perinde enim

quasi vidisset eum qui est invisibilis, ita obduravit.

Per fidem fecit pascha & effusionem sanguinis: ne is qui perimebat primogenita tangeret ipsos.

Per fidem transierunt rubrū mare veluti per siccam, terrā quod cum tentassent Aegyptii, absorpti sunt.

Per fidem menia Hiericho conciderunt circundata ad dies septem.

Per fidem Raab meretrix non periit vna cum his qui nō obedierāt, cū excepisset hospitio exploratores pacifice

Et quid preterea loquor? Deficiet enim me tēpus commemorantē, de Gedeone de Barac & Sāpsone, & Hiephthe, necnon Dauid et Samuele, ac prophetis qui per fidem expugnauerunt regna, operati sunt iustitiam, assequuti sūt promissiones occluserunt ora leonū, extinxerūt vim ignis, effugerunt acies gladii validi facti sunt ex imbecillitate, effecti sūt robusti in bello, incursiones auerterunt exterorū: Mulieres acceperunt ex resurrectione mortuos suos.

Alii vero distenti sunt, aspernati redemptionē vt potiorem sortirentur resurrectionem. Alii autem ludibrii et flagris, explorati sunt, insuper, et vinculis & carcere lapidati sunt, dissecti sunt, tentati sunt, occisione gladii occubuerunt, oberrārūt in ouillis & caprinis pellibus destituti, pressi, afflicti, quibus indignus erat mundus: in desertis errantes, & montibus, ac speluncis, & cauernis terre Atq; omnes hi testimonium promeriti per fidem, non acceperant promissionem quod deus de nobis melius quidā prouiderat, ne sine nobis consummarentur.

CAPVT. XII.

eupn as he had sene him whiche is inuysyble.

Thzoughe kayethe he ozdeyned the Easter lambe and the effucyon of blode, least he that destroyed the fyrst bozne, shulde touche them.

By kayth they passed thzoughe the reed sea as by dzye lande whiche when the Egyptians had assayed to do, they were dzowned.

By kayth the walles of Jerico fel downe after they were compassed aboute seuen dayes.

By kayth the harlot Raab perished nat with the vnbeleuers, when she hadde receyued the spyers to lodgynge peasyblely.

And what shal I moze say, the tyme wold be to shozte foz me to tell of Gedeon, of Barach, and of Sampson, and of Jephthat: also of Dauyd and Samuel, and of the Pzophetes: ✠ which thozowe kayth subdued kyngdomes, wzought tyghtuosnes, obteyned the pzomyses, stopped the mouthes of Lyons, quenched the vyolence of fyze, escaped the edge of the swearde, of weake were made stronge, waxed valyent in fyght, turned to flyght the armyes of the alientes. And the women receiued theyz deade rayled to lyfe agayne.

Other we re racked, and wolde nat be delyuered, that they myghte receyue a better resurrectyon. Other taited of mockynges and scourgynges, mozeouer of bondes and pzesonmente: were stoned, were hewen a sunder, were tempted, were slayne, with sweardes, walked vp and downe in sheepes skynnes, in gotes skynnes, in nede, trybulacyon, and vexacyon, whiche the wozde was nat wozthy of, they wandered in wyldernes, in mountaynes, in dennes and caues of the earthe. And these all thzoughe kayth obteyned good repozte, and receyued nat the pzomyse, god pzouyding a better thynge foz vs, that they withoute vs shulde nat be made perfecte.

¶ The. xii. Chaypter.

Wherfoze

A Wherfore let vs also (seyng that we are compassed wt so great a multitude of witnesses) lay away all that presseth downe and the syn that hägeth on, and let vs runne with pacyence vnto the batayle that is set before vs, lokyng vnto Jesus the auctor and fynysher of our fayth, whiche for the ioye that was set before hym, abode the crosse, and dyspysed the same, and is set downe on the ryght hande of the throne of God. Cõsydre therfore how that he endured suche speakyng agaynst him of synners, least ye shulde be werped and faynt in your myndes. For ye haue nat yet resysted vnto bloodsheddyng, strivyng agaynste syn. And haue forgotte the cõsolacyon, which speaketh vnto you as vnto chyldren: my son dyspyse nat the chastenynge of the Lorde, neyther faynt when ye are rebuked of hi: For whõ the Lord loueth, hi he chasteneth: ye, and he scourgeth euery son that he receyueth,

B If ye endure chastenyng, God offereth him selfe vnto you as vnto sonnes. What son is that whom the father chasteneth nat? yf ye be nat vnder correction (wherof al are partetakers) then are ye bastards & nat sonnes. Moreouer seing we had fathers of our flesshe which corrected vs, and we gaue them reuerence: shulde we nat moche rather be in subiectyon vnto the father of spirituall gyftes, & we myght lyue? And they verely for a fewe dayes, nurtred vs after theyre owne pleasure: but he leareth vs vnto that which is profytable, that we might receyue of his holynes. No maner chastisynge in the present tyme semeth to be ioyous but greuous: neuertheles afterwarde, it bryngeth the quyet fruyte of ryghtwysnes vnto them which are therin exercysed.

C Strengthe forth therfore agayne the handes whiche were set downe and the weake knees and se that ye haue streight steppes vnto your

Roma.vi.a
Colo.iii.b
Ephe.iii.c.
1.Pet.ii.a
and.iiii.a.

Rom.xii.

Proinde nos quoq, tam tanta septi sumus nube testium, depposito onere omni, & tenociter ipsi herente peccato, per tolerantiam curramus in proposito nobis certamine, respicientes ad fidei ducem & consummatorem Iesũ, qui proposito sibi gaudio, pertulit crucem ignominiæ contempta, & ad dexteram Throni Dei cõsedit. Reputate enim quod is talem sustinuerit a peccatoribus aduersus se contradictionem. ne defatigemini, animis defecti. Nondũ vsq; ad sanguinem restitistis aduersus peccatum repugnantes & oblitiestis exhortationis, quæ vobis tanq̃ filiis loquitur: Fili mi, ne negligeris correptionem Domini, neq; deficias, cum ab eo argueris. Quem enim diligit Dominus corripit: flagellat autẽ omnem filium quem recipit.

Si castigationẽ sustinetis, veluti filiis vobis offert se Deus. Quis enim est filius quem non castigat pater? Quod si alieni estis a castigatione, cuius participes sunt omnes: igitur spurii estis, nõ filii. Itaq; cum carnis nostre patres habuerimus castigatores, & reuereti simus illos, an non multo magis subijcimur patri spirituum, & viuemus? Atq; illi quidem ad paucos dies pro arbitratu suo nos erudiebant: hic autẽ ad vtilitatem nostram in hoc vt impartiat nobis sanctimoniam suam. Omnis autem castigatio in presens quidem non videtur esse gaudii, sed mœroris. At postea fructum pacatissimum iustitiæ reddit his, qui per illam fuerint exercitati.

Quapropter manus remissas, & genua soluta surgite. & facite vt recta sint gressus pedibus vestris, ne

A

fete, leaste any haltyng turne out of the way
pee let it rayther be healed. Embrace peace w
all men and holynes, without the whiche no
man shall se the Lorde. And loke to, that no
man be destitute of the grace of god, and that
no rote of bytternes sprynge vp and trouble
and therby many be defyled, and that there
be no fornycator or vnclene person, as Esau,
which for one breakefast solde his byrthright
Ye knowe howe that afterward whē he wold
haue inheryted the blessynge, he was put by
and he founde no meanes to come therby a-
gayne, no thoughe he defyred it with teares.

Gene. xrb. and. xrvi.

D

For ye are nat come vnto the mounte that
can be touched, and vnto burnynge fyre, nor
vnto myste & darkenes, and tēpest of wether
neither vnto the sound of a trompe & ỹ voyce
of wordes: whiche voyce they that harde it,
wyshed awaye, that the cōmunicacyon shulde
nat be spokē to thē. For they were nat able to
abyde that whiche was spokē. If a beast had
touched the mountayne, it muste haue bene
stoned, or thruste throughe with a darte, euen
so terryble was ỹ syght which appered. Moy
ses sayd: I feare and quake. But ye are come
vnto the mounte Syon, and to the citye of ỹ
lyuyng God the celestial Jerusalē: and to an
innumerable syght of aungels, and vnto the
cōgregacion of the fyrste borne sōnes whiche
are wrytten in heauen, and to God ỹ iudge of
all, and to the spirytes of iuste & perfecte men
and to Jesus the mediatour of the newe testa
mente, and to the sprynklynge of bloude that
speaketh better then the bloude of Abell.

Gene. xix. and. 20.

Exod. xix.

E

See that ye dispyse nat hym that speaketh.
For yf they escaped nat which refused hym ỹ
spake on earth: moch more shal we nat escape
if we turne awaye from hym ỹ speaketh from
heauen, whose voyce then shouke the earthe,
& nowe declareth sayeng: yet once more wyll

I shake

sed dicuntio abērret a via, imo
sanetur potius. Pacem sectemini cum omnibus, et sanctimoniam sine qua nemo videbit Dominum, curantes, ne quis sit, qui deficiat a gratia dei, ne qua radix amaritudinis sursum germinans obturbet, et per hanc inquinentur multi: ne quis scortator aut prophanus, velut Esau, qui vnius edulio permutauit primogeniti. Scitis enim quod postea cū vellet hereditario iure benedictionem adipisci, reprobatus sit. Non enim reperit pœnitentiæ locum, tametsi cum lachrimis quæsisset eam.

Non enim accessistis ad contractum montem, & incensum igni ac turbinem & caliginē, procellamque tubæ sonitū, & vocem verborum, quam qui audierant, deprecati sunt, ne his adiungeretur oratio. Nō enim ferebant, quod dicebatur. Si bestia tetigerit montem, lapidabitur, aut iaculo cōfigetur, & adeo terribile erat visum, quod apparebat. Moses dixit: Expauefactus sum, ac tremebundus: sed accessistis ad montem Sion & ad ciuitatem DEI viuentis Hierusalem cœlestem, & ad innumerabilium Angelorum cœtum, et ad cōcionem primogenitorum, qui conscripti sunt in cœlis, et ad iudicem vniuersorum Deum, & ad spiritus iustorum perfectorū, et ad noui testamenti conciliatorem Iesum, et ad sanguinem asperōnis meliora loquentem, quam loquebatur sanguis Abel.

Videte ne aspernemini eum qui loquitur: nam si illi non effugerunt, qui aduersabantur eum qui loquebatur in terra, multo magis nos, si eū qui de cœlis est, auersemur: cuius vox tum concussit terram, at nunc denunciauit, dicens: Ad hoc semel ego con-

I shake nat the earth onelye, but also heauen.
No doute that same ✠ he sayeth, yet once moze
signifieth the remouynge away of those thynges. whiche are shaken, as of thynges whiche
haue ended theyr course: that the thynges whi-
che are nat shaken, may remayne. Wherfoze
yf we receyue a kyngdome whiche is nat mo-
ued, we haue grace, whereby we may serue god
and please hym with reuerence and Godly fe-
are. For our God is a consumynge fyre.

✠ The.xiii. Chapyter.

A LET brotherlye loue contynue. Be nat
forgetfull to lodge straungers. For ther-
by haue dyuers receyued Aungels into theyr
houses vnwares. Remembre them that are
in bondes, euyn as thoughe ye were bounde
with them. Be myndefull of them whiche are
in aduersytye as ye which are yet in your bo-
dyes. Let wedlocke be had in pryce in al poin-
tes, and let the chamber be vndefyled: for hore
kepers and aduouterers God wyll iudge:
Let your conuersacyon be without couetous-
nes and be content with that ye haue all redye
For he verelye sayde: I wyll nat fayle the: ne-
ther forsake the, that we may boldely say: the
lorde is my helper, and I wyll nat feare what
man dothe vnto me. Remembre them whiche
hathe the ouersyghte of you, whiche haue de-
clared vnto you the worde of God. The ende
of whose conuersacyon see that ye loke vpon
and folowe theyr fayth.

B Iesus Chryst yesterday and to daye, and the
same cõtynueth for euer. Be nat caried about
with dyuers and straunge lernyng. For it is a
good thinge that the herte be stablysshed with
grace, and nat with meates, whiche haue nat
profytethe them that haue had theyr passyme
in them. We haue an aulter wherof they may
nat eate whiche serue in the tabernacle. For
the bodyes of those beastes, whose bloude

*Deu.xii.d.

Iosu.i.a.
Psal.c.xxviii

cisio, terram modo terram, ver-
rumetiam cælum. Porro il-
lud quod dicit ad hunc finem
significat eorum quæ concuſſi
untur translationem, vtpote
quæ facta sint, vt maneant ea
quæ non concutiuntur. Quæ-
propter regni assumãtes quod
concuſſi non possit, habeamus
gratiam, per quam ita
colamus deum, vt illi placeamus
cũ reuerentia, et religione.

✠ CAPVT. XIII.

ETENIM deus noſter
ignis cõsumẽs eſt. Fra-
terna charitas maneat.
Hoſpitalitatis ne ſitis immemo-
res, per hanc enim quidã
inſcientes exceperunt angelos hoſpito. Memores eſtote
vinctorum tanq̃ vna cum illis
vincti, eorum qui affligũtur,
vtpote ipſi quoq; verſantes in
corpore. Honorabile ſit inter
omnes coniugium, et cubile
impollutum. Scortatores au-
tẽ et adulteros iudicabit de-
us. Sint mores alieni ab auari-
tia, contenti his quæ adſunt.
Siquidem ipſe dixit: Non te
deſeram, neq; derelinquam, vt
fidentes dicamus, Dominus
mihi auxiliator, nec timebo
quid faciat mihi homo. Me-
mores eſtote eorum qui præ-
ſunt vobis, qui locuti ſunt
vobis ſermonem dei, quo-
rum intuemini fidem, conſi-
derãtes qui fuerit exitus con-
uerſationis illorum.

Iesus Chriſtus heri, et hodie, idem eſt etiam in ſecula. Doctrinis variis ac peregrinis ne circumferamini. Bonum eſt enim gratia cõfirmari cor, nõ eſcis quæ non profuerunt his, qui verſati ſunt in illis. Habemus altare, de quo non eſt fas edere his, qui tabernaculo deſeruiunt. Animalium enim quorum ſanguis

infectæ pro peccato in sanctã per pontificem, horũ corpora cremãtur extra castra. Quapropter et Iesus, vt sanctificaret per proprium sanguinẽ populũ, extra portam passus est. Exeamus igitur ad eũ extra castra opprobriũ eius portantes. Non enim habemus hic manentem ciuitatem, sed futurã inquirimus.

Per ipsum igitur offeramus hostiam laudis semper deo, hoc ẽ fructũ labiorũ confitentiũ nomini eius. Beneficentie aũt & cõmunicationis ne obliuiscamini. Talibus enim victimis placetur deo. Parete his qui presunt vobis, et concedite, ipsi enim pernoctant vigilant pro aiabꝰ vestris, tanq̃ rationẽ reddituri, vt cũ gaudio hoc faciant, et non gemẽtes. Nã id est inutile vobis. Orate pro nobis. Confidimus enim, q̃ bonã habemus conscientiam inter omnes, cupientes honeste cõuersari. Magis autem obsecro vos, vt ita faciatis, quo celerius restituar vobis.

Deus autẽ pacis qui reduxit à mortuis pastorẽ magnũ ouiũ illum in sanguine testamenti eterni, dominũ nostrũ Iesũ absolutos vos reddat in omni opere bono ad faciendũ voluntatem ipsius, efficiens, vt quod agitis, acceptũ sit in conspectu suo per Iesũ Christũ, cui gloria in secula seculorum. Amen.

Obsecro vos fratres, sustinete sermonem exhortationis Etenim paucis scripsi vobis. Scitis fratrem nostrum Timotheum solutum esse, cum quo, si celerius venerit, videbo vos. Salutate omnes q̃ presunt vobis, et omnes sanctos. Salutant vos Itali, Gratia cum omnibus vobis. AMEN.

Missa ab Italia per Timotheum.

is brought into the holy place by the hie preest to purge synne, are burnt without the tentes. Therefore Jesus to sanctyfye the people with his owne blode, suffered without the gate. Let vs go forth therfore out of the tentes and suffer rebuke with hym. For here haue we no continuynge cytye: but we seke one to come. Num.xix.

C For by hym offer we the sacrifyce of laude alwayes to God: that is to saye, the fruyte of those lyppes, which confesse his name. To do good, and to dystrybute forgette nat, for with suche sacrifyce God is pleased. Obeye them that haue the ouersyghte of you, and submyt your selues to them, for they watche for youre soules, euyn as they that must gyue accomptes that they may do it with ioye, and nat with grefe. For that is an vnprofytable thynge for you. Pray for vs. We haue confydẽce bicause we haue a good conscience in al thynges, and desyre to lyue honestlye. I desyre you therfore somwhat the more aboundantly, that ye so do that I may be restored to you quickelye.

D The god of peace that brought againe from death our Lorde Jesus the greate shepeherde of the shepe, throughe the blode of the euerlasting testament, make you perfecte in al good workes to do his wyll, workynge in you that whiche is plesaunte in his sight throughe Jesus Christ. To whom be prayse for euer whyle the worlde indureth. AMEN.

I beseche you brethren, suffre the wordes of exhortacyon: For we haue wrytten vnto you in fewe wordes: knowe the brother Tymothe, whome we haue sente frome vs, with whom (yf he come shortlye) I wyl se you. Salute them that haue the ouersyght of you, and al the sayntes. They of Italy salute you.

Grace be with you all. AMEN.

¶ Sent from Italye by Tymotheus.

¶ The

The Epystle of Saynte Iames the Apostle.

The fyrst Chapyter.

A

IAmes the seruaunte of God and of the Lorde Iesus Chryste sendeth gretynge to the twelue trybes whiche are scattered here and there. ❧ Wy bzethern counte it exceadynge ioye when ye fall into dyuers temptacyons, foz as muche as ye knowe howe that the entrynge of your faythe bzyngethe pacyence, and lette pacyence haue her perfecte wozke, that ye maye be perfecte and sounde, lackynge nothynge.

B

Yf any of you lacke wysdome, let him axe of god which giueth to al men indifferently, and casteth no man in the teth, and it shalbe giuen hym. But let him axe in fayth and wauer nat. Foz he that douteth is lyke the waues of the see tost of the wynde and caryed with violēce. Neyther let that man thynke that he shall receyue any thynge of the Lorde. A wauerynge mynded man is vnstable in all his wayes.

Mat. vii. a. and. xxi. d. Mar. xi. a. Luc. xi. b. Joh. xiiii. b and. xvi. e.

Let the bzother of lowe degree reioyce in that he is exalted, and the ryche in that he is made lowe. Foz euin as the floure of the grasse shall he vanyshe awaye. The son ryseth with heate, and the grasse wyddereth, and his floure fal-

C

leth away, and the beauty of the fashyon of it perysheth: euyn so shall the ryche man perysshe with his aboundance. Happy is the man that endureth in temptacyon, foz when he is tryed, he shall receyue the crowne of lyfe, whiche the lozde hath promysed to them that loue him. ❧

Let no man say whē he is tempted, that he is tempted of god. Foz god tēpted nat vnto euyl, neither tempted he any man. But euery mā is tempted when he is dzawen away, & entysed of his

EPISTOLA BEATI IACOBI APOSTOLI.

CAPVT PRIMVM

IACOBVS dei & domini Iesu Christi seruus duodecim tribubus, quæ sunt in dispersione, salutem. Pro summo gaudio ducite fratres mei, quoties in tentationes incideritis varias: illud scientes, quod exploratio fidei vestræ parit patientiam. Ceterum patientia opus perfectum habet, vt sitis perfecti et integri, nullaq; in parte diminuti.

Quod si cui vestrum deest sapientia, postulet ab eo qui dat, nempe deo, qui dat omnibus simpliciter nec exprobrat: ac dabitur ei. Sed postulet cum fiducia, nihil hesitans. Nam qui hesitat, is similis est fluctui maris, qui ventis agitur, et impetu rapitur. Neq; enim existimet homo ille se quicq̄ acceptur̄ à domino. Vir animo duplici inconstans est in oīb⁹ viis suis.

Glorietur aūt frat̄ qui est humilis in sublimitate sua. Contra qui diues est, in humiliatione sui: quoniā velut flos herbæ preteribit. Exortus enim sol cū æstu et exsiccauit herbā, & flos illius decidit, & decor aspectus illius periit. Sic & diues in viis suis marcescet. Beatus vir qui suffert tentationem, quoniā cū probatus erit, accipiet coronam vitæ quā promisit dominꝰ his à quibus fuerit dilectus.

Ne quis cū tentatur, dicat se à deo tentari. Nam deus vt malis tentari non potest, ita nec ipse quemquam tentat. Imo vnusquisq; tentatur, dum à propria

concupiscentia abstrahitur & inescatur. Deinde concupiscentia posteaq̃ conceperit, parit peccatum. peccatum vero perfectũ progignit mortẽ

Ne erretis fratres mei dilecti. Omnis donatio bona, et omne donũ perfectum ẽ supernis est, descendens à patre luminum apud quem non est transmutatio, aut cõuersionis obũbratio. Is destinata volũtate progenuit nos sermone veritatis, vt essemus primitie quedã suarũ creaturarũ

Itaq; fratres mei dilecti sit omnis homo velox ad audiendum, tardus ad loquendum tardus ad iram. Nam ira viri iustitiam Dei non efficit.

Quapropter depositã omni immunditia et redundantia malitie cum mansuetudine recipite insitum sermonem qui potest saluas reddere animas vestras. Sitis autem factores sermonis, & non auditores tantum fallẽtes vosmetipsos. Quoniã si quis audiat sermonem, nec eũ factis exprimat. hic similis est viro cõsiderãti faciẽ natiuitatis sue in speculo. Considerauit enĩ seipsum et abiit, et continuo oblitus est qualis esset. At qui prosperexerit in legem perfectam, quę ẽ libertatis, & permanserit, hic cũ non sit auditor obliuiosꝰ, sed effector operis, beatus facto suo erit.

Si quis videtur religiosus esse inter vos, qui non frenat linguam suam, sed seducit cor suum, huius vana est religio. Religio pura et immaculata apud deũ et patrẽ hec est inuisere orphanos & viduas in afflictione sua, immaculatum seipsum seruare à mundo.

¶ CAPVT. II.

FRATRES mei, ne cũ respectu personarũ habeatis fidẽ domini nostri Iesu Christi ex opinione. Nã si ingrediatur in cetũ vestrum vir aureũ gestans anulũ, ve-

his owne concupiscence. Then when lust hath conceiued, she bringeth forth synne, and synne when it is fynyshed, bringeth forth death.

Erre nat my deare brethren. ✠ Euery good gifte, and euery perfect gyfte, is from aboue and cometh downe from the father of lyghte, with whom is no varyablenes, neyther is he chaunged vnto darkenes. Of his owne wyll begatte he vs with the worde of lyfe, that we shulde be the fyrste fruytes of his creatures. D A.

Wherefore deare brethren, lette euery man be swyfte to heare, slowe to speake, and slowe to wrathe. For the wrathe of man worketh nat that whiche is ryghteous before God.

Wherfore laye a parte all fylthynes, all superfluyte of malycyousnes, and receyue with meknes, the worde that is grafted in you, whiche is able to saue your soules. ✠ ✠ And se that ye be doers of the worde, and nat hearers onlye, deceyuynge your owne selues with sophestrye. For yf any heare the worde and do it nat, he is lyke vnto a man that beholdethe his bodelye face in a glasse. For assone as he hathe loked on hym selfe, he goethe his waye and forgetteth immedyatly what his fashyon was. But who so lokethe in the perfeyte lawe of lyberty, and contynueth therin (yf he be nat a forgetfull hearer, but a doer of the worke) the same shalbe happye in his dede. B E

Yf any mã among you seme deuoute and refraine nat his tõge: but deceiue his owne hert this mãs deuocio is in vaine. Pure deuocio & vndefiled before god ꝑ father, is this: to vysyt ꝑ fatherles and widdowes in their aduersitie, & to kepe him selfe vnspotted of the worlde. ✠

¶ The. ii. Chappter.

BRETHREN haue nat the faythe of Oure Lorde Iesus Christe the Lorde of glory in respecte of persons. Yf there come in to your company a man with a golden ryngc A

and

and in goodly apparel, and there came in also a poze man in vyle rayment, and ye haue respecte to hym that weareth the gay clothynge and sayd vnto him: Syt thou here in a good place: and say vnto the poze, stande thou there oz syt here vnder my fote stole: are ye nat partyall in youre selues, and haue iudged after euyll thoughtes?

B Harken my deare beloued brethren. Hathe nat God chosē the poze of this worlde, whiche are ryche in fayth, & heyres of the kyngdome which he promysed to them ỹ loue hym? But ye haue dispysed the poze. Are nat the ryche they whiche oppresse you & they which drawe you before iudges? Do nat they speake euyll of that good name after whiche ye be named.

C If ye fulfyl ỹ royal lawe accordyng to the scripture whiche sayeth: Thou shalt loue thy neyghbour as thy selfe, ye do well. But yf ye regarde one persō more thā another, ye commyt synne, & are rebuked of the lawe, as trāsgressours. Whosoeuer shall kepe the whole lawe, & yet fayle in one poynte he is gylty in al. For he ỹ sayd. Thou shalt nat cōmit adultery, sayde also: thou shalt nat kyl. Though thou do none adultery yet yf thou kyll, thou arte a trangressour of the lawe. So speake ye, and so do, as they ỹ shalbe iudged by the lawe of libertye. For there shalbe iudgement mercyles to him that sheweth no mercye. and mercy reioyseth agaynste iudgement. &

D What auayleth it my brethren thoughe a mā say he hath fayth, when he hath no dedes? Cā fayth saue hime If a brother oz a syster be naked oz destytute of dayly fode & one of you say vnto thē: Departe in peace. god sēde you warmenes & fode: nat withstandyng ye geue them nat these thynges whiche are nedefull to the body, what helpeth it? Euen so fayth, yf it haue no dedes, is deade in it selfe.

sic indutus splendida: ingrediatur autem & pauper in sordida veste, & respexeritis ad illū qui vestē gestat splēdidam, & dixeritis illi: Tu sede hic bene: et pauperi dicatis. Tu sta illic aut sede hic subter scabellum meum: et nō diiudicetis in vobis ipsis: & facti estis iudices cogitationum malarum.

Audite fratres mei dilectissimi, nonne Deus elegit pauperes mundi huius, diuites in fide, et hæredes regni, quod promisit his a quibus dilectus fuerit? Vos autem contemptui habuistis pauperem. nōne diuites tyrannidem exercent in vos, et ipsi trahunt vos ad tribunalia? et ipsi blasphemant bonum nomen quod inuocatum est super vos?

Si legem quidem regiam perficitis iuxta scripturam: Diliges proximum tuum sicut teipsum, bene facitis: si autem personarum respicitis peccatum operamini, redarguimini a lege veluti transgressores. Quisquis enim totam legem seruauerit, offenderit autē in uno, factus est omnium reus. Nam qui dixerit: Ne mechæris, dixit etiam, ne occidas. Quod si nō fueris mechatus occideris, tamē factus es transgressor legis. Sic loquimini, & sic facite: veluti per legē libertatis iudicandi. Iudicium enim sine misericordia illi qui non fecerit misericordiam. Et gloriatur misericordia aduersus iudicium.

Quæ vtilitas fratres mei, si fidē dicat aliquis habere se, opera vero non habeat? Numquid potest fides saluare eum? Si frater aut soror nudi fuerint, & egeant victu quotidiano, dicat autem aliquis uestrum illis: Abite in pace, calefacimini & saturamini: non tamen dederitis eis quæ necessaria sunt corpori, quæ erit utilitas? Sic & fides, si non habuerit opera, mortua est in

It

Sed dicit aliquis: Tu fidem habes, & ego facta habeo. Ostende mihi fidem tuã ex factis tuis, & ego ostendã tibi ex factis meis fidẽ meã. Tu credis q̃ Deus vnus est? Recte facis. Et dæmonia credunt ac contremiscunt.

Vis vero scire ô homo inanis, q̃ fides absq; factis mortua sit? Abraham pater noster, nonne ex factis, iustificatus est cum obtulisset Isaac filium suum super altare? Vides q̃ fides adiumẽto fuerit factis illius, & ex factis fides perfecta fuerit? Et impleta est scriptura q̃e dicit: Credidit Abraham Deo, & imputatum est illi ad iustitiã, & amicus Dei vocatus est. Videtis igitur, q̃ ex factis iustificetur homo, & non ex fide tantum? Similiter aũt & Raab meretrix, an non ex factis iustificata est, cum excepisset nuncios, & alia via emisisset? Nam quemadmodũ corpus absq; spiritu mortuum est, ita & fides absq; factis mortua est.

CAPVT. III.

NOlite plures magistri fieri fratres mei, scientes q̃ maius iudicium sumpturi simus. In multis enim labimur omnes. Si quis in sermone non labitur, hic perfectus est vir, qui possit freno moderari totum & etiam corpus: Ecce equis frena in ora immittimus, vt obediant nobis, & totum corpus illorum circumagimus. Ecce naues quoq; cum tantæ sint, & a ventis feruis agantur circumagũtur a minimo gubernaculo, quocũq; impetus dirigentis voluerit. Ita & lingua pusillum membrum est, & magna facit.

Ecce exiguus ignis quantam materiam incendit. Et lingua ignis est, mundus

Ye and a man wyght say: Thou haste faythe and I haue dedes: Shewe me thy faythe by thy dedes, and I wyll shewe the my fayth by my dedes. Beleuest thou that there is one God? Thou doest well. The deuyls also beleue and tremble.

Wilt thou vnderstand o thou vayne mã, that fayth without dedes is deade? Was nat Abraham oure father iustifyed through workes when he offered Isaac his son vpon the aulter? Thou seyst howe that fayth wrought with his dedes, and throughe the dedes was the fayth made perfect, and the scripture was fulfylled: which sayth Abraham beleued god and it was reputed vnto hym for ryghtwysnes, and he was called the frende of God. ✠

✠ Ye se then howe that of dedes a man is iustifyed, and nat of fayth only. Lykewyse also was nat Raab the harlot iustifyed throughe workes, when she receyued ỹ messẽgers, and sent them out an other way? For as the body without the spirytе is deade, euyn so faythe without dedes is deade. ✠ Iosua. ii.

The iii Chapiter.

MBrethren, be nat euery man a mayster remembryng howe that we shal receyue the more dampnacyon: For in many thynges we synne all. If a man synne nat in worde, the same is a perfecte man, and able to tame all the bodye: Beholde, we put bittes into the horses mouthes that they shuld obey vs, and we turne about all the bodye. Beholde also the shyppes, whiche thoughe they be so greate, and are dryuen of fearce wyndes, yet are they tourned about with a verye smale helme, whyther soeuer the violence of the gouerner wyll. Euyn so the tonge is a lytell member, and boasteth great thynges.

Beholde howe great a thynge a lytell fyre kyndleth and the tonge is fyre, and a worlde of

of wyckednes. So is the tonge sette amonge our members, that it defyleth the whole bodye, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euyn of hell.

C All the natures of beastes, and of byrdes, and of Serpentes, and thinges of the sea are meked and tamed of the nature of man. But the tonge can no man tame. It is an vnrulye euyll full of deadly poyson. Therewith blesse we God the father, and therewith curse we men whiche are made after the symylytude of God. Out of one mouth procedeth blessynge and cursynge. My brethren these thynges ought nat so to be. Dothe a fountayne sende foorthe at one place swete water and bytter also? Can the Fygge tree, my brethren beare Olyue beryes: eyther a vyne beare fygges? So can no fountayne gyue bothe salte water and fresshe also. Yf any man be wyse and endued with learnynge amonge you, lette hym shewe the woorkes of good conuersacyon in mekenes that is coupled with wysdome.

D But yf ye haue bytter enuyenge and stryfe in your hertes, reioyce nat: neyther be lyers agaynst the truth: This wysdome descendeth nat from aboue: but is earthly, and naturall, and deuelyshe. For where enuyeng and stryfe is, there is vnstablenes and all maner of euyll woorkes. But the wysdome that is from aboue is fyrst pure, then peasyble, gentle and easy to be entreated, full of mercye and good frutes without iudgynge, and without symulacyon: ye, and the frutye of ryghtwysnes is sowen in peace, of them that meynteyne peace.

The.iiii. Chapter.

A From whence commeth warre and fyghtyng amōg you: come they nat hereof, euyn of your voluptuousnes, that raygne in your members. Ye lust, and haue nat. Ye enuy and haue indygnacyon, and can nat obteyne. Ye fyght

fatigatis, fit lingua consilium in membris nostris quæ maculat totum corpus et inflammat totum naticitatis, et inflammatur à gehenna.

Omnis enim natura et ferarum et volucrum serpentiūq; et marinorum, domatur, & domita est à natura humana. Linguam autem nullus hominum domare potest inconcussibile malum plena veneno mortifero. Per ipsam benedicimus deum & patrem, et per ipsam maledicimus hominibus, qui ad similitudinem dei creati sunt. Eweodem ore procedit benedictio, & maledictio. Non oportet fratres mei hæc ita fieri. Numquid fons eteodem foramine emittit dulcem & amaram aquam? Numquid potest frater mei ficus oleas gignere, aut vitis ficus? Sic nullus fons salsam ac dulcem potest edere aquā. Quis sapiens et scientia preditus est inter vos. Ostendat ex bona conuersatione opera sua cum mansuetudine sapientie.

Quod si emulationem amaram habetis, et contentionē in corde vestro, nolite gloriari, et mendaces esse aduersus veritatē. Nō est enim ista sapientia è supernis descendens sed terrena animalis, demoniaca. Vbi enim æmulatio & contentio, ibi inconstantia & omne opus prauū. Que aūt à supernis est sapientia, primū quidē casta ē, deinde pacifica modesta, tractabilis, plena misericordia et fructib⁹ bonis absq; diiudicatiōe, sine fictione. Fructus aūt iustitie in pace seminat facientib⁹ pacē.

CAPVT. iiii.

VNDE bella et lites inter vos? Nōne hinc: nimirū ex voluptatibus vestris q militant in membris vestris. Concupiscitis et non habetis: occidetis et æmulamini, & nō potestis adipisci: pugnatis

tis, bellatis, non habetis propterea q̄ non postulatis, petitis, et non accipitis, eo quod male petatis, vt in voluptatibus vestris insumatis. Adulteri, et adultere, nescitis quod amicitia mundi, inimicitia est cum deo? Quicūq; ergo voluerit amicus esse mūdi, inimicus dei constituitur. An putatis quod inaniter scriptura dicat. Ad inuidiā concupiscit spiritus qui habitauit in nobis. Maiorem autem dat gratiam.

Subditi ergo estote deo. resistite autem diabolo, & fugiet à vobis. Appropinquate deo, et appropinquabit vobis. Emundate manus O peccatores, et purificate corda duplices animo. Affligimini et lugete, & plorate: risus vester ī luctum cōuertatur, et gaudium in meorem. Humiles vos reddite in conspectu domini, et eriget vos.

Nolite detrahere vobis inuicem fratres. Qui detrahit fratri, quiq; iudicat fratrem suum detrahit legi, et iudicat legem. Quod si iudicas legem, non es obseruator legis: sed iudex Vnus est legislator qui potest seruare & perdere. Tu quis es, qui iudicas alium?

Age nunc qui dicitis: Hodie et cras eamus in hanc ciuitatem & faciamus ibi annū vnum, et mercemur, et lucrum faciamus: qui ignoratis, quid futurum sit postero die. Quae est enim vita vestra? vapor est enim, qui ad exiguum tempus apparet, et deinde euanescit pro eo quod dicere debueritis. Si dominus voluerit, et si vixerimus, faciamus hoc aut illud. Nunc autem exultatis in superbiis vestris. Oīs exultatio talis mala est. Igitur qui nouerit recte facere, nec facit hic peccato tenetur.

CAPVT. V.

fyght and warre and haue nat, bycause ye are nat. Ye aske and receyue nat, bycause ye aske amysse: euyn to consume it vpon your voluptuousnes. Ye aduouterers, and women that breake matrymonye: knowe ye nat howe that the frendshyp of the worlde is enmyte to god warde? Whosoeuer wyll be a freende of the worlde, is made the enemy of god. Eyther do ye thynke that the scrypture sayeth in vayne The spirite that dwelleth in you, lusteth euyn contrary to enuy: but geueth more grace.

Submytte your selues to God, and resyste the deuyll, and he wyll flye from you. Drawe nye to God, and he wyll drawe nye to you. Cleuse youre handes ye synners, and pourge your hertes ye wauerynge mynded. Suffre afflyctions: sorowe ye and wepe. Lette youre laughter be turned to mournynge, and your ioye to heuynes, caste downe your selues before the Lorde, and he shall lyfte you vp.

Backebyte nat one an other, brethren. He that backebyteth his brother, and he that iudgethe his brother, backebyteth the lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou arte nat an obseruer of the lawe: but a iudge. There is one lawe gyuer, whiche is able to saue and to destroy. What art thou that iudgeth an other man?

Go to nowe ye that saye: to daye and to morowe let vs go into such a citye and contynue there a yere and bye and sell, and wynne: and yet can nat tell what shall happen to morowe. For what thynges is your lyfe? It is euyn a vapoure that appereth for a lytell tyme, and then vanysshed awaye: For that ye ought to saye: yf the Lorde wyll, and yf we lyue let vs do this or that. But nowe ye reioyce in youre bostynges. All suche reioysyng is euyl. Therfore to hym that knowethe howe to do good, and doth it nat, to hym it is synne.

The. v. Chappter.

A GO to nowe ye ryche men wep and howle on youre wretchednes that shall come vpon you. Your ryches is corrupte, your garmentes are motheaten. Your golde and your syluer are cankred, and the rust of them shall be a wytnes vnto you, and shall eate youre flesshe, as it were fyre. Ye haue heaped treasure together in your laste dayes. Beholde the hyre of the labourers whiche haue reped downe your feldes (which hyre is of you kept backe by fraude) cryeth: and the cries of them whiche haue reped, are entred into the eares of ꝑ Lorde Sabaoth. Ye haue lyued in pleasure on the earth and in wantonnes. Ye haue norysshed your hertes, as in a day of slaughter. Ye haue cõdempned and haue kylled the iust and he hath nat resysted you.

B ✠ Be pacyent therfore brethren, vnto the comynge of the Lorde. Beholde the husoãde man waytethe for the precyous fruyte of the earthe, and hathe longe pacyence therupon, vntyll he receyue (the erly ⁊ the latter rayne) Be ye also pacyente therfore and settle youre hertes, for the comynge of the Lorde drawethnye. Grudge nat one agaynste another brethren, leaste ye be dampned. Beholde ꝑ iudge standeth before the dore. Take my (brethren) the Prophetes for an ensample of sufferynge aduersitie, and of long pacience, whiche spake in the name of the Lorde. ✠ Beholde we counte them happy whiche indure. Ye haue harde of the pacyence of Job, ⁊ haue knowen what ende the Lorde made. For the Lorde is very pitifull and merifull.

But aboue al thynges my brethrẽ: sweare C nat neyther by heauen, neyther by ꝑ earth, neyther by any other othe. Let youre yee be ye, ⁊ your naye naye: leaste ye fall into Ypocrisye. If any of you be euyll vexed, let hym praye. If any of you be mery, let hym syng psalmes.

AGITE nunc divites, plorate, ululantes super miserias vestras quæ advenient vobis. Divitiæ vestræ putrefactæ sunt, vestimenta vestra tinea obsoleta facta sunt: aurum & argentum vestrum æruginavit, & ærugo eorum in testimonium vobis erit, & manducabit carnes vestras sicut ignis. Thesaurizastis vobis in novissimis diebus. Ecce merces operariorum qui messuerunt regiones vestras, quæ fraudata non reddita est a vobis, clamat: et clamor eorum qui messuerunt in aures Domini sabaoth introiit. Epulati estis super terram, et luxuriosi fuistis: enutristis corda vestra, sicut in die occisionis. Condemnastis & occidistis iustum, et non resistit vobis.

Patientes igitur estote fratres usque ad aduentum domini. Ecce agricola expectat preciosum fructum terræ, patienter expectans illum, donec accipiat pluuiam temporaneam & serotinam. Patientes igitur estote & vos, & confirmate corda vestra: quoniam aduentus Domini appropinquat. Nolite ingemiscere alius aduersus alium fratres vt ne condemnemini. Ecce iudex ante ianuam adstat.

Exemplum accipite fratres mei afflictionis & patientiæ prophetas, qui loquuti sunt in nomine Domini. Ecce beatos dicimus eos qui sustinent. Toleratiam Job audistis: et finem Domini vidistis quod valde misericors sit Dñs & miserator.

Ante omnia autem fratres mei, nolite iurare, neq; per cœlum, neq; per terram, neq; per aliud quodcunq; iuramentum. Sit autem vestrum: est, est: non, non: vt non in iudicationem incidatis. Affligitur aliquis inter vos? oret. Eq quo animo est aliquis? psallat:

If

If any be syckeſ amonge you, let him call A
for the Elders of the congregacyon, and let
them praye ouer hym, and annoynt him with
oyle in the name of the Lorde, and the prayer
of faythe shall saue the sycke, and the Lorde
shall rayse hym vppe: and yf he haue com-
mytted synnes, they shall be forgyuen hym.
Knowledge your faultes one to an other: D
and praye one for an other that ye maye
be healed. The prayer of a ryghtuous
man auayleth moch, if it be feruent.
Helyas was a man mortall cuyn 2. Re. xvii.
as we are, and he prayed in his Luc. iiii.
prayer, that it myght nat
rayne: and it rayned nat
on ỹ earth by ỹ space
of thre yer̄s and syxe
moneth̄s. And he
prayed againe
& the heauē
gaue
rayne, & the
earth brought
forthe her fruyte.
Brethren yf any of
you erre from the truthe
and an other cōuert hym, let
the same knowe that he whiche
conuerted the synner from goynge
astraye out of his way, shall
saue a soule from deathe
and shal hide the multi-
tude of synnes. The
ende of the Epistle
of Saynt Ia-
mes.

The

infirmatur quis inter vos? B
accersat presbyteros ecclesiæ, & orent super eum, vngentes eum oleo in nomine Domini, & obsecratio fidei saluum reddet infirmum, & erigetvum Dominus: & si in peccatis fuerit, remittentur ei.
Confitemini alterutrum peccata vestra, & orate pro vobis inuicem, vt saluemini. Multum enim valet deprecatio iusti efficax. Helias homo erat similiter obnoxius passionibus, vt nos, et precatione precatus est ne plueret: & non pluit super terram annos tres & menses sex. Et rursū oravit, & cœlum dedit pluviam, & terra produxit fructum suum. Fratres, si quis inter vos errauerit a veritate, et conuerterit quis eum, sciat quod qui conuerti fecerit peccatorem ab errore viæ suæ saluum faciet animam a morte, & operiet multitudinē peccatorum.
Beati Iacobi Epistola.

FINIS.

The Epystle of Saynte Judas the Apostle.

EPISTOLA BEATI IVDAE APOSTOLI.

A

IVDAS Ieſu Chriſti ſeruus, frater Iacobi: his qui in Deo patre ſanctificati ſunt quidē Ieſu Chriſto ſeruati ſunt vocati: Miſericordia vobis: et pax & charitas multiplicetur.

Judas the ſeruaunt of Jeſus Chryſte, ỹ brother of James. To them whyche are called and ſanctifyed in God the father and preſerued in Jeſu Chryſte. Mercy vnto you, peace & loue be multiplied

Dilecti: tantum mihi ſtudium fuit ſcribēdi ad vos de communi ſalute: vt non potuerim nō ſcribere vobis: obſecrans, vt veſtris laboribꝰ adiumentū ſitis fidei quę ſemel data eſt ſanctis. Obſtrepunt enim ſubierunt quidam homines impii: qui prius deſcripti fuerant in hoc iudicium: qui Dei noſtri gratiam transferunt ad laſciuiam: ac Deū, qui ſolus eſt herus: ac Dominum noſtrum Ieſum Chriſtum negant.

Beloued, whā I gaue all diligēce to wryte vnto you of ỹ cōmen ſaluacyon: it was nedefull for me to wryte vnto you, to exhorte you, that ye ſhulde cōtynually laboure in ỹ fayth, whyche was once gyuen vnto the ſaynctes. For there are certayne craftely crepte in, of whyche it was wryten afore tyme vnto ſuche iugemēt. They are vngodly & turne ỹ grace of our God vnto wantonnes, & denye God the onely lorde, & our lorde Jeſus Chryſte.

B

Num. xiii.

Gene. xix.

My mynde is therfore to put you in remembraunce, for as moche as ye once knowe this howe that the lorde (after that ye had delyuered the people out of Egipt) deſtroyed them, which afterwarde beleued nat. The angels alſo whyche kepte nat theyr fyrſte eſtate: but lefte theyr owne habytacyon he hath reſerued in euerlaſtyng chaynes vnto darkenes vnto the iugement of the great daye: euen as Sodome & Gomore, and the cytyes about them (whyche in lyke maner deſyred them ſelues with fornycacyon, & folowed ſtraunge fleſhe) are ſet forthe for an enſample, and ſuffre the vengeaunce of eternall fyre. Lyke wyſe theſe dremers defyle the fleſhe, deſpyſe rulers, and ſpeake euyl of them that are in auctorite.

Volo autem vos commonere facere, eō ſciſtis ſemel illud q Dñs, poſteaq̄ populum ex Aegipto ſaluum eduxerat, rurſus eos qui non credebant perdidit: quodq̄ Angelos, qui non ſeruauerant ſuam originem, ſed reliquerant ſuū domicilū, ad iudiciū magni illius diei, vinculis aternis ſub caligine ſeruauit. Sicut Sodoma & Gomorra, & his finitime ciuitates, quę ad cōſimilem modum cum illis ſuprīs fornicate fuerunt, & ſecutę fuerant carnem alienā, propoſite ſunt exemplo, ignis eterni penam ſuſtinentes. Similiter quoq; & hi deluſa ſomnia carnem quidē polluunt dominos vero ſpernunt, in poteſtate prædicta maledicta congerunt.

C

Yet Michael the archangel when he ſtroue agaynſt the deuyll, & diſputed about ỹ bodye of Moyſes, durſt nat gyue rayling ſentence,

At Michael Archangelus cū aduerſus diabolum certans diſceptaret de corpore Moſi, non auſus eſt iudicium inferre maledicti, ſed

dixit? Increpet te Dominus. At isti quecunq; nouerunt, ea maledictis insectantur: quæ vero naturæ ceu insipientia rationis expertia sciunt, in his corrumpuntur. Ve illis quoniam viam Cain ingressi sunt, & deceptationes mercedis, qua deceptus est Balaam effusi sunt, et contradictione Core perierunt.

Hi sunt inter charitates vestras maculæ, inter se conuiuantes, absq; vllius timore semetipsos ducta arbitrio: uiuentes, nubes aquam nõ habentes, qui a ventis circumaguntur, arbores autumno marcescentes: infructifere, bis emortuæ & eradicatæ: undæ efferæ maris despumantes suas ipsorum dedecora: stellæ errantes quib⁹ caligo tenebrarum in æternum seruata est.

Prædixit autẽ his & septimus ab Adam Enoch dicens: Ecce venit Dominus in sanctis milibus suis, vt faciat iudiciũ aduersus omnes, & redarguat omnes impios eorũ de omnibus factis impietatis suæ quibus impie egerunt, & de omnibus duris quæ locuti sunt aduersũ eum peccatores impii.

Hi sunt murmuratores, queruli, iuxta concupiscentias suas ambulantes, et os illorũ loquitur tumida, admirantes personas, utilitatis gratia. Vos autem dilecti memores estis verborum quæ ante hac dicta fuerunt ab Apostolis Domini nostri Iesu Christi, quod dixerunt vobis, in extremo tempore futuros illusores qui iuxta suas impias cupiditates ambularent. Hi sunt qui segregant animales Spiritum non habentes.

Vos autem dilectissimi, sanctissimæ vestræ fidei superædificates vosipsos, per spiritũ sanctum orantes, vos ipsos in charitate dei seruate, expectantes misericordiã Domini nostri Iesu Christi in vitã æternam. Et hos quidem cõ-

but sayde. The Lorde rebuke the. But these speake euyl of those thinges which they know nat: & what thinges they know naturally as beastes wiche are without reason: tho thinges they corrupt thẽ selues. Wo be vnto thẽ for they haue folowed ỹ waye of Cayn, & are vtterly gyuen to the errour of Balam for lukers sake, & perysshe in the treason of Core.

Gene. iiii. Nu. xvi. a. Num. xxii. 1. Pet. ii

These are spottes which of your kyndnes feaste togyther without feare, fedyng them selues. Cloudes they are withouten water, caryed about of wyndes, and trees without frupte at gadrynge tyme, twyse deade & plucked vp by the rotes. They are the ragynge waues of the see, fomynge out of theyr owne shame. They are wãdrynge starres of whome is reserued the myste of darckenes for euer.

D

Enoch the seuenth from Adam prophesyed before of suche sayenge: Beholde, the Lorde shal come with thousãdes of sayntes, to geue iudgement agaynst all men, and to rebuke al that are vngodly amonge them, of all theyr vngodly dedes which they haue vngodly cõmitted: and of al theyr cruel speakings which vngodly synners haue spoken agaynste him

Apoca. i. d

These are murmurers, complayners, walking after theyr owne luftes, whose mouthes speake proude thynges. They haue men in greate reuerence bycause of a vauntage. But ye beloued, remẽbre the wordes whiche were spokẽ before the Apostles of our Lord Jesus Christe, howe ỹ they tolde you ỹ there shulde be begylers in ỹ last time, which shuld walke after theyr owne vngodly luftes. These are makers of sectes, fleshly, hauynge no spyryte.

E

1. Tim. iiii. 2. Tim. iii. 2. Pet. iii.

But ye dearly beloued, edyfy your selues in your most holy faythe, prayeng in the holy ghost: and kepe your selues in ỹ loue of god lokynge for the mercye of oure Lorde Jesus Christe vnto eternall lyfe. And haue com-

passyon

passyon on some, seperatynge them: and other saue with feare, pullynge them out of the fyre and hate the fylthy vesture of the flesshe. Unto hym that is able to kepe you, that ye fall nat, and to present you fautles before the presence of the glorye with ioye, that is to saye, to God our sauyour which onely is wyse be glorye, maiestye, dompynyon, and power nowe and for euer Amen.

The reuelacyon of Saynte John the dyuyne.

¶ The.i. Chappter.

A Thereuelacyō of Jesus Chryst whiche god gaue vnto hym, for to shewe vnto his seruantes thinges which must shortelye come to passe. ✣ And he sente and shewed by his Aungell vnto his seruante John whiche bare recorde of the worde of God, and of the testymonye of Jesus Chryste, and of all thynges that he sawe. Happye is he that redeth, and they that here the wordes of the prophesye, and kepe those thynges whiche are wrytten therin. For the tyme is at hande. John to the. vii. cōgregatiōs in Asia. Grace be with you and peace frō hym whiche is, and whiche was, and whiche is to come, and from the. vii. spirites whiche are presente before his trone, and from Jesus Christ which is a fayth full wytnes, and fyrst begotten of the deade, and Lorde ouer the kynges of the earthe. Unto hym that loued vs and washed vs from

misericordi, dum diuidicaretur, illos autem per tempora fecit viuos facite, ex incendio rapientes odio prosequentes, et eam que ex carne est maculatam, fugientes. Et vtro qui potest illos seruare à peccato immunes et statuere in conspectu gloriæ suæ inculpatos cum exultatione soli sapienti Deo saluatori nostro gloria & magnificentia, et imperium, et potestas nunc, & in omnia secula. Amē.

APOCALIPSIS BEATI IOANNIS THEOLOGI.

CAPVT PRIMVM.

REVELATio Iesu christi, quam dedit illi Deus vt palam faceret seruis suis, quæ oportet fieri cito: et significauit, cum misisset angelum suum seruo suo Ioanni qui testificatus est sermonem dei, et testimonium Iesu Christi, & quecunq; vidit. Beatus qui legit et audit verba prophetiæ, et seruat ea quæ in ea scripta sunt. Tempus enim prope est.

Iohannes septem ecclesiis quæ sunt in Asia. Gratia vobis, et pax ab eo qui est & qui erat, et qui venturus est: et à septem spiritibus qui in conspectu throni eius sunt: et à Iesu Christo qui est testis fidelis, primogenitus mortuorum, et princeps regum terræ, qui dilexit nos: et lauit nos à peccatis

nostris per sanguinem ipsius et fecisti nos regnū & sacerdotes deo et patri suo: ipsi gloria et imperium in secula seculorum. Amen.

Ecce venit cum nubibus. & videbit eum omnis oculus & qui eum compunxerunt. Et plangent se super eum oēs tribus terre, etiam. Amen. Ego sum alpha et O, principium et finis, dicit dominus. qui est & qui erat, et qui venturus est omnipotens.

Ego Ioannes frater vester et particeps in afflictione & regno et patientia in Christo Iesu, fui in insula que appellatur Parmos, propter sermonem dei & testimonium Iesu Christi. Fui in spiritu in dominico die, et audiui post me vocem magnam tanq̄ tuba dicētis Ego sum Alpha et O, primus & nouissimus. Quod vides scribe in libro, et mitte septem ecclesiis. quae sunt in Asia Epheso, & Smyrne, & Pergamo, et Thiathire: & Sardis, Philadelphie, et Laodicie.

Et conuersus sum, vt viderem vocem quae loquebatur mecum. Et conuersus vidi septem candelabra aurea: & in medio candelabrorum aureorum similem filio hominis, vestitum veste ad pedes vsq̄ demissa et precinctum ad mamillas zona aurea. Caput autem eius et capilli erant candidi, velut lana alba, & tanq̄ nix Et oculi eius tanq̄ flamma ignis et pedes eius similes chalcolibano, velut in camino ardentes & vox illius tanq̄ vox aquarum multarum: & habebat in dextra sua stellas septem. Et de ore eius gladius vtraq̄ parte acutus exibat. Et facies eius sicut sol lucet in virtute sua.

Et cum vidissem eum cecidi ad pedes eius tanquam

synnes in his owne bloude, & and made vs kinges and Preestes, vnto God his father be glory and dominion for euermore. AMEN. Beholde he cometh with cloudes, and al eyes shall se hym: and they also which peersed him. And all kyndredes of the earthe shall waple. Euen so. AMEN. I am Alpha and Omega the begynnynge and the endynge, sayethe the Lorde almyghtye, whiche is, and which was, and whiche is to come.

Colo. 1. c. 1. Cor. xv. Hebre. ix. & 1. Pet. i. & 1. Iohn. ii. Esay. xiii. Mat. xxiiii. Iude. i. c.

I Iohan youre brother and companyon in trybulacyon, and in the kyngdome and pacyence whiche is in Iesus Chryste, was in the yle of Pathmos, for the worde of God, and for the wytnessynge of Iesu Chryst I was in the spyryte on a sondaye, and herde behynde me a greate voyce, as it hadde ben of a trompe, sayenge. I am Alpha and Omega, the fyrste and the laste. That thou seest, wryte in a boke, and sende it vnto the congregacyons whiche are in Asya, vnto Ephesus, & vnto Smyrna, and vnto Pergamos, and vnto Thyatyra, and vnto Sardys, and vnto Philadelpha, and vnto Laodycia.

B

A

And I tourned backe to see the voyce that spake to me. And when I was turned, I sawe vii. golden candelstyckes, and in the myddes of the candelstyckes, one lyke vnto the son of man, clothed with a lynnen garmente downe to the grounde, and gyrde aboute the pappes with a golden gerdle. His head, and his heares were whyte, as whyte woll, and as snowe, and his eyes were as a flame of fyre: and his fete lyke vnto brasse as they brent in a fornace and his voyce as the sounde of many waters. And he had in his ryghte hande. vii. starres. And out of his mouthe went a sharppe two edged swerde. And his face shone euen as the sonne in his strengthe.

C

And when I sawe hym, I fell at his feete,

euen as

D eupll as deade. And he layde: his ryght hande
Cap. xli. and.xxi. tit. vpon me, sayenge vnto me feare nat. I am the fyrste and the laste, and am a lyue, and was deade. And behold I am a lyue for euer more and haue the keyes of hell and of death. Wryte therfore the thynges which thou hast sene and the thynges whiche are. and the thynges whiche shalbe fulfylled here after, and the mistery of the.vii.starres which thou sawest in my ryght hande, and the.vii. golde candelstyckes. The.vii.starres are the messengers of the.vii.congregacyons: And the vii.candelstyckes whiche thou sawest are the vii.congregations.

¶ The.ii. Chapiter.

A VNTO THE messenger of the congregacyon of Ephesus wryte: these thynges sayeth he that holdeth the.vii. starres in his ryght hande, and walketh in the myddes of the.vii.golden candelstyckes. I knowe thy workes, and thy laboure, and thy pacyence, and howe thou canste nat forbeare them whiche are euyll: and examynedest them whiche saye they are apostles, and are nat: and hast founde the lyers and dydest washe thy selfe. And hast pacyence: and for my names sake hast laboured and hast nat faynted. Neuertheles I haue somewhat agaynste the, For B thou hast lefte thy fyrste lone. Remembre therfore from whence thou arte fallen, and repent, and do ye fyrste workes. Or els I wyll come vnto the shortely, and wyll remoue thy candelstycke out of his place except thou repent. But this thou hast bycause thou hatest the dedes of the Nicolaitans, whiche dedes I also hate. Let him that hathe eares heare, what the spyryte sayethe vnto the congregacyons. To him that ouercōmeth, wyll I gyue to eate of the tre of lyfe, whiche is in ye myddes of the Paradyse of God.

CAPVT. II.

ANGELO Ephesini ecclesie scribe. Hec dicit qui tenet septē stellas in dextera sua: qui ambulat in medio septē candelabrorū aureorum. Scio opera tua, & laborem & patientiam tuam, & quod non potes sustinere malos, & tentasti eos, qui se dicunt apostolos esse, & non sunt: et inuenisti eos mendaces, & tulisti, & patientiam habes, et sustinuisti propter nomē meum, et non defecisti. Sed habeo aduersum te, q charitatem tuam primam reliquisti. Memor esto itaq; vnde excideris, & age penitentiam, & prima opera fac. Sin minus, veniam tibi cito, & mouebo candelabrum tuum de loco suo, nisi recipueris. Sed hoc habes, quia odisti facta Nicolaitarum, que & ego odi. Qui habet aurem, audiat, quid spiritus dicat ecclesiis. Vincenti dabo edere de ligno vite, quod est in medio Paradisi Dei.

Et angelo Ecclesiæ Smyrnæorum ecclesiæ scribe: Hæc dicit primus & nouissimus, qui fuit mortuus & vixit: Scio opera tua & afflictionē & paupertatem, sed diues es: et blasphemaris eorum qui se dicunt Iudeos esse, et non sunt, sed sunt synagoga satanæ. Nihil horum timeas quæ passurus es. Ecce missurus est diabolus aliquos ex vobis in carcerem vt tentemini, et habebitis afflictionem dierum decem. Esto fidelis vsq; ad mortem, et dabo tibi coronam vitæ. Qui habet aurem audiat quid spiritus dicat ecclesiis: Qui vicerit, non lædetur a morte secunda.

And vnto the aungel of the congregacion of Smyrna wryte: These thynges sayeth he that is fyrste, and the laste, whiche was dead and is a lyue. I knowe thy workes and tribulacyon and powerte, but thou arte ryche: And knowe the blasphemy of the whiche call themselues Iues & are nat: but are the congregacyon of Sathan. Feare none of the thynges which thou shalte suffre. Beholde, the deuyll shal cast of you into pryson, to tempte you, and ye shall haue trybulacyon. x. dayes. Be faythful vnto the death, & I wyl gyue the a crowne of lyfe. Let him that hathe eares heare what the spyryte sayeth to the congregacyons. He that ouercōmeth, shal nat be hurt of the seconde deathe. C

Et angelo Pergamēi ecclesiæ scribe: Hæc dicit, qui habet rhomphæam vtraq; parte acutam. Scio opera tua, et vbi habitas, vbi sedes est satanæ, et tenes nomen meum, et non negasti fidem meam. Et in diebus in quibus Antipas testis meus fidelis, qui occisus est apud vos, vbi satanas habitat. Sed habeo aduersus te pauca quia habes illic tenentes doctrinam Balaam, qui docebat Balac mittere scandalum coram filiis Israel, edere ex his quæ simulachris immolantur & scortari. Ita habes & tu tenentes doctrinam Nicolaitarum, quod odi. Resipisce, alioquin veniam tibi cito, et pugnabo cū illis gladio oris mei. Qui habet aurem audiat, quid spiritus dicat ecclesiis. Vincenti dabo edere de manna abscondito, et dabo illi calculum candidum, et in calculo nomen nouum scriptum, quod nemo scit, nisi qui accipit.

And vnto the aungel of the congregacion of Pergamos wryte: This sayeth he whiche hathe the sharpe swearde with two edges. I knowe thy workes and where thou dwelleste, euen where Sathās seate is and the kepest my name and haste nat denyed my fayth. And in my dayes Antipas was a faithful wytnes of myne, which was slayne amonge you, where Sathan dwellethe. But I haue a fewe thynges agaynste the: that thou haste there, them that mayntayne the doctryne of Balam whiche taught in Balake, to put occasyon of syn before the chyldren of Israel, that they shuld eate of meat dedycate vnto Ydoles and commyt foornycacyon. Euen so hatyste thou them that mayntayne the doctryne of the Nycolaytans whiche thinge I hate. Wut be cōuerted, or els I wyll come vnto the shortely, and wyll fyght agaynst them with the swearde of my mouthe. Let him that hathe eares, heare what the spiryte sayth vnto the cōgregacyons. To him the ouercommeth wyll I gyue to eate Mānā that is hyd, & wil gyue him a whyte stone and in the stone a newe name wrytten, whiche no man knoweth, sauing he that receyueth it. A D

Num. xxiii.

And

And vnto the messenger of the congregacyon of Thiattira wryte. This sayeth the sonne of God, whiche hathe his eyen lyke vnto a flame of fyre, whose feete are lyke brasse. I knowe thy workes and thy loue, seruyce, and fayth, and thy pacyence, and thy dedes which are mo at the last then at the fyrste. Notwithstandynge I haue a fewe thynges agaynste the, that thou sufferest that woman Iesabell, whiche calleth her selfe a Prophetes, to teache and to deceyue my seruauntes, to make them commyt fornycacion, and to eate meates offered vp vnto ydoles. And I gaue her space to repent of her fornicacion, and so repented not. Beholde, I wyll cast her into a bed, and them that commyt fornycacyon with her, into great aduersytye, excepte they tourne frome theyr dedes. And I wyll kyll her chyldren with death. And all the congregacions shal knowe that I am he whiche searcheth the reynes and hertes. And I wyll gyue vnto euery one of you accordynge vnto your workes.

Heb.xvii.d

Vnto you I saye, and vnto eyther of them of Tyathyra as many as haue not this learnyng and which haue not knowen the depnes of Sathan (as they say) I wyl put vpon you none other burthen, but that which ye haue alredye. Holde faste tyll I come, and whosoeuer ouercommeth and kepeth my workes vnto the ende, to hym wyll I gyue power ouer nacyons and he shall rule them with a rodde of yron: and as the vessels of a potter, shal he breake them to shyuers. Euen as I receyued of my father, so wyl I gyue him the morninge starre. Let hym that hathe eares, heare what the spyryte sayeth to the congregacions.

Psal.ii.

The.iii.Chapiter.

AND vnto the messenger of the congregacion of Sardyna write: Thus sayeth he that hath the spirytes of God, and the vii. starres.

Et angelo Thyatirensis ecclesiæ scribe. Hæc dicit filius Dei qui habet oculos tanquam flammam ignis, et pedes eius similes chalcolibano. Noui opera tua, et fidem, et ministerium, et charitatem tuam, et patientiam tuam, et opera tua, et multitudinem plura prioribus. Sed habeo aduersus te paucula: quia permittis mulierem Hiezabel, quæ dicit se prophetissam docere, et seducere seruos meos fornicari, et edere immolata idolis. Et dedi illi tempus, vt resipiscere a fornicatione sua: nec resipiscit. Ecce ego mitto eam in lectum, et qui mœchantur cum ea in tribulationem maximam, nisi pœnitentiam egerint ab operibus suis: et filios eius interficiam in mortem: et scient omnes ecclesiæ quod ego sum ille scrutans renes et corda, et dabo vnicuique vestrum secundum opera sua.

Verumtamen dico cæteris qui Thyatiræ estis, quicunque non habent doctrinam hanc, et qui non cognouerunt profunditates (sicut loquuntur) Satanæ, quasi non mittam super vos aliud pondus: tamen id quod habetis, tenete donec veniam. Et qui vicerit et custodierit vsque in finem opera mea, dabo illi potestatem super gentes, et reget eas in virga ferrea, et tanquam vasa figuli confringentur. Sicut et ego accepi a patre meo, et dabo illi stellam matutinam. Qui habet aurem audiat, quid spiritus dicat ecclesiis.

CAPVT. XIIIo

ET ANGELO eccle siæ Sardis scribe hæc dicit qui habet septem spiritus Dei & septem stellas.

Scio opera tua: quia nomen habes quod viuas et mortuus es. Esto vigilans et confirma cetera que mortua erant. Non enim inuenio opera tua plena coram Deo. In mente ergo habe, qualiter acceperis & audieris, et serua, et resipisce. Si ergo non vigilaueris, veniam ad te tanquam fur, & nescies qua hora veniam ad te. Habes pauca nomina et Sardis, q̃ non inquinauerunt vestimenta sua et ambulabunt mecum in albis: quia digni sunt. Qui vicerit sic vestietur vestimentis albis: et non delebo nomen eius de libro vite. & confitebor nomen eius coram patre meo, et coram angelis eius. Qui habet aurem, audiat, quid spiritus dicat ecclesiis.

I knowe the wozkes: thou haste a name that thou lyueste, and thou arte deade. Be awake and strengthe the thynges whiche remayne, that are redy to dye. Foz I haue nat founde thy wozkes perfayte before God. Remembze therfoze howe thou haste receyued and harde and holde fast, and repent. Yf thou shalte nat watche, I wil come on the as a theke, and thou shalte nat knowe what houre I wyll come vpon the. Thou hast a fewe names in Sardis which haue nat defyled theyz garmentes and they shal walke with me in whyte foz they are wozthy. He that ouercometh shalbe clothed in whyte aray, and I wyll nat put out his name out of the boke of lyfe, and I wyl confesse his name before my father, and before his angels

1. The. v.
2. Pa. iii.

Esay. xli.
Iohn. xii.

Et angelo Philadelphiensis ecclesie scribe: Hec dicit sanctus et verax, qui habet clauem Dauid qui aperit, et nemo claudit, claudit, et nemo aperit. Scio opera tua: Ecce dedi coram te ostium apertum, et nemo potest claudere illud, quia modicam habes virtutem. Et seruasti sermonem meum, et non negasti nomen meum. Ecce do de synagoga satane: qui dicunt se Iudeos esse, & non sunt sed mentiuntur. Ecce adiciam illos, vt veniant et adorent ante pedes tuos; & sciant quod ego dilexi te.

Quoniam seruasti sermonem patientie mee, et ego seruabo te ab hora tentationis: que ventura est in orbem vniuersum, vt tentet habitantes in terra. Ecce venio cito. Tene quod habes vt nemo accipiat coronam tuam. Qui vicerit faciam illum columnam in templo Dei mei, et foras non

And wryte vnto the tydynges bringer of the congregacyon of Philadelphia: this saith he that is holy and true, whiche hath the keye of Dauyd: which openeth and no man shutteth, and shutteth and no man openeth. I knowe thy wozkes. Beholde I haue set before the an open doze, and no man can shutte it, foz thou hast a lytell strength and haste kepte my sayenges and hast nat denied my name. Beholde I make them of the congregacyon of Sathan which cal them selues Iues and are nat but do lye. Beholde I wyll make them that they shall come and wozshyp before thy feete: and shall knowe that I loue the.

B

Bycause thou haste kepte the wozdes of my pacyence, therefoze I wyll kepe the frome the houre of temptacyon whiche wyll come vpon al the worlde, to tempte them that dwell vpon the earthe. Beholde I come shortely. Holde that whiche thou hast that no man take away thy crowne. Hym that ouercommeth, wyll I make a place in the temple of my God, and he

C

A

shall

shall go no more out. And I wyll wryte vpon hym the name of my god, and the name of my Cytye of my God newe Jerusalem, whiche commeth downe out of heauen from my God and I wyll wryte vpon hym my newe name. Let hym that hath eares, heare what the spyryte sayeth vnto the congregacyons.

D And vnto the messenger of the congregacyon whiche is in Laodicia, wryte: This sayeth (amen) the faythfull and true wytnes, the begynnynge of the creatures of God. I knowe thy workes that thou arte neyther colde nor hotte. I wolde thou were colde or hotte. So then bycause thou arte betwene bothe, and neyther colde nor hot. I wyll spewe the out of my mouthe: bycause thou arte ryche and increasyd with gooddes, and haste nede of nothyng, and knowest nat howe thou arte wretched and myserable, poore, blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayst be ryche: and whyte rayment that thou mayst be clothed, that thy fylthy nakednes do nat appere: and anoint thine eyes with eye salue, that thou mayste see.

As many as I loue, I rebuke and chasten. Be feruente therfore and repente. Beholde I stande at the doore and knocke. Yf any man here my voyce and open the doore. I wyll come in vnto hym and wyll suppe with hym, and he with me. To hym that ouercommeth, wyll I graunte to syt with me in my seate euen as I ouercame and haue syttyn with my father, in his seate. Let him that hath eares, heare what the spyryte sayeth vnto the congregacyons.

☞ The.iiii.Chapyter.

A AFTER THIS he loked, and beholde a doore was open in heauen and the fyrst voyce whiche I harde was as it weare of a A trompet talkynge with me, which sayde: come vppe hyther, and I wyll shewe the thynges which

Et angelo Laodicensium ecclesie scribe: Hec dicit Amen, testis fidelis et verus, principium creature Dei. Scio opera tua, quia neq; frigidus es, neq; feruidus, vtinam frigidus esses, aut feruidus, sic; quoniam tepidus es & nec frigidus, nec feruidus incipiam te ēuomere ex ore meo: quia dicis diues sum, et ditatus sum, et nullius ēgeo, et nescis q̄ tu es miser et miserabilis et pauper et cecus, et nudus. Suadeo tibi ēmere à me aurum ignitum ex igni, vt locuples fias: et vestimentis albis induaris, vt non appareat dedecus nuditatis tue, et collyrio inunge oculos tuos, vt videas.

Et quoscunq; amo, arguo et castigo. Aemulare ergo ac resipisce. Ecce sto ad ostium et pulso. Si quis audierit vocem meam, et āperuerit ianuam, introibo ad illum, et cenabo cum illo, et ipse mecum. Qui vicerit, dabo ei sedere mecum in throno meo sicut et ego vici, et consedi cum patre meo in throno eius. Qui habet aurem audiat quid spiritus dicat Ecclesiis.

¶ CAPVT. IIII.

POST HEC vidi, et ecce ostium āpertum in celo, et vox prima quam audiui, tanq; tube loquentis mecum, dicens Ascende huc, et ostendā tibi

quæ oportet fieri post hæc. Et statim fui in spiritu. Et ecce sedes posita erat in cœlo, et supra sedem sedens. Et qui sedebat, similis erat aspectu lapidi Iaspidi et Sardio: et iris erat in circuitu sedis similis aspectu Smaragdino. Et in circuitu sedis sedilia vigintiquatuor. et super thronos vigintiquatuor, seniores, circumamicti stolis albis, et habebāt in capitibus suis coronas aureas.

Et de throno procedebant fulgura et tonitrua, et voces et septem lampades ignis ardentes, ante thronum: quæ sunt septem spiritus dei. Et in conspectu sedis t mare vitreum simile cristallo, et in medio sedis, et in circuitu sedis quatuor animalia plena oculis ante et retro. Et animal primū simile leoni, et secundū animal simile vitulo: et tertiū animal habens faciem velut hominis: et quartum animal simile aquilæ volanti.

Et quatuor animalia eorum habebant alas senas in circuitu, et intus plena erant oculis. Et requiem non habent die ac nocte, dicentia. S sanctus sanctus, sanctus dominus deus omnipotens, qui erat, et qui est, & qui venturus est.

Et cum darent illa animalia gloriā et honorē, et benedictionē sedēti sup thronū, viventi in secula seculorū procidunt vigintiquatuor seniores ante sedentem su throno, et adorant viventē in secula seculorū: et abiciunt coronas suas ante thronum, dicentes: Dignus es domine accipere gloriam. et honorē et virtutē. qa tu creasti omnia, et propter voluntatem tuam sunt, et creata sunt.

✠ CAPVT. V.

ET VIDI in dextera sedentis super thronum, librum scriptum intus

whiche muste be fulfylled hereafter. And immedyatly I was in the spirytе: and beholde a seate was put in heauen, and one satte on the seate. And he that sat, was to loke vpon, lyke vnto a Jaspar stone, and a Sardyne stone: And there was a rayne bowe about the seate, in syght lyke to an Emeralde. And aboute the seate were. xxiiii. seates. And vppon the seates .xxiiii. Elders syttynge clothed in whyte rayment, and hadde on theyr heades crownes of golde.

And oute of the seate proceded lyghtynges and thonderynges, and voyces, and there were vii. lampes of fyer, burnynge before the seate, which are the. vii. spirytes of god. And before the seate there was a sea of glasse lyke vnto Chrystall, and in the myddes of the seate: and rounde about the seate were. iiii. beastes full of eyes before and behynde. And the fyrste beaste was lyke a lyon, the seconde beast lyke a calfe, and the thyrde beast had a face as a man, and the fourthe beaste was lyke a flyenge Egle.

And the. iiii. beastes had eche one of them. vi wynges about him, and they were full of eyes within. And they hadde no reste. daye neyther nyght, sayeng: Holye, holye, holye Lorde God almyghty, whiche was and is and is to come.

And when those beastes gaue glorye and honoure and thankes to him that satte on the seate, whiche lyueth for euer and euer: the xxiiii. elders fell downe before hym, that satte on the trone, and worshypped hym that lyueth for euer, and caste theyr crownes before the trone sayenge: thou arte worthy Lorde to receyue glory and honoure, and power, for thou haste created all thynges, and for thy wylles sake they are, and were created.

☞ The. v. Chappter.

AND I sawe in the ryght hande of hym that satte in the trone, a boke wrytten, with

wythin and ou the backesyde, sealed with.vii. seales. And I sawe a stronge aungell whiche cryed with a loude voyce: Who is worthy to open the boke, and to lose the seales therof. And no man in heauen nor in earthe, neyther vnder the earth, was able to open the boke neyther to loke theron. And I wepte muche, bycause no man was founde worthy to open and to rede the boke, neyther to loke theron.

A

And one of the elders sayde vnto me: wepe nat: beholde a lyon beynge of the trybe of Iuda, the rote of Dauyd, hathe obteyned to o- pen the boke, and to lose the. vii. seales therof

B

And I behelde, and lo in the myddes of the seate, and of the. iiii. beastes, and in the myd- des of the elders, stode a lambe as though he had bene kylled, whiche had. vii. hornes and vii. eyes, whiche are the spirytes of God, sent into all the worlde. And he came and toke the boke out of the ryght hande of hym that satte vpon the seate.

And when he had taken the boke, the. iiii. beastes and. xxiiii. elders fell downe before ꝑ lambe, hauynge harpes and golden vyalles ful of odours, whiche are the prayers of sayn- tes, and they songe a newe songe, sayenge: thou arte worthy to take the boke, and to opē the seales therof: for thou waste kylled, and hast redemed vs by thy bloude out of al kyn- redes, and tonges, and people, & nacyons, and haste made vs vnto our god, kyngs, and prestes, and we shall raygne on the earth.

C

D

And I behelde, and I harde the voyce of many aungels about the trone, and about ꝑ prestes, and the elders, & I harde thousande thousandes, sayeng wt a lowde voice: Worthy is ꝑ lambe that was kylled to receyue power and ryches, and wysdome and strengthe and honour, and glory & blessyng. And all creatu tes whiche are in heauen, and on the earthe,

Deut. viii.

and

& in tergo, signatum sigillis septem. Et vidi angelū fortē dicentē voce magna: Quis est dignus aperire librū & soluere signacula eius? Et nemo poterat neq; in cœlo, neq; in terra, neq; subtus terram aperire librum, neq; ad spicere illum. Et ego flebam multum, quod nemo dignus inuentus esset aperire & le- gere librum, ac videre eum.

Et vnus de senioribus dicit mihi: Ne fleueris. Ecce vicit leo de tribu Iuda radix Da- uid, vt aperiat librum & so- luat septem signacula eius. Et vidi, & ecce in medio sedē- tis, et quatuor animalium, et in medio seniorum agnum stans tanq̃ occisum habens cornua septem, et oculos sep- tem, qui sunt septem spiritus Dei missi in omnem terram. Et venit, et accepit de dextera sedentis in throno librū.

Et cum accepisset librum, quatuor animalia, & viginti quatuor seniores ceciderunt coram agno, habentes singuli citharas, & phiolas aureas plenas odoramentum, quæ sunt precationes sanctorum, et cantabant canticū nouum, di- centes: Dignus es accipere librum, & aperire signacula eius quoniam occisus es, et redemisti nos per sanguinem tuum ex omni tribu, & lingua & populo, & natione, & fe- cisti nos Deo nostro regnū, & sacerdotes, & regnabimus super terram.

Et vidi, & audiui vocem angelorum multorum in cir- cuitu throni & animalium, & seniorum, & milia milium, di- centes voce magna: Dignus est agnus qui occisus est, ac- cipere virtutem, & diuitias, & sapientiam, & fortitudinē & honorem, et gloriā et be- nedictionem. Et omnem creaturam quæ sub cœlo est,

& quæ super terrã. & quæ sub terra, & in mari, & quæ in eis sunt omnia, audiui dicentes: Sedenti in throno & agno, benedictio & honor, & gloria, & potestas in secula seculorum. Et quatuor animalia dicebant: Amen. Et viginti quatuor seniores ceciderunt in facies suas, et adorauerunt viuentem in secula seculorum.

CAPVT. VI.

ET vidi cum aperuisset agnus vnum de sigillis, et audiui vnum de quatuor animalibus, dicens tanq̃ vocem tonitrui: Veni & vide: & vidi. Et ecce equus albus, et qui sedebat super eũ, habebat arcũ, et data est ei corona, et exiit vincens, et vt vinceret. Et cum aperuisset sigillũ secundum audiui secundũ animal, dicens: Veni & vide. Et exiuit alius equus rufus: et qui sedebat super illum, datum est ei, vt tolleret pacẽ de terra, et vt inuicem se interficiant, et datus est ei gladius magnus.

Et cũ apperuisset sigillũ tertiũ audiui tertium animal, dicens: Veni, et vide, & vidi. Et ecce equus niger, et qui sedebat super illum, habebat stateram in manu sua, et audiui vocem in medio quatuor animalium, dicentem: Chenix tritici denario vno, et tres chenices hordei denario vno, et vinum et oleum ne leseris.

Et cum apperuisset sigillũ quartum, audiui vocem quarti animalis, dicentem: Veni, & vide, et vidi. Et ecce equus pallidus & qui sedebat super eum, nomen illi mors, et infernus sequitur eum, & data est illis potestas interficiẽdi super quartam partem terræ gladio, et fame, et morte, a bestiis terræ.

℞. Et cum apperuisset sigillum quintum vidi

and vnder the earth, and in the see, and all ỳ are in the, hard I sayeng: blessyng, honour, glorye, and power be vnto hym that sytteth vpon the seate, and vnto the lambe for euermore. And the foure beastes sayd. Amen. And the. xxiiii. elders fell vpon theyr faces, and worshypped hym that lyueth for euermore.

☞ The. vi. Chappter.

AND I sawe when the lambe opened one of ỳ seales; and I harde one of the foure beastes saye, as it were the noyse of thonder, come and se: and I sawe. And beholde there was a whyte horse, and he that sat on him, had a bowe, and a crowne was gyuen vnto him, and he went forth cõquerynge and for to ouercome. And when he opened the seconde seale. I harde the seconde beaste saye com and se. And there went out another horse that was reed, and power was gyuen to him that sat theron to take peace from the earthe, and that they shulde kyll one another: And there was gyuen vnto him a great swearde. A

And whẽ he opened ỳ thyrde seale, I hard the thyrd beast saye: com and se. And I beheld and lo, a blacke horse: and he that sat on him had a payre of balences in his hande. And I harde a voyce in the myddes of the foure beastes saye: a measure of wheate for a peny: and thre measures of barlye for a penye: and oyle and wyne se thou hurte nat. B

And when he opened the fourthe seale, I harde the voyce of the fourthe beaste saye: come and se: and I loked. And beholde a grene horse, and his name that satte on hym, was deathe, and hell folowed after him, and power was gyuen vnto them ouer the fourth parte of the earth, to kyll with swearde, and with honger, and with deathe that commeth of vermen of the earthe. C

And whẽ he opened the syxte seale I sawe

vnder

vnder the aulter, the soules of them that were
kylled for the worde of God, and for the testy-
mony whiche they had. And they cryed with
a loude voyce, sayenge: Howe longe tarpeste
thou Lorde holye and true, to iudge and to
auenge our bloude on them that dwell on the
earthe? And longe whyte garmentes were
gyuen vnto euery one of them. And it was
sayde vnto them that they shulde rest for a lyt-
tell season, vntyll the nombre of theyr felowes
and brethren, and of them that shulde be kyl-
led as they were, were fulfylled.

Apoc.vi.b. Dzee.b. Luc.xxiii.

And I beheelde, when he opened the fyrte
seale, and lo there was a greate earth quake,
and the sonne was as blacke as sacke clothe
made of heare. And the mone wared euen as
blode, and the starres of heauen fell vnto the
earthe euen as a fygge tree casteth frome her
her fygges, when she is shaken of a myghtye
wynde. And heauen vanyshed awaye, as a
scroule when it is rouled togyther. And all
mountaynes and yles weare moued oute of
theyr places. And the kynges of the earthe:
and the greate men, and the ryche men, and
the chyefe captaynes, and the myghtye men,
and euery man, bonde man, and euery fre mã
hyd them selues in dennes, and rockes of the
hylles: and sayde to the hylles and rockes: fal
on vs and hyde vs frome the presence of hym
that sytteth on the seate, and from the wrathe
of the lambe, for the great daye of his wrathe
is come, and who can endure it.

Apoc.vi.b. Dzee.x b. Luc.xxiiii.

The.vii.Chaptter.

AND after that I sawe foure Aungels
standynge on the foure corners of the
earth holdynge the foure wyndes of the earth
that the windes shulde nat blowe on the earth
neyther on the sea, neyther on any tree. And
I sawe an other Aungell ascende frome the ry-
synge of the sonne: whiche had the seale of the

lyuyng

fidelor illorum animas interfectorum propter verbum dei, & propter testimonium quod habebant. Et clamabant voce magna dicentes: vsquequo Domine, qui es sanctus et verus, non iudicas et non vindicas sanguinem nostrum de his, qui habitant in terra? Et date sunt illis singule stole albe, & dictum est illis, vt requiescerent adhuc tempus modicum, donec complerentur conserui eorum, & fratres eorum qui interficiendi erant, sicut & illi.

Et vidi, cum aperuisset sigillum sextum, et ecce terremotus magnus factus est. Et sol factus est niger tanquam saccus cilicinus: et luna tota facta est sicut sanguis & stelle de cœlo ceciderunt super terram sicut ficus abiicit grossos suos, cum a vento magno mouetur. Et cœlum recessit sicut liber qui circumuoluitur: & omnis mons et insule de locis suis mote sunt & reges terre et principes, & diuites, et tribuni, & fortes, et omnis seruus, et liber, absconderunt se in speluncis, et in petris montium. Et dicunt montibus et petris. Cadite super nos et abscondite nos a facie sedentis super thronum, et ab ira agni: quoniam venit dies magna ire illius, et quis poterit stare?

CAPVT.VII.

POST hec vidi quatuor angelos stantes super quatuor angulos terre, tenentes quatuor ventos terre ne flaret ventus super terram neque super mare, neque in vllam arborem. Et vidi alterum angelum ascendentem ab ortu solis, habentem signum

dei vivi, et clamauit voce magna quatuor angelis, quibus datum est nocere terre et mari, dicens: Nolite nocere terre, neq; mari neq; arboribus, quousq; signemus seruos Dei nostri in frontibus suis.

Et audiui numerum signatorum, cētum quadraginta quatuor milia signati ex omni tribu filiorum Israel. Ex tribu Iuda, duodecim milia signati. Ex tribu Rubē, duodecim milia signati. Ex tribu Gad, duodecim milia signati. Ex tribu Aser duodecī milia signati. Ex tribu Neptalim, duodecim milia signati. Ex tribu Manasse, duodecim milia signati, Ex tribu Symeon, duodecim milia signati. Ex tribu Leui, duodecim milia signati. Ex tribu Isachar, duodecim milia signati. Ex tribu Zabulon, duodecim milia signati. Ex tribu Ioseph, duodecim milia signati. Ex tribu Beniamin, duodecim milia signati.

Post hæc vidi, et ecce turba multa, quam dinumerare nemo poterat, ex omnibus gentibus, et populis, et linguis stantes ante thronū. et in conspectu agni amicti stolis albis et palme in manib⁹ eorū et clamabant voce magna, dicentes: Salus ei, qui sedet super thronū dei nostri et agno Et omnes angeli stabant in circuitu throni et seniorum, et quatuor animaliū, et procubuerūt in cōspectu throni in facies suas, et adorauerint Deū dicentes. Amē. Benedictio et claritas, et sapiētia et gratiarū actio honor et virtus, et fortitudo Deo nostro in sæcula sæculorum. Amēn.

Et respōdet vnus de senioribus et dixit mihi: Hi qui amicti sūt stolis albis qui sunt, et unde venerūt? Et dixi illi Domine tu scis. Et dixit mihi Hi sunt qui venerunt ex tribulatione magna, et lauerunt stolas suas, et dealbauerunt eas in sanguine agni. Propterea sunt ante thronum dei, et seruiunt ei die ac nocte in templo eius. Et qui sedet in throno habitabit super illos. Non esurient amplius neq; sitient neq; cadet super illos sol neq; vllus æstus. Quia agnus qui in medio throni est reget illos, et deducet eos ad vitæ fontes aquarum. Et absterget deus omnem lacrimam ab oculis eorum.

lyuynge god, and he cryed with a loude voyce to the foure aungels (to whom power was gyuen to hurte the earthe and the sea) sayenge: hurte nat the earthe neyther the sea, neyther the trees, tyll we haue sealed the seruauntes of our God in theyr foreheades.

And I hard the nombre of them which were sealed, and there were sealed an. C. and. xliiii. M. of al the trybes of the chyldren of Israel, Of the trybe of Juda were sealed. xii. M. Of the trybe of Ruben were sealed. xii. M. Of the trybe of Gad were sealed. xii. M. Of the trybe of Aser were sealed. xii. M. Of the trybe of Neptalim were sealed. xii. M. Of the tribe of Manasses were sealed. xii. M. Of the tribe of Symeon were sealed. xii. M. Of the trybe of Leuye were sealed. xii. M. Of the trybe of Isacar weare sealed. xii. M. Of the trybe of Zabulon were sealed. xii. M. Of the trybe of Josephe were sealed. xii. M. Of the trybe of Beniamen were sealed. xii. thousande.

After this I beheelde, and lo a greate multytude which no man coulde nombre of al nacyons, and people, and tonges, stode before the seate and before the lambe, clothed with long white garmentes, and palmes in theyr hādes and cried with a loude voice sayeng: saluacion be asscrybed to hym that sitteth vpon the seate of our god and vnto the lābe. And al the aungels stode in the cōpasse of the seate, and of the elders, and of the. iiii. beastes, and fell before the seate on their faces, and worshipped God, sayeng. Amen. Blessynge and glory wysdome and thanckes, and honoure, and power, and myght, be vnto our God for euermore. Amen.

And one of the Elders aunswered, sayenge vnto me: what are these whiche are arayed in longe whyte garmentes, & whence came they? And I sayde vnto hym: Lorde thou wottest. And he sayde vnto me: these are they whiche came

came out of greate trybulacyon, and made theyr garmentes large, and made the whyte in the bloude of the lambe: therfore are they in the presence of the seat of god, & serue hym day & nyght in his temple, and he that sytteth in the seate wyll dwell amonge them. They shal honger no more, neyther thyrste, neyther shall the sonne lyghte on them, neyther anye heate. For the lambe which is in ỹ myddes of the seate shall fede them, and shal leade them vnto fountaynes of lyuyng water, and God shall wype away all teares from theyr eyes.

The.viii. Chapiter.

A AND when he had opened the seuenthe seale, there was silence in heauen, about the space of halfe an houre. And I sawe aungels standyng before God and to them were geuyn. vii. trompettes. And another aungel came and stode before the aulter hauynge a golden senser and muche of odoures was gyuen vnto hym, that he shulde offre of ỹ prayers of al sayntes vpon the golden aulter, whiche was before the seate. And the smoke of the odoures whiche came of the prayers of all sayntes, ascended vp before God, oute of the aungels hande. And the aungell toke the senser and fylled it with fyre of the aulter and caste it into the earthe, and voyces were made and thonderynges and lyghtenynges, and earthequakes.

B And the. vii. aungels whiche had the. vii. tröpettes, prepared thē selues to blowe. The fyrst aungel blew, and there was made hayle and fyre, which were mynged with bloude, & they were caste into the earthe, and the thyrde parte of trees was burnt, and all grene gras was brent. And the seconde aungell blewe: and as it were a greate mountayne: burnynge with fyre was cast into the sea, and the thyrde parte of the sea tourned to bloude, and the

Ulcus magnum, & dilatauerūt fenestras suas, & deambulauerunt eas per sanguinē eorū. Ideo sūt ante thronum Dei, & seruiunt ei die ac nocte in templo eius. et qui sedet in throno habitabit super illos. Nō esurient, neq; sitient ampliꝰ, neq; cadit super illos sol, neq; vllus æstus, quoniam agnus qui in medio throni est reget illos, et deducet eos ad vitæ fontes aquarum: et absterget Deus omnem lachrymam ab oculis eorum.

CAPVT. VIII.

ET cū aperuisset sigillum septimum factum est silentiū in cœlo quasi dimidia fere hora. Et vidi angelos stantes in conspectu Dei, et datæ sunt illis septē tubæ. Et alius angelus venit & stetit ante altare, habēs thuribulum aureum, et data sunt illi incensa multa, vt daret de precationibus sanctorum omnium super altare aureum, quod est ante thronum. Et ascendit fumus incensorū de precib⁹ sanctorum è manu angeli coram Deo. Et accepit angelus thuribulum, et implenit illud de igne altaris, & misit in terrā, et facta sunt tonitrua, et voces, et fulgura, et terræ motus.

Et septem angeli, qui habebant septem tubas, præparauerunt se, vt tubas canerent. Et primus angelus tubā cecinit, et facta est grando, et ignis mixta sanguine, et missa sunt in terram, et tertia pars arborum conflagrauit, et omne fœnum viride combustum est. Et secundus angelus tubā cecinit, et tanquā mons magnus igne ardens projectus est in mare. Et factæ sunt tertia pars maris sanguis, &

mortua est tertia pars creaturarū, que erant in mari que habebant animas, et tertia pars nauium interiit.

Et tertius Angelus tuba cecinit, & cecidit de cœlo stella magna ardens tanq̃ face, & cecidit in tertiam partē fluminum, & in fontes aquarum. & nomen stellæ dicitur Absinthium. Et versa est tertia pars in Absinthium, & multi hominum mortui sunt ex aquis, quia amari facti sūt. Et quartus Angelus tuba cecinit. & percussa est tertia pars solis, & tertia pars lunæ, & tertia pars stellarum: ita vt obscuraretur tertia pars eorū, & diei nō luceret pars tertia, & noctis similiter. Et vidi, et audiui vnum Angelū volantem per medium cœli, dicentem voce magna: Ve, ve habitantibus in terra. Et cæteris vocibus tubæ trium Angelorum, qui erant tube canturi.

the thyrde parte of the creatures whiche had lyfe, dyed, and the thyrde parte of the shyppes were destroyed.

And the thyrde aungell blewe, and there C
fell a great starre from heauen burnynge as it were a lampe, & it fell into the thyrde parte of the ryuers, and into fountaynes of waters, and the name of ꝑ sterre is called wormwod. And the thyrde parte was turned to wormwod. And many men dyed of the waters by cause they were made bytter. And the fourthe aungel blewe and ꝑ thyrde parte of the sonne was smytten, and ꝑ thyrde parte of the mone and the thyrde parte of starres: so that the thyrde parte of them was darkenes. And the daye was smytten that the thyrde parte of it shulde nat shyne and lykewyse the nyght.

And I behelde and harde an aungell flyeng thorowe the myddes of heauen, sayenge with a loude voyce: Woo wo to ꝑ inhabiters of the earthe bycause of ꝑ voyces to come of ꝑ trōpe of the thre aungels which were yet to blowe.

CAPVT. IX.

¶ The.ix chapiter.

ET quintus Angelus tuba cecinit, & vidi stellam de cœlo cecidisse in terram, & data est ei clavis putei abyssi. Et aperuit puteum abyssi, & ascendit fumus putei, sicut fumus fornacis magne, & obscuratus est sol & aer a fumo putei. Et de fumo exierunt locuste in terram, & data est illis potestas, sicut habent potestatē scorpiones terræ. Et præceptum est illis, ne lederent fenum terræ, neq; omne viride, neq; omnem arborem, nisi tantum homines, qui non habent signum in frontibus suis. Et datum est illis, ne occiderent eos, sed vt cruciarentur mensibus quinq. Et cruciatus eorum, vt cru-

AND THE fyfte aungel blewe, and I A
sawe a starre fall from heauen vnto the earth. And to hym was gyuen the keye of the bottomlesse pyt. And he opened ꝑ bottomles pyt, and there arose the smoke of a great fornace. And the sonne, and the ayre were darckened by the reason of the smoke of the pyt. And there came out of ꝑ smoke locustes vpō the earthe: and vnto them was gyuen power as the scorpyons of the earthe haue power. And it was cōmaunded the, that they shulde nat hurte the grasse of the earth: neyther any grene thynge: neyther any tree: but only those men whiche haue nat the seale in theyr foreheedes. And to them was cōmaunded that they shulde nat kyll them, but that they shulde be vexed .v. monethes, and theyr payne was as

the

the payne that cometh of a scorpyon, when he hathe stonge a man. And in those dayes shall men seke death, and shal nat fynde it, and shal desyre to dye, and death shall flye from them.

B And the symylytude of the locustes was lyke vnto horses prepared vnto battayle, and on theyr heades were as it were crownes, lyke vnto golde: and theyr faces were as it hadde bene the faces of men. And they had heare as the heares of women. And theyr teethe were as the tethe of Lyons. And they had habbergyons as it were habbergyons of yron. And the sounde of theyr wynges was as the sound of charettes when many horses runne togyther to battayle.

And they had tayles lyke vnto scorpyons and there were stynges in theyr tayles. And theyr power was to hurte men fiue monethes And they had a kynge ouer them; whiche is the aungel of the bottomiesse pyt, whose name in the Hebrue tonge, is Abadon: but in the Gerke tonge, Apollyon. One woo is paste and beholde two woes come after this.

C And the syxte Aungell blewe, and I harde a voyce from the foure corners of the golden aulter, whiche is before God, sayenge to the syxte aungell, whiche hadde the trompe: Lose the foure aungels, whiche are bounde in the greate ryuer Euphrates. And the foure aungels were loosed whiche were prepared for an houre, for a daye, for a monethe, and for a yere for to slee the thyrde part of men. And the nombre of horsmen of warre were. xx. tymes. x. M. And I harde the nombre of them, and thus I sawe the horses in a vysyon, and them that satte on them, haupnge fyry habergyons of a Jacincte colour and brymstony. and the heades of the horses were as the heades of Lions And oute of theyr mouthes wente forthe fyre and smoke and brymstone. And of these thre

Et similitudines locustarum similes equis paratis in prælium, & super capita earum, tanquam coronæ, similes auro, & facies earum tanquam facies hominum, Et habebant capillos sicut capillos mulierum & dentes earum quasi leonum erant. Et habebant loricas, sicut loricas ferreas & vox alarum earum sicut vox currus equis multis currentibus ad bellum.

Et habent caudas similes scorpionum et aculei erant in caudis earum: et potestas earum nocere hominibus mensibus quinq;. Et habent super se regem angelum abyssi, cui nomen Hebraice Abaddon, Græce autem Apollion, id est. perdens. Ve vnum abiit & ecce veniunt adhuc duo ve post hæc.

Et sextus angelus tubam cecinit, et audiui vocem vnam ex quatuor cornibus altaris aurei, quod est ante oculos dei, dicentem sexto angelo, qui habebat tubam: Solue quatuor angelos, qui alligati sunt in flumine magno Euphrate. Et soluti sunt quatuor angeli qui parati erant in horam, et diem et mensem et annum, vt occiderent tertiam partem hominum. Et numerus equestris exercitus, vicies milies decem milia. Et audiui numerum eorum. Et ita vidi equos in visione: et qui sedebant super eos, habebant thoraces igneos, et hyacinthinos et sulphureos. Et capita equorū erant tanq; capita leonū, et de ore ipsorum procedebat ignis et fumus et sulphur. A his tri-

plagis occisa est tertia pars hominum, de igne, & de fumo & sulphure, quæ procedebant ex ore ipsorum. Potestas enim eorum in ore eorum est, & in caudis eorum, Nam caudæ eorum similes serpentibus, habentes capita, & per hæc nocent Et cæteri homines qui non sunt occisi his plagis, neq; resipuerunt ab operibus manuū suarum, vt non adorarent dæmonia, & simulacra aurea, argentea, & ærea, & lapidea, & lignea, & quæ neque videre possunt, neq; audire, neq; ambulare: & non egerunt pœnitentiam ab homicidiis suis neq; a veneficiis suis, neq; a fornicatione sua, neq; a furtis suis,

CAPVT X.

ET vidi alium angelum fortem descendentem de cœlo, amictum nube, & iris in capite eius, & facies eius erat vt sol, pedes eius tanquam columnæ ignis, & habebat in manu sua libellum apertum, & posuit pedem suum dextrum super mare, sinistrum autē super terram. Et clamauit voce magna, quemadmodum cum leo rugit. Et cum clamasset, loquuta sunt septem tonitrua voces suas. Et cum loquuta fuissent septem tonitrua voces suas, ego scripturus eram. Et audiui vocē de cœlo dicentem mihi. Obsigna quæ loquuta sunt septem tonitrua & ne ea scribas.

Et angelus quem vidi stantem super mare & super terram, leuauit manum suam ad cœlum, & iurauit per viuentē in secula seculorum, qui creauit cœlum, & ea quæ in illo sunt; & terram, & ea quæ in ea sunt. & mare, & ea quæ in eo sunt tēpus nō fore amplius sed in diebus vocis septimi angeli cū cœperit tuba canere, cō summandum esse mysterium Dei sicut euangelizauit per seruos suos prophetas,

Et audiui vocem de cœlo iterum loquentem mecum

was the thyrde parte of men kylled, that is to say, of fyre, smoke, and brymstone, which proceded out of the mouthes of them. For theyr power was in theyr mouthes and in theyr tayles, for theyr tayles were lyke vnto serpentes and had heades and with them they dyd hurt. And the remnaunt of the men which were nat killed bi these plages, repented nat of þ dedes of theyr handes that they may nat worshipe deuils, and ymages of golde, and siluer, & brasse and stone, and wood, which neyther can se neither heare, neyther go. And they repente nat of theyr murther, and of theyr sorcery neyther of theyr fornycacyon, neyther of theyr thefte.

The. x. Chappter.

AND I sawe an other myghtye aungel A
come downe frome heauen clothed with a cloude and the rayne bowe vpon his heade And his face as it were the sonne, and his fete as it were pyllars of fyre, and he hadde in hys hande a lytel boke open, and he put his ryght fote vpon the see, and his lefte fote on the erth And cried with a loude voice. as when a lyon roreth. And when he had cried seuen thonders spake theyr voices. And when the seuen thonders had spoken theyr voyces I was aboute to wryte. And I harde a voyce frome heauen sayeng vnto me: seale vp those thinges which Dan. xii.c.
the. vii. thonders spake, and wryte them nat.
And the aungel whiche I sawe stande vpon B
the see, and vpon the erth. lyfte vp his hāde to heuen, and sware by him that lyueth for euermore, whiche created heauen, and the thynges that therein are, and the see, and the thynges whiche therein are: that there shulde be no lenger tyme: but in the dayes of the voyce of the vii. aungel, when he shal begin to blowe euen that mysterye of God shalbe fynyshed, as he preached by hys seruauntes the Prophetes.
And the voyce whiche I harde frome heauen

spake

spake vnto me agayne, and sayd: go and take the lytel boke which is open in the hande of ỹ
C aungell, whiche standeth vpon the see, and vpon the earthe. And I went vnto the aungell and sayde to hym: gyue me the lytle boke, and he sayde vnto me, take it, and eate it vp, and it shal make thy belly bytter, but it shalbe in thy mouth as swete as hony. And I toke the lytle
Ezech.iii.c. boke out of his hande, and eate it vppe, and it was in my mouthe as swete as honye, and as soone as I had eaten it, my belly was bytter. And he sayde vnto me: thou muste prophesye agayne amonge the people, and nacyons and tonges, and to many kynges.

☞ The.xi. Chapyter.

A AND THEN was gyuen me a reede lyke vnto a rodde, and it was sayde vnto me: Ryse and mete the temple of God, and the aulter, and them that worshyppe therein, and the quyre which is within the temple, cast out and mete it nat: for it is gyuen vnto the Gentyls, and the holye cytye shall they treade vnder fote .xlii. monethes. And I wyll gyue power vnto my two wytnesses and they shall prophesye a thousande. two hundzech and .lx. dayes clothed in sacke clothe. There are two Olyue trees and two candelstyckes, standing before the God of the earthe.

B And if any man wyll hurte them, fyre shall procede oute of theyr mouthes, and consume theyr ennempes. And yf any man wyll hurte them this wyse must he be kylled. These haue power to shut heauen, that it rayne nat in the dayes of theyr prophesyenge: and haue power ouer waters to tourne them to bloude, and to smyte the earthe with all maner plages as often as they wyll.

And when they haue fynyshed theyr testymony, the beaste that came out of the bottomlesse pyt, shall make warre agaynste them and

eum, et dicentem: Vade, et accipe libellum aperturn in manu angeli, stantis super mare et super terram. Et abiit ad angelum, dicens ei, vt daret mihi libellum. Et dixit mihi: Accipe libellum, et devora illum, et faciet amaricari ventrem tuum, sed in ore tuo erit dulcis tanquam mel. Et accepi libellum de manu angeli, et devoraui illum et erat in ore meo tanquam mel dulcis. Et cum devorassem eum amaricatus est venter meus. Et dixit mihi: Oportet te iterum prophetare in gentibus, et linguis, et populis, et regibus multis.

¶ CAPVT. xi.

ET datus est mihi calamus similis virge, et dictum est mihi: Surge et mensura templum Dei, et altare & adorantes in eo. Et atrium quod intra templum est, ejice foras, & ne metiaris illud, quoniam datum est gentibus, & ciuitatem sanctam calcabunt mensibus quadraginta duobus. & dabo duobus testibus meis, & prophetabunt diebus mille ducentis sexaginta amicti saccis. Hi sunt duæ Oliuæ, & duo candelabra. in conspectu Dei terræ stantes.

Et si quis voluerit eis nocere, ignis exit de ore eorum, & devorat inimicos eorum. Et si quis voluerit eos ledere, sic oportet eum occidi. Hi habent potestatem claudendi cælum, ut pluat dies bus prophetiæ ipsorum & potestatem habent super aquas convertendi eas in sanguinem & percutiendi terram omni plaga, quotiescunque voluerint.

Et cum finierint testimonium suum, bestia quæ ascendit de abysso, faciet cum illis bellum, &

vincent illos, & occidet eos. Et corpora eorum iacebunt in platea ciuitatis magnæ quæ vocatur spiritualiter Sodoma, & Aegyptus, vbi et dominus noster crucifixus est. Et videbunt de tribubus, et populis, et linguis, et gentibus corpora eorum per tres dies & dimidium, & corpora eorum non sinent poni in monumentis. Et inhabitantes terram gaudebunt super illis, & lætabuntur, & munera mittent inuicem: quoniam hi duo prophetæ cruciauerunt eos qui habitant superterram.

Et post dies tres & dimidium, spiritus vitæ a deo intrauit in eos. Et steterunt super pedes suos, & timor magnus cecidit super eos qui viderunt eos. Et audierunt vocem magnam de cœlo, dicentem ipsis. Ascendite huc. Et ascenderunt in cœlum in nube, & viderunt illos inimici eorum. Et in illa hora factus est terremotus magnus, & decima pars ciuitatis cecidit & occisa sunt in terremotu nomina hominum septem milia, & reliqui territi sunt, & dederunt gloriam Deo cœli. Ve secundum abiit, & ecce ve tertium veniet cito.

Et septimus angelus tuba cecinit. & factæ sunt voces magnæ in cœlo dicentes. Facta sunt regna huius mundi domini nostri & Christi eius, & regnabit in secula seculorum Amen. Et viginti quatuor seniores. qui in conspectu Dei sedent in sedibus suis, ceciderunt in facies suas, & adorauerunt Deum, dicentes: Gratias agimus tibi domine deus omnipotens. qui es, & qui eras, & qui venturus es: qui accepisti virtutem tuam magnam, & regnasti. Et irate sunt gentes, & aduenit ira tua & tempus mortuorum vt iudicentur, & reddas mercedem seruis tuis Prophetis & sanctis,

shal ouercome them, and kyl them. And theyr bodyes shall lye in the stretes of the great cytye, whiche spiritually is called Sodom and Egypte, where our lorde was crucifyed. And they of the people and kinreddes, and tonges and they of the nacyons shall se theyr bodyes thre dayes and a halfe, and shall nat suffre theyr bodyes to be put in graues. And they that dwell vpon the earthe, shall reioyce ouer them and be glad, and shall sende gyftes one to an other for these two Prophetes vexed them that dwell on the earthe.

And after thre dayes and an halfe the spyryte of lyfe from God, entred into them. And they stande vppe vpon theyr fete: and greate feare came vpon them which sawe them. And they harde a greate voyce frome heauen sayenge vnto them: Come vp hyther. And they ascended vppe into heauen in a cloude, and theyr enemies sawe them. And the same houre was there a great earthquacke, and the tenth parte of the cytye fell. and in the earthquacke were slayne names of men seuen. M. and the remnaunt were feared, and gaue glory to god of heauen. The seconde woo is paste, and beholde the thyrde woo wyll come anone.

And the seuenthe aungell blewe, and there were made greate voyces in heauen sayenge: the kyngdoms of this worlde are our Lordes and his Christes, and he shal raygne for euermore. And the .xxiiii. elders, whiche syt before God on theyr seates, fell vppon theyr faces and worshypped God sayenge: we gyue the thankes Lorde God almyghtye: whiche arte and waste, and arte to come, for thou haste receyued thy greate myghte, and haste raygned. And the nacyons were angrye, and thy wrathe is come, and the tyme of the dede that they shulde be iudged and that thou shuldest gyue rewarde vnto thy seruauntes, the Pro-

phetes

phetes and sayncte, and to them that feare thy name small and greate, and shuldest destroye them, whiche destroye the earthe. And the temple of God was opened in heauen, and there was sene in his temple, the arche of hys testamente: and there folowed lyghtenynges, and voyces, and thondrynges and earthequacke and much hayle.

The.xii.Chapyter.

A AND there appered a greate wonder in heuen: A woman clothed with the sonne and the moone vnder her fete, and vppon her head a crowne of twelue starres. And she was with chylde and cryed trauaylynge in byrthe and payned redy to be delyuered. And there apered an other wonder in heauen, for beholde a great red dragon hauynge. vii. heades, and tenne hornes and crownes vpon his heddes: and his taile drue the thyrde parte of the starres, and caste them to the earthe.

B And the dragon stode before the woman, whiche was redye to be delyuered, for to deuoure her chylde, as soone as it were borne. And she brought forthe a man chylde, whiche shulde rule all nacyons with a rodde of yron. And her sonne was taken vp vnto God, and to his seat. And the woman fled into wyldernes, where she had a place, prepared of God that they shulde fede her there a thousande, ii. hundred and foure score dayes.

And there was a greate battayle in heauen, Michaell and his aungels foughte with the dragon, and the dragon foughte and hys angels and preuayled nat: neyther was theyr place founde anye more in heauen. And the greate dragon, that olde Serpente called the deuyll and Sathanas was cast out. Whiche deceyueth al the worlde. And he was cast into the earth, and his aungels were cast out also.

 And

et tuum nomen tuum pusillis et magnis, et perdas eos qui perdunt terram. Et apertum est templum Dei in celo et visa est arca testamenti eius in templo eius: et facta sunt fulgura, et voces, et tonitrua, et terremotus magna, et grando magna.

CAPVT. xii.

ET signum magnum apparuit in celo: Mulier amicta sole et luna sub pedibus eius: et in capite eius corona stellarum duodecim. Et in vtero habens, clamat parturiens, et cruciatur vt pariat: Et visum est aliud signum in celo, et ecce draco magnus rufus: habens capita septem, et cornua decem, et in capitibus suis diademata septem: et cauda eius trahit tertiam partem stellarum celi et misit eas in terram.

Et draco stetit ante mulierem, que erat paritura, et cum peperisset filium eius, deuoraret, et peperit filium masculum, qui recturus erat omnes gentes virga ferrea: et raptus est filius eius ad Deum, et ad thronum eius. Et mulier fugit in solitudinem, vbi habebat locum paratum a Deo, vt vbi pascant eam diebus mille ducentis sexaginta.

Et factum est prelium magnum in celo. Michael et angeli eius prelyabantur cum dracone: et draco pugnabat et angeli eius: et non valuerunt, neque locus inuentus est eorum amplius in celo. Et proiectus est draco ille magnus, serpens antiquus qui vocatur Diabolus et satanas, qui seducit totum orbem terrarum, et proiectus est in terram, et angeli eius cum illo proiecti sunt

Et audiui vocem magnam dicentem: In cœlo nunc facta est salus, virtus, & regnum Dei nostri, & potestas Christi eius, quia proiectus est accusator fratrum nostrorum qui accusabat illos anteconspectum dei nostri die ac nocte: & ipsi vicerunt eum propter sanguinem agni, & propter sermonem testimonii sui & non dilexerũt animam suam vsque ad mortem. Propterea letamini cœli, & qui habetis in eis. Ve habitatoribus terræ & maris quia ascendit Diabolus ad vos habens iram magnam, sciens quod modicum tempus habet.

Et postq̃ vidit draco quod proiectus esset in terram persequutus est mulierem quæ peperit masculum. Et date sunt mulieri alæ duæ aquilæ magnæ, vt volaret in desertum, in locum suum vbi alitur per tempus & tempora & dimidium temporis a facie serpentis. Et eiecit serpens ex ore suo post mulierem aquam tanquam flumen, vt eam faceret rapi a flumine. Et adiuuit terra mulierem & aperuit terra os suum, & absorbuit flumen, quod eiecerit draco ex ore suo. Et iratus est draco aduersus mulierem, & abiit vt faceret prælium cum reliquis de semine eius, qui custodiunt mandata Dei, & habent testimonium Iesu Christi, Et steti super arenam maris.

And I harde a londe voyce sayenge: In heauen is nowe made saluacyon and strengthe, and the kyngdome of our God, and the power of his Chryste. For he is caste downe whiche accused the before God daye and nyght. And they ouercame him by the blode of the lambe and by the worde of their testymony, and they loued nat their lyues vnto the deathe. Therefore reioyce heuens, and ye that dwel in them. Woo to the inhabyters of the earthe, and of the see: for the Deuyl is come downe vnto you whiche hath great wrath, bycause he knoweth that he hath but a shorte tyme. C

And when the dragon sawe, that he was caste vnto the earthe, he persecuted the woman, whiche broughte forthe the man chylde. And to the woman were gyuen two wynges of a greate Egle, that she myghte flye into the wyldernes, into her place, where she is norysshed for a tyme, tymes, and halfe a tyme, from the presence of the Serpente. And the dragon caste oute of hys mouthe water after the woman as it had bene a ryuer, bycause she shuld haue bene caught of the flodde. And the earth holpe the woman, and the earthe opened her mouthe and swalowed vppe the ryuer whiche the dragon caste oute of his mouthe. And the dragon was wroth with the woman and wẽte and made warre with the remenaunte of her sede, whiche kepe the commaundementes of God, and haue the testymony of Iesus Christ. And I stode on the see sande. D

CAPVT, xiii,

Et vidi de mari bestiam ascendentem habentem capita septem et cornua decem, & super cornua eius decem diademata, & super capita eius nomen blasphemie. Et bestia quam vidi, similis erat pardo

The.xiii.Chappter.

And I sawe a beaste rise out of the see hauinge seuen heddes and tenne hornes and vpon his hornes ten crownes, and vpon his heade the name of blasephemy. And the beaste whiche I sawe, was lyke a catte of the moun- A

mountayne, and his fete were as the fete of a beare; and his mouthe as the mouthe of a lyon. And the dragon gaue hym his power and his seate, and greate auctorytye, and I sawe one of hys heades, as it were wounded to deathe, and his deadlye wounde was healed. And all the worlde wondred at the beaste, and they worshipped the dragon, whiche gaue power vnto the beaste, and they worshypped the beaste sayenge: who is lyke vnto the beaste, who is able to warre with hym.

B And there was gyuen vnto hym a mouthe that spake greate thynges and blasphemyes. and power was gyuen vnto hym, to doo. xlii. monethes. And he opened hys mouthe vnto blasphemy agaynste God, to blaspheme hys name, and his tabernacle, and them that dwel in heauen. And it was gyuen vnto hym to make warre with the Sayntes, and to ouercome them. And power was gyuen hym ouer all kynred, tounge, and nacyon: and all that dwell vpon the earthe worshyppe hym: whose names are nat wrytten in the booke of lyfe of the lambe, whiche was kylled frome the begynnynge of the worlde. If any man haue an eare, lette hym heare.

He that leadeth into captyuyte, shal go into captiuite: he that killeth with a swearde must be kylled with a swearde. Heare this the pacience, and the faythe of Sayntes.

C And I behelde an other beast commynge vp out of the earthe, and he had two hornes lyke a Lambe, and he spake as dyd the Dragon. And he dyd all that the fyrste beaste coulde do in his presence, and he caused the earth and them whiche dwell therein, to worshyppe the fyrst beast, whose deadly wounde was healed. And he dyd greate wonders, so that he made fyre come downe from heauen in the syghte of men. And decepued them that dwelte on the

Gene. ii. a. Psal. xxvi.

et pedes eius sicut pedes ursi, et os eius sicut os leonis. Et dedit illi draco virtutem suam et sedem suam, et potestatem magnam. Et vidi vnum de capitibus eius quasi occisum in mortem, et plaga mortis eius curata est, et admiratio fuit in vniuersa terra post bestiam. Et adorauerunt draconem, qui dedit potestatem bestiæ: et adorauerunt bestiam, dicentes: Quis similis bestiæ, et quis poterit pugnare cum ea?

Et datum est ei os loquens magna et blasphemias, et data est ei potestas faciendi menses quadraginta duos. Et aperuit os suum in conuicia ad Deum, vt conuiciis afficeret nomen eius et tabernaculum eius, et eos qui in cœlo habitant. Et datum est illi bellum facere cum sanctis, et vincere eos. Et data est illi potestas in omnem tribum et populum et linguam et gentem, et adorabunt eam omnes qui inhabitant terram, quorum non sunt scripta nomina in libro vitæ agni, qui occisus est ab origine mundi. Si quis habet aurem, audiat.

Qui in captiuitatem duxerit, in captiuitatem vadit: qui gladio occiderit, oportet eum gladio occidi. Hic est patientia et fides sanctorum.

Et vidi aliam bestiam ascendentem de terra, et habebat cornua duo similia agni, et loquebatur sicut draco. Et potestatem primæ bestiæ omnem facit in conspectu eius, et facit terram et eos qui habitant in ea adorare bestiam primam: cuius curata est plaga mortis. Et fecit signa magna, vt etiam ignem faciat de cœlo descendere in terram in conspectu hominum. Et seducit habitantes in

...ere propter signa quæ data sunt illi, vt faceret in conspectu bestiæ, dicens habitatoribus in terra, vt faciant imaginem bestiæ, quæ habet plagam gladii, & dixit.

Et datum est illi, vt daret spiritum imagini bestiæ, & vt loquatur imago bestiæ, & faciet vt quicunq; non adorauerint imaginem bestiæ, occidantur. Et faciet omnes pusillos & magnos, & diuites, & pauperes. & liberos, & seruos accipere characterem in manu sua dextra, aut in frontibus suis. Et ne quis posset emere aut vendere, nisi qui habeat characterem, aut nomen bestiæ, aut numerum nominis eius, Hic sapientia est. Qui habet intellectum, computet numerum bestiæ, Numerus enim hominis est, & numerus eius sexcenti sexaginta sex.

✠ CAPVT. xiiii.

ET vidi, & ecce agnus stans super montem Syon, & cum eo centum quadraginta quatuor milia habentia nomen patris eius scriptum in frontibus suis, Et audiui vocem de cœlo, tanq̃ vocem aquarum multarum, & tanq̃ vocem tonitrui magni. & vocem audiui citharœdorum citharizantium citharis suis. Et cantant quasi canticum nouum ante sedem, & ante quatuor animalia, & seniores: & nemo potrat discere canticum nisi illa centum quadraginta quatuor milia, qui empti sunt de terra. Hi sunt qui cum mulieribus non sunt coinquinati, virgines enim sunt, Hi sequuntur agnum quocunque ierit. Hi empti sunt ex hominibus primitiæ Deo & agno, & in ore eorum non est inuentus dolus. Sine macula enim sunt ante thronum Dei.

earthe by the meanes of those sygnes whiche he had power to do in the syghte of the beaste saieng to the that dwelt on the earth, that they shulde make an ymage vnto the beast, whiche had the wounde of a swearde and dyd lyue.

And he had power to gyue a spyrite vnto the ymage of the beaste, and that the ymage of the beast shulde speake, and shulde cause that as many as wolde nat worshyppe the ymage of the beaste, shulde be kylled. And he made all bothe small and greate, ryche and poore, free and bounde, to receyue a marke in theyr ryght handes or in theyr foreheddes. And that no man myght bye or sell, saue he that had the marke, or the name of the beast, other the nomber of his name. Here is wysedome. Let hym that hath wyt counte the nombre of the beast. For it is the nombre of a man, and his nombre is syxe hundrethe, threscore and syxe.

¶ The. xiiii Chappter.

AND I loked, and lo a lambe stode on the mount Syon, and with hym an. C. and. xliiii. thousande hauynge hys fathers name wrytten in theyr foreheades. And I harde a voyce from heauen, as the sounde of many waters, and as the voyce of a greate thunder And I harde the voyce of harpers harpynge with theyr harpes, and they songe as it were a newe songe, before the seate, and before the foure beastes, and the Elders, and no manne coulde learne that songe but the hundred and xliiii. thousande which were redemed from the earthe. These are they, whiche were nat defyled with women for they are vyrgyns. These folowe the lambe whyther so euer he goethe. These were redemed fromemen, beynge the fyrst fruytes vnto God and to the lambe, and in theyr mouthes was found no gile. For thei are without spotte before the trone of God. And

Iohel. iii. c.
Mat. xiii. b

B And I sawe an angell flye in the myddes of heauen hauing an euerlastyng gospel to preache vnto them that sytt and dwell on the earth, and to al nacyons, kynredes, and tonges, and people, sayenge with a loude voyce: Feare God and gyue honour to hym, for the houre of his iudgemente is come, and worshyp him, that made heauen and earthe, and the see, and fountaynes of water. And there folowed an other aungell, sayenge: Babylon is fallen, is fallen that great cytye, for she made all nacyons dryncke of the wyne of her fornycacyon.

And the thyrde aungel folowed them sayeng with a loude voyce: If any man worshyp the beaste and his ymage, and receyue his marke in his forehede, or in his hande, the same shall dryncke the wyne of the wrathe of god, which is poured in the cuppe of his wrathe. And he shalbe punysshed in fyre and brymestone before the holye aungels, and before the lambe.

C And the smocke of theyr turmente ascendeth vp euermore. And they haue no reste daye nor night which worshyp the beast and his ymage and who so euer receyuethe the prynte of hys name. Here is the pacyence of sayntes. Here are thei that kepe the commanndementes and the fayethe of Jesu.

D And I harde a voyce from heauen, sayenge vnto me: wryte. Blyssed are the deade, whiche hereafter dye in the Lorde, euen so sayethe the spirryte: that they may reste from theyr labours but theyr workes shall folowe them. And I loked and beholde a whyte cloude, and vpon the cloude one syttynge lyke vnto the sonne of man, hauynge on his head a golden crowne, and in his hande a sharpe sykle. And an other aungel came out of the temple, crienge with a loude voyce to hym that satte on the cloude: Thruste in thy sykle and repe, for the tyme is come to repe, for the corne of the earth is rype,

Ioel.iii.c. Apo.xiii.d

And

Et vidi alterum angelum volantem per medium cæli habentem euangelium æternum vt euangelizaret habitantibus super terram, & omni genti & tribui, & linguæ, & populo, dicentem magna voce: Timete Deum, & date illi honorem, quia venit hora iudicii eius, & adorate eum, qui fecit cœlum & terram, mare & fontes aquarum. Et alius angelus secutus est, dicens: Cecidit cecidit Babylon ciuitas illa magna, quia a vino iræ fornicationis suæ potauit omnes gentes.

Et tertius angelus secutus est illos, dicens voce magna Si quis adorauerit bestiam & imaginem eius, & acceperit characterem in fronte sua, aut in manu sua, & hic bibet de vino iræ Dei, quod mixtum est mero in calice iræ ipsius Et cruciabitur igne & sulphure, in conspectu angelorum sanctorum, & ante cõspectum agni.

Et fumus tormenti eorum ascendit in secula seculorum. Nec habent requiem die ac nocte, qui adorant bestiam & imaginem eius, & si quis acceperit characterem nominis eius. Hic patientia sanctorum est. Hic qui custodiant mandata & fidem Iesu.

Et audiui vocem de cœlo dicentem mihi: Scribe. Beati mortui, qui in domino moriuntur, a modo etiam dicit spiritus, & requiescant a laboribus suis: sed opera illorum sequuntur illos. Et vidi & ecce nubem candidam, & super nubem sedentem similem filio hominis, habentem in capite suo coronam auream, & in manu sua falcem acutam. Et alius angelus exiit de templo, clamans voce magna ad sedentem super nubem: Mitte falcem tuam & mete: quia venit tibi hora: vt metatur quoniam aruit messis terræ. Et

uisit qui sedebat super nubē falcem suam in terram, & demissa est terra.

Et alius angelus exiuit de templo, qđ est in cœlo habens & ipse falcem acutam. Et alius angelus exiuit de altari, qui habebat potestatem supra ignem, & clamauit voce magna ad eum qui habebat falcem acutam, dicens: Mitte falcem tuam acutam, & vindemia botros terræ, quoniam maturæ sunt uuæ eius: Et misit angelus falcem suam acutam in terram, et vindemiauit vineam terræ, et misit in lacum iræ Dei magnum, et calcatus est lacus extra ciuitatem, et exiuit sanguis de lacu vsque ad frenos equorum per stadia mille sexcenta.

✠ CAPVT. XV.

ET vidi alium signum in cœlo magnum, et mirabile, angelos septem habentes plagas septem nouissimas, quoniam in illis consumata est ira Dei: Et vidi tanq̄ mare vitreum mixtum igni, et eos qui victoriam reportabant de bestia, et de imagine eius, et de numero nominis eius, stantes super mare vitreum, habentes citharas Dei, et cantant canticum Mosi serui Dei, et canticum agni. dicentes: Magna et mirabilia sunt opera tua Domine Deus omnipotens. iuste et vere sunt viæ tuæ rex sanctorum. Quis non timebit domine, et magnificabit nomen tuum? Quia solus pius es: quoniam omnes gentes venient et adorabunt in conspectu tuo: quoniam iudicia tua manifestata sunt.

Et post hæc vidi, et ecce apertum est templum tabernaculi testimonii in cœlo, et exierunt septem angeli, ha-

And he that satte on the cloude, thruste in hys syckle on the earth, and the earthe was reped.

And an other aungell came out of the temple which is in heauen hauynge also a sharpe syckle. And an other aungell came out frome the aulter, whiche had power ouer fyer, and cryed with a loude crye to hym that hadde the sharpe syckle, and sayde, thruste in thy sharpe syckle and gather the clusters of the earthe, for her grapes are rype. And the aungel thruste in hys syckle on the earthe, and cut downe the grapes of the vyneyarde of the earthe: and cast them into the great wine fat of the wrath of God, and the wynefatte was troden without the cytye, and bloude came out of the fat, euen vnto the horse bridels by the space of a thousande and syxe hundreth furlonges.

✠ The.xv. Chapiter.

AND I sawe an other sygne in heauen greate and marueylous. vii. aungels hauynge the seuen laste plages, for in them is fulfylled the wrathe of God. And I sawe as it were a glassey sea, myngled with fyer, and them that had gotten victory of the beast and of hys ymage, and of hys marke, and of the nombre of his name, stande on the glassy sea, hauynge the harpes of God, and they songe the songe of Moyses the seruant of God and the songe of the lambe, sayenge. Greate and marueylous are thy workes Lorde God almyghty, iuste and true are thy wayes kynge of Sayntes. Who shall nat feare O Lorde, and glorifye thy name? For thou onelye arte holye, and al Gentyls shal come and worshyp before the: for thy iudgementes are made manyfeste. Hier.5.

And after that, I loked, and beholde the temple of the tabernacle of testymonye was open in heauen, and the seuen aungels came

oute of

out of the temple, which had the seuen plages clothed in pure and bryghte lynnen, and hauynge theyr brestes gyrded with golden gerdels. And one of the foure beastes gaue vnto the seuen aungels seuen golden vyalles, full of the wrathe of God, whiche lyueth for euermore. And the temple was full of the smoke of the glory of God and of his power, and no man was able to entre into the temple, tyll the seuen plages of the seuen aungels were fulfylled.

¶ The xvi. Chappter.

A AND I harde a greate voice out of the temple saienge to the seuen aungels: go your wayes, powre out your vyals of wrathe vppon the earthe. And the fyrste wente, and powred out hys vyall vppon the earthe, and there fel anoysome and a sore botche vpon the men whiche had the marke of the beaste, and vpon them whiche worshypped hys ymage. And the seconde aungell shedde out his vyall vpon the see, and it turned as it were into the bloude of a deade man: and euerye lyuynge thynge dyed in the see. And the thyrde aungel shed out his vyall vpon the ryuers and fountaynes of waters, and they turned to bloude. And I harde an aungell saye: Lorde whiche arte and waste, thou arte ryghteous and holy bycause thou haste gyuen suche iudgementes for they shedde out the bloude of saynctes and Prophetes, and therefore haste thou gyuen them bloude to dryncke: for they are worthy. And I harde an other out of the aulter saye: euen so lorde god almyghty, true, and righteous are thy iudgementes.

B And the fourthe Aungell powred onte hys vyal on the sonne, and power was gyuen vnto him to vexe men with heate of fyre. And the menne raged in greate heate, and spake euyll of the name of God, whiche had power ouer those

benefen septem plagas. de templo, vdiui hanc vocem de templo dicentem septem angelis: Ite & effundite septem phialas iræ Dei in terram. Et abiit primus angelus, & effudit phialam suam in terram, & factum est vulnus malum ac nocliuum hominibus, qui habebant characterem bestiæ, & in eos qui adorabant imaginem eius. Et secundus angelus effudit phialam suam in mare, & factus est sanguis tanquam mortui, & omnis anima viuens mortua est in mari. Et tertius angelus effudit phialam suam in flumina & in fontes aquarum, & facti sunt sanguis. Et audiui angelum dicentem: Iustus es Domine, qui es, & qui eras: & sanctus quia hæc iudicasti quia sanguinem sanctorum & prophetarum effuderunt et sanguinem eis dedisti bibere. Digni enim sunt. Et audiui alterum dicentem: Etiam Domine Deus omnipotens, vera & iusta iudicia tua.

Et quartus angelus effudit phialam suam in solem & datum est illi æstu affligere homines per ignem. Et æstuauerunt homines æstu magno, & blasphemauerunt nomen Dei habentis potestatem super

CAPVT. xvi.

ET audiui vocem magnam de templo, dicentem septem angelis: Ite effundite septem phialas iræ Dei in terram. Et abiit primus angelus, & effudit phialam suam in terram, & factum est vulnus malum ac nocliuum hominibus, qui habebant characterem bestiæ, & in eos qui adorabant imaginem eius. Et secundus angelus effudit phialam suam in mare, & factus est sanguis tanquam mortui, & omnis anima viuens mortua est in mari. Et tertius angelus effudit phialam suam in flumina & in fontes aquarum, & facti sunt sanguis. Et audiui angelum dicentem: Iustus es Domine, qui es, & qui eras: & sanctus quia hæc iudicasti quia sanguinem sanctorum & prophetarum effuderunt et sanguinem eis dedisti bibere. Digni enim sunt. Et audiui alterum dicentem: Etiam Domine Deus omnipotens, vera & iusta iudicia tua.

Et quartus angelus effudit phialam suam in solem & datum est illi æstu affligere homines per ignem. Et æstuauerunt homines æstu magno, & blasphemauerunt nomen Dei habentis potestatem super

lus plagas, quę egerunt sed
derunt penitentiam, vt darẽt
illi gloriam. Et quintus an
gelus effudit phialam suam su
per sedem bestiæ, & factum est
regnum eius tenebrosum, &
commanducauerunt linguas
suas pre dolore & comitiis
affecerunt Deum cœli pre do
loribus suis, & vlceribus suis
nec resipuerunt ab operibus
suis.

Et sextus angelus effudit
phialam suam in flumen illud
magnum Euphratem, & siccu
ta est aqua, vt præpararetur
via regum ab ortu solis. Et
vide ex ore draconis, & ex
ore bestiæ, & ex ore pseudo-
prophetæ exire spiritus tres
immundos in modum rana
rum, Sunt enim spiritus demo
niorum facientes signa, vt
procedant ad reges totius
terræ ad congregandum illos
in prælium diei illius magni
Dei omnipotentis. Ecce ve
nio sicut fur. Beatus qui vigi-
lat, & custodit vestimenta sua
ne nudus ambulet, & videan-
tur pitudinem eius. Et congre
gauit illos in locum qui voca
tur Hæbraice Armageddon,

Et septimus angelus effudit
phialam suam in aerem. Et
exiuit vox magna de cœlo a
throno, dicens. Factum est:
Et facta sunt fulgura & vo-
ces, & tonitrua, & terremotus
factus est magnus, qualis nun
q̃ fuit, ex quo homines fue-
runt super terram: talis terre
motus, adeo magnus, Et facta
est ciuitas magna in tres par-
tes, & ciuitates gentium ceci-
derunt: Et Babylon magna
venit in memoriam ante Deo
um, vt daret illi calicem vi-
ni indignationis iræ suæ.
Omnis insula fugit, & mon-
tes non sunt inuenti. Et grando
magna sicut talentum des-
cendit de cœlo in homines
& blasphemauerũt deũ homi
nes propter plagam grãdinis

those plages, and they repented nat, to gyue
hym glorye. And the fyfte aungell poured out
his vyall vpon the seate of the beaste, and his
kyngedome waxed darke, and they gnewe
theyr tonges for sorowe, and blaspheined the
God of heauen for sorowe and payne of theyr
sores, and repented nat of theyr dedes.

And the syxe aungell poured out his vyall C
vpon the greate ryuer Eufrates, and the wa-
ter dryed vp that the wayes of the kynges of
the East shulde be prepared. And I sawe thre
vnclene spirites lyke frogges came out of the
mouthe of the dragon, and out of the mouthe
of the beaste, and oute of the mouthe of the
false Prophetes. For they are the spyrytes of
deuyls worckyng myracles to go out vnto the
kynges of the earthe, and of the whole worlde
to gather them to the battayle of that greate
day of God almyghtye. Beholde I came as a
theefe. Happy is he that watcheth and kepethe
his garmentes, least he be founde nakyd, and
men se his fylthynesse. And he gathered them
togyther into a place, called in the Hebrue tõg
Armagedon.

And the. vii. aungel poured out his vyal in- D.
to the eyre. And there came a voyce out of he-
uen from the seat, saieng: it is done And there
folowed voyces thundrynges, and lyghtyn-
ges, and there was a great earthquake, suche
as was nat sence men were vpon the earthe, so
mighty an earthquake and so great. And that
great cytye was deuided into thre partes, and
the cytyes of al nacions fel. And great Baby-
lon came in remembraunce before god to giue
vnto her the cuppe of the wyne of the fearce-
nes of his wrathe. Euery yle fled awaye, and
the mountaynes were nat founde. And there
fell a greate hayle, as it hadde bene talentes,
out of heauen vpon the men, and the men blas
pheined god bycause of the plage of the haile,
for it

for it was greate, and the plages of it hoge.

¶ The xvii. Chapiter.

A AND THERE came one of the seuen Aungels whiche had the seuen vyalles and talked with me, sayenge vnto me: come I wyll shewe the the iudgement of the greate whore that sytteth vpon many waters with whom haue committed fornicacion the kynges of the earthe, so that the inhabyters of the earthe are dronken with the wyne of her fornycacion. And he caryed me awaye into the wylderneße in the spiryte. And I sawe a woman syt vpon a rose colored beaste full of names of blasphemye whiche had seuen hornes. And the woman was araied in purple and rose coloure and decked with golde, precyous stones, and pearles, and had a cup of golde in her hande ful of abominacions, and fylthynesse of her fornycacio. And in her forhed was a name wrytten, a mysterye, greate Babylon the mother of whoredome and abominacions of the earthe. And I sawe the wyfe dronche with the blode of sayntes, and with the bloud of the wytnesses of Jesu. And when I sawe I wondred with great marvayle.

B And the Aungell sayde vnto me: wherefore merueylleste thou? I wyll shewe the the mystery of the woman and of the beast that beareth her, whiche hathe seuen heades and ten hornes. The beaste that thou seest, was, and is nat, and shal ascende out of the bottomlesse pyt, and shall go into perdition. And they that dwell on the earthe shall wonder (whose names are nat wrytten in the boke of lyfe from the begynnynge of the worlde) when they beholde the beaste that was, and is nat, and yet is. And here is a mynde that hath wysedome.

C The seuen heades are seuen mountaynes on whiche the woman sytteth: they are also seuen kynges. Fyue are fallen, and one is, and

another

quando venerit, finire illum oportet.

CAPVT. xvii.

ET venit vnus de septem angelis, qui habebant septem phialas, & locutus est mecum, dicens mihi: Veni, ostendam tibi damnationem meretricis magnæ: quæ sedet super aquas multas, cum qua fornicati sunt reges terræ, & inebriati sunt qui inhabitant terram de vino prostitutionis eius. Et abstulit me in spiritu in desertum. Et vidi mulierem sedentem super bestiam coccinam, plenam nominibus blasphemiæ: habentem capita septem, & cornua decem. Et mulier erat circumdata purpura & coccino, & inaurata auro & lapide pretioso, & margaritis: habens poculum aureum in manu sua plenum abominatione & immunditia fornicationis suæ. Et in fronte eius nomen scriptum mysterium. Babylon magna mater fornicationum & abominationum terræ. Et vidi mulierem ebriam de sanguine sanctorum, & de sanguine martyrum Iesu. Et miratus sum cum vidissem illam, admiratione magna.

Et dixit mihi angelus: Quare miraris? ego dicam tibi mysterium mulieris & bestiæ quæ portat eam, quæ habet capita septem, & cornua decem. Bestia quam vidisti fuit, & non est, et ascensura est de abysso, et in interitum ibit, et mirabuntur inhabitantes terram quorum non scripta sunt nomina in libro vitæ, a constitutione mundi, videntes bestiam quia erat, & non est, & erit hic sensus qui habet sapientiam.

Septem capita, septem montes sunt, super quos mulier sedet, et reges septem sunt: quinque ceciderunt, vnus est, et alius

dendum venit, Et cum venerit, oportet illum breue tempus manere. Et bestia quæ erat et non est, et ipse octauus est, et de septem est, et in interitum vadit. Et decem cornua quæ vidisti, decem reges sunt qui regnum nondum acceperunt, sed potestatem tanquam reges vna hora accipient cum bestia, hi vnum consilium habent, et virtutem et potestatē suam bestiæ tradent. hi cum agno pugnabunt, et agnus vincet illos: quoniam dominus dominorum est, et rex regum & qui cum illo sunt vocati, & electi, & fideles.

At dicit mihi: Aquæ quas vidisti, vbi meretrix sedet, populi sunt et turbæ. et gentes, et linguæ. Et decem cornua quæ vidisti in bestia: hi odio prosequentur meretricem, et desolatam facient illam et nudam, et carnes eius comedent, et ipsam igne consumabunt. Deus enim dedit in corda eorum, vt faciant quod placitum est illi, vt vnā faciant voluntatem, vt dent regnum suum bestiæ, donec cōsummentur verba Dei. Et mulier quam vidisti, est ciuitas magna, quæ habet regnum super reges terræ.

CAPVT. xviii.

ET post hæc vidi alium angelum descendentem de cœlo, habentem potestatem magnam, et terra illuminata est gloria eius. Et exclamauit per fortitudinem voce magna, dicens: Cecidit, cecidit Babylon magna, et facta est habitatio Demoniorum, et custodia vnius spiritus immundi, et custodia omnis volucris immundæ et inuisæ: quia de vino iræ fornicationis eius biberunt omnes gentes et

an other is nat yet come. When he cometh he muste contynue a space. And the beaste that was and is nat, is euen the eyghte, and is one of the seuen, and shall goo into destruccyon. And the ten hornes whiche thou sawest, are ten kynges, whiche haue receyued no kyngdome but shall receyue power as kynges at one houre with the beaste. These haue one mynde and shall gyue theyr power and strength vnto the beast. These shal fyghte with the lambe and the lambe shall ouercome them. For he is Lorde of Lordes, and kynge of kynges and they that are on his syde, are called, and chosen, and faythefull.

And he sayde vnto me: the waters whiche thou sawest, where the whore syttethe are people, and folke, and nacyons, and tonges. And the ten hornes, whiche thou sawest vppon the beaste, are they that shall hate the whore, and shall make her desolate and naked, and shall eate theyr flesshe and burne her with fyre. For God hathe put in theyr hertes to fulfyll hys wyll, and to do with one consente, for to gyue her kyngedome vnto the beaste, vntyll the worde of God be fulfylled. And the woman whiche thou sawest is that great cytye whiche raygnethe ouer the kynges of the earthe.

¶ The.xviii. Chappter

AND AFTER that I sawe an other Aungell come frome heauen, hauynge greate power, and the earthe was lyghtened with his bryghtnesse. And he cryed myghtely with a stronge voyce, saienge: great Babylon is fallen: is fallen: and is become the habytacyon of deuyls and the holde of all foule spyrytes, and a cage of all vnclene and hatefull byrdes, for all nacyons haue dronken of the wyne of the wrath of her fornycacion. And the kynges

kinges of the earth haue committed fornicacion with her, and her marchauntes are waxed ryche of the aboundaunce of her pleasures.

B And I harde an other voyce from heuen saye come awaye from her my people, that ye be nat parte takers in her synnes that ye receiue nat of her plages. For her synnes are gone vp to heauen, and god hath remembred her wickednesse. Rewarde her euen as she rewarded you and gyue her double accordynge to her workes. And poure in double to her in the same cup whiche she fylled vnto you. And as much as she glorifyed her selfe, and lyued wantonlye, so muche poure ye in for her punyshement, and sorowe, for she sayde in her selfe: I sytt beynge a quene and am no wyddowe, and shall se no sorowe. Therfore shall her plages come at one day, deathe, and sorowe and honger, and she shalbe brent with fyre, for strong is the Lorde god whiche iudgeth her.

C And the kynges of the earthe shall wepe her and waple ouer her: whiche haue committed fornycacyon with her, and haue lyued wantonlye with her, when they shall se the smoke of her burnynge, and shall stande a farre of, for feare of her punyshemente sayenge. Alas Alas, that great cytye Babylon, that myghty cytie. For at one houre is her iudgement come And the marchauntes of the earth shall wepe and waple in them selues, for no man wyl bye theyr ware anye more, the ware of golde and syluer and precyous stones, neyther of pearle and raynes, and purple, and scarlet, and all thynne wood and al maner vessels of yuorye, and all maner vessels of most precyous wode and of brasse, and yron, and synamon, and odours, and oyntementes, and frankynsence, and wyne, and oyle, and fyne flours, & wheat, beastes and shepe, and horses, and charettes, and bodyes and soules of men.

And

Et audiui aliam vocem de cœlo dicentem: exite de illa populus meus, ne participes sitis delictorum eius, & de plagis eius non accipiatis. Quoniam peruenerunt peccata eius vsq; ad cœlum, et recordatus est Deus iniquitatum eius. Reddite illi sicut et ipsa reddidit vobis, et duplicate duplicia secundum opera eius. In poculo quo miscuit, miscete illi duplum. Quantum glorificauit se, et in deliciis fuit, tantum date illi tormentum et luctum, quia in corde suo dicit. Sedeo regina et vidua non sum, et luctum non videbo. Ideo in vna die veniunt plagæ eius, mors, et luctus et fames, et igne comburetur, quia fortis est dominus Deus qui iudicabit illam.

Et flebunt illam, ac plangent se super illa reges terræ, et qui cum illa fornicati sunt, et in deliciis vixerunt, cum viderint fumum incendii eius longe stantes propter timorem tormenti eius, dicentes: Ve, ve ciuitas illa magna Babylon, ciuitas illa fortis, quoniam in vna hora venit iudicium tuum Et negotiatores terræ flent et lugent super illa quoniam merces eorum nemo emit amplius merces auri et argenti, et lapides pretiosi, et margaritæ, et byssi, et purpura, et cocci, et omne lignum thyum et omne vas ebureum, et omne vas de ligno pretiosissimo, et ære, et ferro, et marmore, et cynamomum, et odoramentum, et vngentum, et thus, et vinum, et oleum, et similam, et triticum, et iumenta, et oues: et equorum, et thedarum, et mancipiorum. et animas hominum.

Et poma desiderii anime tue discesserunt a te, et omnia pinguia et splendida perierunt a te, et amplius illa non invenies. Mercatores horum qui divites facti sunt, ab ea longe stabunt propter timorem tormenti ejus flentes ac lugentes, et dicentes: Ve ve civitas illa magna que amicta erat bysso, et purpura, et cocco, et deaurata erat auro, et lapide pretioso, et margaritis, quoniam una hora destituta sunt tante divitie.

Et omnis gubernator, et omnis in navibus versantium turba, et nautæ et qui in mare operantur, longe steterunt: et clamaverunt videntes fumum incendii ejus, dicentes: Que similis civitati huic magne. Et miserunt pulverem super capita sua. et clamaverunt flentes et lugentes, dicentes Ve ve civitas illa magna in qua divites facti sunt omnes qui habebant naves in mari de preciis ejus, quoniam una hora desolata est.

Exulta super eam cœlum et sancti Apostoli et Prophetæ quoniam iudicavit Deus iudicium vestrum de illa, Et sustulit unus angelus fortis lapidem quasi molarem magnum. et misit in mare, dicens. Hoc impetu mittetur Babylon civitas illa magna, et vltra iam non invenietur. Et vox citharedorum et musicorum, et tibia canentium, et tuba non audientur in te amplius: et omnis artifex cuiuscunq; artis non invenietur in te amplius, Et vox molæ non audietur in te amplius, et lux lucernæ non lucebit in te amplius: et vox sponsi et sponsæ non audietur post hac in te: quia mercatores tui erant principes terræ: quia in veneficiis tuis errauerunt omnes gen-

And the apples that thy soule lusted after are departed from the. And all thynges whiche were deyntye and had in pryse are departed fromme the, and thou shalte fynde them no moze. The marchauntes of these thynges whiche were waxed ryche, shall stande a farre of from her, for feare of the punyshemente of her, weppynge and waylyng, and sayeng: Alas alas, that greate Cytye, that was clothed in raynes, and purple, and scarlette and decked with golde, and precyous stone, and pearles: for at one houre so greate rychelle is come to nought. D

And euery shyppe gouernoure, and all they that occuppyed shyppes, and shypmen whiche wozke in the see, stode a farre of and cryed, when they sawe the smocke of her burnynge, sayenge: what cytye is lyke vnto this greate cytye? And they caste dulle on theyr heades, and cryed weppynge and waylinge, and sayde: Alas, alas that great citie wherin were made ryche all that hadde shyppes in the see, by the reason of her costlynes, for at one houre is she made desolate. E

Reioyce ouer her thou heauen, and ye holye Apostles and Prophetes: for god hath gyuen pour iudgement on her. And a myghty angel toke vp a stone lyke a greate mylstone, and caste it into the see, sayenge: with suche vyolence shall that great cytye Babylon be caste, and shalbe founde nomoze. And the voyce of harpers, and musycyans, and of pypers, and trompeters shalbe harde nomoze in the and no craftes man of what so euer crafte he be, shalbe founde any moze in the. And the sounde of a mylle shalbe harde no moze in the and the voyce of the bryde grome and of the bryde, shalbe harde nomoze in the, for thy marchauntes were the greate men of the earthe. And with thyne inchauntment were deceyued F

al

al nacyons: and in her was fou̇nde the bloude of the ꝓphetes, and of the sayntes, and of all that were slayne vpon the earthe.

The.xix. Chapiter.

A AND AFTER that, I herde the voyce of muche people in heauen sayeng Alleluya saluacyon and glozye and honoure and power be ascrybed to the Lozde our God, foz true and ryghteous are his iudgementes, foz he hath iudged the greate whoze, whiche dyd cozrupt the earthe with her fozny cacyon, and hathe auenged the bloude of his seruauntes of her hande. And agayne they sayde: Alleluya. And smoke rose vp foz euermoze. And the.xxiiii. elders, & the.iiii. beastes fell downe and wozshypped God that satte on the seate sayenge: Amen, Alleluya. And a voyce came out of the seate, sayenge: prayse our lozde God all ye that are his seruaynte s, and ye that feare hym bothe smale and great.

B And I herde the voyce of muche people, euen as the voyce of many waters, and as the voyce of stronge thundrynges, sayenge: Alleluya, foz god omnypotent raygneth. Let vs be glad and reioyce and gyue honoure to hym, foz the maryage of the lambe is come, & his wyfe made her selfe redye. And to her was graūted that she shulde be arayed with pure and goodly raynes. Foz the raynes is the ryghtwysnes of sayntes. And he sayde vnto me happy are they whiche are called vnto the lambes supper. And he sayde vnto me: these are the true sayenges of God. And I fell at his fete to wozshyp hym and he sayde vnto me, se thou do it nat. Foz I am thy fellowe seruaunte, and one of thy bzethren, and of thē that haue the testimonie of IESVS. Wozshype God.

Mat. xxii. Luc. xiiii. c.

sus, et in eis sanguis prophetarum & sanctorum inuentus est, et omnium qui interfecti sunt in terra.

CAPVT. XIX.

POST hec audiui quasi vocem magnam turbe multe in celo dicentes: Alleluya, salus & honor et gloria & virtus Domino Deo nostro est, quia vera & iusta iudicia eius: quia iudicauit de meretrice magna, que corrupit terram prostitutione sua, et vindicauit sanguinem seruorum suorum de manu eius. Et iterum dixerunt. Et fumus ascendit in secula seculorum. Et ceciderunt viginti quatuor seniores, & quatuor animalia, et adorauerūt Deum sedentem super thronum, dicentes: Amen Alleluya. Et vox de throno exiuit, dicens: Laudem dicite Deo nostro omnes serui eius, et qui timetis eum pusilli & magni.

Et audiui vocē turbe multe, et sicut vocem aquarum multarum, et sicut vocem tonitruorum magnorum, dicentium Alleluya, quoniam regnauit Dominus Deus noster omnipotens. Gaudeamus & exultemus, & demus gloriam ei: quia venerunt nuptie agni, et uxor eius preparauit se. Et datum est illi, vt cooperiat se byssino puro & splendido. Byssinum enim iustificationes sunt sanctorum. Et dicit mihi: Scribe: Beati qui ad cenam nuptiarum agni vocati sunt. Et dicit mihi: Hec verba Dei vera sunt. Et cecidi ante pedes eius, vt adorarem eum. Et dicit mihi: Vide ne feceris, conseruus tuus sum, & fratrum tuorum habentium testimonium Iesu. Deum adora.

Testimonium enim Iesu, est spiritus Prophetię. Et vidi cœlũ apertum, & ecce equus albus, et qui sedebat super eũ vocabatur fidelis & verax, & per iustitiam iudicat & pugnat. Oculi autem eius sicut flamma ignis, & in capite eius diademata multa, habens nomen scriptum quod nemo nouit, niſi ipse. Et vestitus erat veste tincta sanguine. Et vocatur nomẽ eius verbum dei. Et exercitꝰ qui sunt in cœlo, sequebantur eum in equis albis, vestiti byssino albo & mundo: et ex ore eius procedit gladius ex vtraq; parte acutus: vt eo percutiat gentes: et ipse reget eos virga ferrea, et ipse calcat torcular vini furoris & iræ Dei omnipotentis: et habet in vestimento & in femore suo nomẽ scriptum: Rex Regum, & Dominus dominantium.

For the testimony of Jesus is the spyryte of prophesy. And I sawe heauen open, and beholde a whyte horse: and he that satte vpon hym was faythfull and true, and in rygh-tewysenes dyd iudge and make battayle. Hys eyes were as a flame of fyre: and on hys hed were many crownes: and he had a name wryt-ten, that no man knewe but he hym selfe. And he was clothed wt a vesture dypte in bloude and his name is called the worde of God. And the warryers whiche were in heauen, fo-lowed hym vpon whyte horses, clothed with whyte and pure raynes. And out of hys mouthe wente oute a sharpe swearde, that with it he shulde smyte the heathen. And he shall rule them with a rodde of wrathe and he trode the wyne fat of fearsnes and of yrõ, of almyghty God. And beareth on his vesture and on hys thyghe a name wrytten: kynge of kyngs, and Lorde of Lordes.

Esay. 63.

A

1. Cor. vi.

Et vidi vnum angelum stantem in sole, et clamauit voce magna dicens omnibus auibus, quæ volabant per medium cœli: Venite & congregamini ad cœnam magni Dei, vt edatis carnes regum, et carnes tribunorum & carnes fortium, et carnes equorum, et sedentium in ipsis, et carnes omnium liberorum, ac seruorum & pusillorũ ac magnorum. Et vidi bestiam & Reges terræ, et exercitus eorum congregatos ad faciendum prelium cum illo qui sedebat in equo & cum exercitu eius.

And I sawe an aungell stande in the sõne and he cryed with a lowde voyce, sayenge to al the fowles that flye by the myddes of hea-uen, come and gathre your selues togyther vnto the supper of the greate God, that ye maye eate the flesshe of kynges, and of hye ca-pitaynes, and the flesshe of myghty men, and the flesshe of horses, and of them that sytte on them and the flesshe of all fre men and bounde men, and of smale and greate. And I sawe the beastes of the kynges of the earthe, and theyr warryers gathered togyther, to make battayle agaynste hym that satte on the horse and agaynste his souldyers.

C

Et apprehensa est bestia, & cum illa pseudo propheta qui fecit signa coram ipsa, in quibus seduxit eos, qui acceperunt caracterem bestię, et qui adorauerunt imaginem eius. Viui missi sunt hi duo in stagnum ignis

And the beaste was taken and with hym that false prophete that wroughte myracles before hym with whiche he decepued them that receyued the beastes marke, and them that worshypped hys ymage. These bothe were caste into a ponde of fyre burnyng with

D

hymstone, and the remenaunte were slayne with thy swearde of hym that satte vppon the horse, whiche swearde proceadethe oute of his mouth, and al the fowles were fulfylled with theyr flesshe.

¶ The. xx. Chapter.

A AND I sawe an aungell come downe frome heauen, hauynge the keye of the bottomlesse pytte and a greate chayne in hys hande: And he toke the dragon that olde serpente, which is the deuyll and Satanas, and he bounde hym a thousande yeares, and cast hym into the bottomlesse pyt, and he bounde hym, and sette a seale on hym, that he shulde decepue the people no more, tyll the thousande yeares were fulfylled. And after that he must be loosed for a lytell season.

B And I sawe seates and they sat vpon them, and iudgement was gyuen vnto them, and I sawe the soules of them that were beheaded, for the wytnesse of Jesu, and for the worde of God which had nat worshypped the beast, neyther his ymage, neyther hadde taken his marke vpon theyr foreheddes, or on theyr handes, and they lyued, and reygned with Chryst a thousande yeare, but the other of the drade men lyued nat agayne, vntyll the thousande yere were fynyshed. This is the fyrste resurrectyon. Blessed and holy is he that hath parte in the fyrst resurrection. For on suche shal the seconde deathe haue no power for they shalbe the preestes of God and of Chryste and shall reygne with hym a thousande yeare.

C And when the thousande yeres are expyred, Sathan shalbe loosed out of his pryson, and shall go out to decepue the people whiche are in the foure quarters of the earth Gogge and Magog to gather them togyther to battayle whose nombre is as the sande of the sea, and they wente vppe in the playne of the earthe.

Ez. xxxviii. and, xxxix.

ardenti sulphure & æternali cruciatu. Hæc secunda mors est stagnum ignis & sulphuris, vbi & bestia & pseudoprophetæ cruciabuntur die ac nocte in secula seculorum.

CAPVT. XX.

ET VIDI angelum descendentem de cœlo, habentem clauem abyssi, & catenam magnam in manu sua: & apprehendit draconem serpentem antiquum qui est diabolus et satanas, et ligauit eum per annos mille, & misit eum in abyssum, & clausit eum: et signauit super illum vt non seducat amplius gentes donec consummarentur mille anni. Et post hoc oportet illum solui modico tempore.

Et vidi sedes, et sederunt super eas, et iudicium datum est illis: & animas decollatorum propter testimonium Iesu, et propter sermonem Dei, et qui non adorauerunt bestiam, neq; imaginem eius, nec acceperunt characterem eius in frontibus suis, aut in manibus suis: et vixerunt, et regnauerunt cum Christo mille annis. Cæteri vero mortuorum non reuixerunt, donec consummentur mille anni. Hæc est resurrectio prima. Beatus et sanctus qui habet partem in resurrectione prima. In his secunda mors non habet potestatem, sed erunt sacerdotes Dei et Christi, & regnabunt cum illo mille annis.

Et cum consummati fuerint mille anni, soluetur Satanas de carcere suo, et exibit vt seducat gentes, quæ sunt super quatuor angulos terræ Gog & Magog, vt congregit eos in prælium quorum numerus est sicut arena maris, & ascenderunt super latitudinem terræ

et circuierunt castra sanctorū et ciuitatem dilectam. Et descendit ignis a Deo de cœlo, et deuorauit eos: & diabolꝰ qui seducebat eos, missus est in stagnum ignis et sulphuris vbi et bestia et pseudo prophete cruciabūtur die ac nocte, in secula seculorum.

Et vidi thronum magnum candidum et sedentem super eum: a cuius conspectu fugit terra et cœlum, et locus non est inuentus eis. Et vidi mortuos magnos, & pusillos stantes in conspectu dei, et libri aperti sunt et alius liber apertus est, qui est vite et iudicati sunt mortui ex his, quæ scripta erant in libris secundum opera ipsorum: et dedit mare mortuos, qui in eo erant, et mors & infernus dederunt eos, qui in ipsis erant mortuos, et iudicatum est de singulis secundum opera ipsorum. Et infernus & mors conjecti sunt in stagnum ignis. Hæc est mors secunda. Et qui non inuentus est in libro vite scriptus conjectus est in stagnum ignis.

and compassed the tentes of the saintes about and the beloued cytye. And fyre came downe from God, out of heauen, and deuoured them and the deuyll that deceaued them, was cast into a lake of fyre and brymstone, where the beaste and the false prophetes were and shall be tormented day and nyght for euermore.

A And I sawe a great whyte seate and hym D that satte on it, from whose face fled a waye bothe the earthe and heauen, and their place was no more founde. And I sawe the deade, bothe greate and small stande before God. And the bokes were opened, & an other boke was opened, which is the boke of lyfe, and the deade were iudged of those thynges whiche were wrytten in the bokes according to their dedes, and the sea gaue vp her deade, whiche were in her, and deathe and hell deliuered vp the deade, whiche were in them, and they were iudged euery man according to hys dedes. And death and hell were cast into the lake of fyre. This is that seconde death. And whosoeuer was nat founde wrytten in the boke of lyfe, was cast into the lake of fyre.

CAPVT. XXI.

The.xxi. Chappter.

ET VIDI cœlum nouum, et terram nouam. Primum enim cœlum, et prima terra abiit, & mare iam non est. Et ego Iohannes vidi sanctam ciuitatem Hierusalem nouam descendentem de cœlo, a Deo paratam, sicut sponsam ornatam viro suo. Et audiui vocem magnam de throno, dicentem: Ecce tabernaculum Dei cum hominibus, & habitabit cum eis: et ipsi populi eius erunt, et ipse Deus cum eis erit eorum Deus. Et absterget Deus omnem lachrimam ab oculis eorum. Et mors vltra non

AND I sawe a newe heauen, and a newe A earthe. For the fyrste heauen, and the fyrste earth were vanyshed awaye, and there Esay.lxv.c. and.lxvi., was no more sea. + And I Iohan sawe that 2. Pet.iii. holy cytye newe Ierusalem come downe from God out of heauen, prepared as a bryde garnyshed for her husbande. And I herde a great voyce out of heauen sayenge: beholde, the tabernacle of god is with men, and he wyl dwel Esay.xxv. with them. And they shalbe his people and God hym selfe shalbe with them, and be their God. And God shall wype awaye all teares from their eyes. And there shalbe no more

Death

deathe nepther sorowe, nether crienge, nether
ther shall there be any more payne, for the for-
thynges are gone. And he that sate vppon the
seate, sayde: Beholde I make all thynges
newe. And he sayd vnto me: wrytte, for these
wordes are faythfull and true.

B And he sayde vnto me: it is done, I am Al-
Apoc. xxiiii. 2. Cor. v. pha and Omega, the beginning and the ende
I wyl gyue to hym that is athyrste, of the wel
C of the water of lyfe free. He that ouercometh
shall inherite all thynges, and I wyll be his
god, and he shalbe my sonne. But the fearfull
and vnbeleuynge, and the abhominable, and
murderers, and whoremongers, and sorcerers,
and ydolaters, and all lyers, shall haue their
parte in the lake which burneth with fyre and
brymstone, whiche is the seconde death.

C And there came vnto me one of the seuen
Aungels whiche had the seuen vyals full of
the seuen laste plages, and talked with me
sayenge: come hyther, I wyll shewe the the
bryde, the lambes wyfe. And he caryed me a-
way in the spirite, to a great and an hye moun
tayne, and he shewed me the great cytye, holy
Jerusalem descendynge out of heauen frome
god hauynge the brightnes of God. And her
shynynge was lyke vnto a stone moste precy-
ous, euen as a Jasper clere as Chrystal, and
had walles greate and hye, and hadde twelue
gates, and at the gates twelue Aungels, and
names wrytten, whiche are the .xii. trybes of
Israell, on the Easte parte thre gates, and on
the Northe syde thre gates, and towardes the
Southe thre gates, and from the Weste thre
gates, and the wall of the Cytye had twelue
foundacions, and in them the names of the lam
bes twelue Apostles.

D And he that talked with me, hadde a golden
rede to measure the cytye withall, and the ga-
tes thereof, and the wall thereof. And the cytye

Ego sum Alpha, et O, principium et finis: Ego sitienti dabo de fonte aquæ vitæ gratis. Qui vicerit possidebit omnia, & ero illi Deus, et ipse erit mihi filius. Timidis autem et incredulis, & execratis, et homicidis, et fornicatoribus, et veneficis, et idolatris, et omnibus mendacibus pars illorum erit in stagno ardenti igne & sulphure, quod est mors secunda.

Et venit ad me vnus de septem angelis habentibus septem phialas plenas septem plagis nouissimis. & loquutus est mecum dicens. Veni, et ostendam tibi sponsam vxorem agni. Et sustulit me spiritu in montem magnum & altum, et ostendit mihi ciuitatem magnam sanctam Hierusalem descendentem de cœlo a Deo habentem claritatem dei. Et lumen eius simile lapidi pretioſissimo, tanqꝫ lapidi iaspidi crystallizanti et habebat murum magnum et altum, habentem portas duodecim & in portis angelos duodecim, et nomina inscripta quæ sunt nomina duodecim tribuum filiorum Israel. Ab oriente portæ tres, ab Aquilone portæ tres, ab Austro portæ tres, ab occasu portæ tres. Et murus ciuitatis habens fundamenta duodecim, et in ipsis duodecim nomina duodecim Apostolorum agni.

Et qui loquebatur mecum habebat mensuram arundineam auream, vt metiretur ciuitatem & portas eius, & murum eius. Et ciuitas in

quadro posita est: et longitudo eius tanta est quanta latitudo. & mensus est ciuitatem de arundine sua per stadia duodecim milia. Et longitudo eius equalis sunt. Et mensus est murum eius centum quadraginta quatuor cubitorum mensura hominis, quæ est angeli, et erat structura muri eius ex iaspide. Ipsa vero ciuitas aurum mundum, simile vitro mundo. & fundamenta murorum ciuitatis omni lapide pretioso ornata. Fundamentum primum iaspis, secundum Sapphirus: tertium Calcedonius, quartum Smaragdus: quintum Sardonix: sextum Sardius: septimum Chrisolitus: octauum Berillus: nonum Topazius: decimũ Chrisoprasus: undecimum Hyacinthus: duodecimum Amethystus.

Et duodecim porte, duodecim margarite sunt: per singulas, & singule porte singulis margaritis: et platea ciuitatis aurum mundum tanq̃ vitrum perlucidum. Et templum non vidi in ea. Dominus enim Deus omnipotens templum illius est, et agnus. Et ciuitas non eget sole neq; luna, vt luceant in ea. Nam claritas dei illuminat eam, & lucerna eius est agnus: et ambulabunt gentes, quæ seruate fuerunt in lumine eius, et reges terre afferent gloriam suam in illam. Et porte eius non claudentur per diem. Nox enim non erit illic. Non introibit in eam aliquid quod inquinat, aut abominationem facit et mendacium: nisi qui scripti sunt in libro vite agni.

was hyste fowre squares, and the lengthe was as large as the breedth of it, and he measured the cytye with the reed xii. M. furlonges, and the lengthe and the breedth and the heyghe of it, were equall. And he measured the walle ther of an. C. xliiii. cubytes, the measure that the aungell had, was after the measure that man vsed. And the buyldynge of the wall of it was of Jaspar. And the cytye was pure golde lyke vnto cleare glasse, and the foundacions of the wal of the cytye were garnysshed with all maner of pretyous stones. The fyrst foundacion was Jaspar, the seconde Saphyre, the thyrde a Calcydonye, the fourthe an Emeralde, the fyfte Sardonix, the syxte Sardeos, the seuenth Crysolyte, the eyght Berall, the nynthe a Topas, the tenthe a Crysoprasus, the eleuenth a Jacynt, the twelue an Amarist.

The. xii. gates were. xii. pearles, euery gate was of one pearle, and the strete of the cytye was pure golde, as thrughe shynyng glasse. And there was no temple therin. For the lorde God almyghty and the lambe are the temple of it, and the cytye hath no nede of the Sonne neyther of the Moone to lyghten it. For the brightnes of God dyd lyght it, and the lambe was the lyghte of it. And the people whiche are saued, shall walke in the lyghte of it, and the kynges of the earthe shall brynge theyr glory vnto it. And the gates of it are nat shut by daye. For there shalbe no nyght there. And there shall entre into it none vncleane thynge, neyther what so euer worketh abhominacyon or maketh lyes. but they only which are wrytten in the lambes boke of lyfe. Esay. lx. f.

CAPVT. XXII.

The. xxii. Chappter.

And

A AND HE shewed me a pure ryuer of
watter of lyfe clere as cristall proceedyng
out of the seate of god and of the lambe. In
the myddes of the strete of it, and of eyther
syde of the ryuer was there wodde of lyfe,
whiche bare twelue maner of fruytes, and
gaue fruyte euery monethe, and the leues of
the wode serued to heale people withall. And
there shalbe no more curse, but the seate of
God and the lambe shalbe in it, and hys ser-
uauntes shall serue hym. And they shal se his
face, and his name shalbe in theyr foreheddes.
And there shalbe no nyght there, and they
nede no candle, neyther lyght of the sonne, for
the Lorde God gyueth them lyght, and they
B shall raygne for euermore.

And he sayde vnto me: these sayenges are
faythefull and true. And the Lorde God of
sayntes and prophetes sente hys aungell to
shewe vnto hys seruauntes, the thynges which
muste shortlye be fulfylled. Behalde I come
shortlye. Happy is he that kepeth the sayenge
of the prophesye of thys boke. I am Johan
whiche sawe these thynges and harde them.
And whē I had harde and sene, I fell downe,
to worshyp before the fete of the aungel whi-
che shewed me these thynges: And he sayde
vnto me: se thou do it not, for I am thy felow
seruaunt and the felowe seruaunt of thy bre-
thren the prophetes, and of them which kepe
C the sayenges of this boke. But worshyp god

And he sayde vnto me: seale not the say-
enges of the prophesye of thys boke. For the
tyme is at hande. He that doeth euyll let hym
do euyll styl: and he whiche is fylthy, let hym
be fylthy styll: and he that is ryghteous, let
hym be more ryghteous: and he that is holy,
let hym be more holye. And behalde I come
shortlye, and my rewarde with me, to gyue

vnto ihesu ecclesiis: Ego sum radix & genus David, stella splendida & matutina. Et spiritus & sponsa dicunt veni, & qui audit, dicat veni. Et qui sitit veniat & qui vult, accipiat aquam vitæ gratis.

Contestor enim omni audienti verba prophetiæ libri huius. Si quis apposuerit ad hæc, apponet Deus super illum plagas scriptas in libro isto. Et si quis diminuerit de verbis libri prophetiæ huius, auferat Deus partem eius in libro vitæ, et a ciuitate sancta & ex his quæ scripta sunt in libro isto. Dicit qui testimonium perhibet istorum. Etiam veniо cito: Amen, etiam veni Domine IESV. Gratia Dñi nostri IESV CHRISTI cum omnibus vobis. AMEN.

FINIS NOVI TESTAMENTI.

euery mans worcyng as his dedes shalbe. I am Alpha & Omega the begynnyng and the ende, the fyrste and the laste. Blessed are they that do his cõmaundementes, þ their power maye be in the tree of lyfe, and maye entre in throughe the gates into the cytye. For without shalbe dogges & inchaunters and whoremongers, and murtherers, and ydolaters and whosoeuer loueth or maketh lesynges. A

I Jesus sente myne aungell, to testifye vnto you these thynges in the congregacyons. I am the rote and the generacyon of Dauid and the bryght mornyng starre. And the spyryte and the bryde saythe come. And let hym that heareth say also come. And let him that is a thyrste, come. And let whosoeuer wyll, take of the water of lyfe, free. D Esay. 11. B

I testifye vnto euery man that heareth the wordes of the prophesye of thys boke: yf any man shal adde vnto these thynges, God shall adde vnto him þ plages that are wrytten in this boke. And yf any mã shal minisshe of the wordes of the boke of this prophesye, god shal take away his parte out of the boke of lyfe, and oute of the holye cytye, and from those thynges, whiche are wrytten in thys boke. He whiche testifyeth these thynges sayeth: be it, I come quyckly. Amen. Euyn so: come Lorde Jesu. The grace of oure Lorde Jesu Christe be with you all. AMEN. C

¶ The ende of the newe Testamente.

Here folowe the Epistles

taken out of the olde Testamente, whiche are red in the churche after the vse of Salysbury vpon certayne dayes of the yeare.

¶ The fyrste sonday in Aduent.
the Epystle. Esaye. li.

HEarken vnto me ye that folow righteousnes and seke the Lord. Loke vnto ꝑ rocke ye were hewen out of and to the caue ꝑ pytte were dygged out of. Loke vnto Abraham your father, and vnto Sara that bare you, howe I called him only and blessed hym, and multyplyed hym. For the Lorde hathe comforted Syon and hathe comforted all that is decayed therin, and wyll make her wylderues as Paradise, and her desert as ꝑ garden of the Lorde. Ioye & gladnes shal be founde therin, with thãkes gyuinge and the voyce of prayse. Hearken vnto me my people, and turne your eares to me, my folke. There shal a lawe go out from me, and my iudgement wyl I stablyshe, to be a lyght vnto nacyõs. My ryghteousnes is nye, and my saluacyõ shall go out, & myne armes shal iudge nations, and landes shall lokc for me and shall tary after myne arme. Lyfte vp youre eyes to heauen, and beholde the earthe beneth. For heauen shal vanyshe awaye as smoke, and the earthe shall weare away as a vesture, and the inhabyters therof shall perysshe awaye after the same maner: but my saluacyõ shal endure euer, and my righteousnes shall nat perysshe. Hearken vnto me ye that know ryghteousnes, and so forth the people that haue my lawe in theyr hertes. Feare nat the rebukes of man, neyther faynte for theyr blasphemyes. For wormes shall eate them as a gar-

ment, and mothes shall deuoure them as a lynnen cloth. But my righteousnes shall endure euer, and my saluacyon from generacyon to generacyon.

¶ The monday in the seconde weke of Aduent the Epystle. Esa. xxx.

THVS sayeth the Lorde: I wyll returne to Syon, and wyll dwell in the myddes of Ierusalem: And Ierusalem shalbe called the cyte of truthe and the hyl of the Lorde Sabaoth and an holy hyll. Thus sayethe the Lorde Sabaoth: yet there shal syt bothe olde men and olde women in the stretes of Ierusalem, and men ꝑ staues in theyr hãdes for the multitude of dayes. And the stretes of ꝑ cyte shalbe fylled with boyes and wenches playeng in the stretes therof. Thus sayeth the Lorde Sabaoth, though it shal seme harde in the eyes of the remnaunt of the people that shalbe lefte in those dayes, shal it seme harde in myne eyes, also sayeth ꝑ Lorde Sabaoth. Thus sayeth the Lorde Sabaoth: beholde, I wyll delyuer my people from the Easte countrey, and from ꝑ lande of the goyng downe of the sonne and wyll bryng them, that they shal dwel in the myddes of Ierusalẽ. And they shalbe my people, and I wyll be theyr god in truthe and ryghteousnes.

¶ The fryday nexte folowynge: the Epystle. Esaye. lvii.

THus sayethe the Lorde: vpon the walles of Ierusalem, I haue set kepers whiche shal neuer cease nether by daye nor yet by nyght. And ye that loue ꝑ the remembraunce of the Lorde se that ye pause nat, nyther lese hym haue no rest wyll he haue prepared, and

inhabite Jerusalem sleepeth not & slombre
The lorde hath sworne by his right hande,
and by his stronge arme, that he
wyll nat geue thy corne any more to be
eaten of thyne enemyes: and that aly-
antes shall nat drynke thy newe wyne
for whiche thou hast labowred. But
they that fetche it to house, shal eate it and
shal prayse the Lorde: and they that
gathered it, shal drynke it in the courtes
of my holye temple. Go from gate to
gate, and prepare the waye for the peo-
ple, caste vp graueyls and make the
way hye and clense it of stones, and set
vp a baner for the people. Beholde the
Lorde wyll make it knowen vnto the
endes of the worlde. And say ye vnto
the doughter of Syō, beholde he that
is thy sauioure cōmeth, & his rewarde
with hym, and hys worke before hym.
And they shalbe called a people of ho-
lines redemed of the Lorde. And thou
shalte be called an haunted cyte and
nat forsaken.

¶ On the wenysday in the thyrde
weke of aduēt: the Epystle
Esay. ii. a.

THE worde that Esayas the son
of Amos sawe in a vysyon, cōcer
nyng Juda and Jerusalem. It shall
come to passe in the laste dayes that ꝑ
mount of the house of ꝑ Lorde, shalbe
set in the top of the mountaynes, and
shalbe lyfte vp aboue the hylles: and
al nacions shall resorte. And manye
people shal go and saye: come and lette
vs go vp to the hyl of the Lorde & vn-
to the house of ꝑ God of Jacob, that
he may teache vs his wayes, and that
we maye walke in his pathes. For out
of Syon shal come the lawe, and the
worde of God out of Jerusalem. And
he shalbe iudge among the hethē, and
rebuke many nacions: they shall
breake their swordes into
mattokes, & their speares into sythes.
One nacyō shal nat lyfte vp a sworde
agaynste another, neyther shall they
learne to warre any more. O house of
Jacob come and lette vs walke in the
lyght of the lorde.

¶ The fryday in the thyrde weke
of aduent: the Epystle
Esay. xi. a.

THERE shall come a rodde out
of the stocke of Jesse, and a braū-
che shall sprynge out of his roote. And
on him shall lyghte ꝑ spirite of ꝑ Lorde
the spirite of wysdome & of vnderstan-
dynge, the spyryte of counsell and of
strengthe, the spyryte of knowledge &
of the drede of the Lorde, and it shall
make hym saue of the feare of the lord
And he shal nat iudge after the syghte
of his eyes: neyther shall rebuke after
the hearyng of hys eares. But he shall
iudge ꝑ causes of the poore with ryghte
ousnes, and shall rebuke with equyte
for ꝑ humble of the earth. And he shall
smyte the earth with the rodde of hys
mouthe, and with the breathe of hys
lyppes shal he slee the wicked. And righte-
ousnes shalbe ꝑ girdle of his loines and
faythfulnes the gyrdle of hys raynes.

¶ The wenysday in the fourth weke
of aduent: the Epystle.
Joel. ii. f.

THIS SAYETH the Lorde:
Chyldren of Syon be glade and
reioyce in the Lorde your God. For he
hath

HE THAT dooeth these thyngs shall neuer be moued: he that loueth the lawe shall obteyne his desire: and the truth shall come agayne to him as an honorable matrone: a louynge yet a fayre hoste shall the receyue hym. She shall feede hym with the breade of lyfe and vnderstandyng: drynke and the water of holesome wysedome she shal geue him to drynke. Vpon her he shal fasten him selfe, and shal not be moued, and on her he shal holde him selfe, and shall not be confounded. And she shal exalte him amonge his neyghbours: and shal open his mouth euē in the thyckest of the cōgregacio. And she shal fyl him with the spirite of wisdome and vnderstādyng, and wt the garment of glory shal apparel hi. She shal make him riche with ioye and gladnes & shal inherete him with an euerlastyng name.

¶ The .xiii. day: the epystle. Esa. lx. a.

VP AND receyue lyght Jerusalem: for thy lyght is come, and the glorye of the Lorde is vp ouer the. For beholde darkenes shall couer the earthe, and a thycke myst the nacyons. But the Lorde shall ryse as the sonne ouer the, and his glory shalbe seen vpō the. And the Heithen shall walke in thy lyght, and the kynges in the brightnes that is sprong ouer the. Lyfte vp thyne eyes rounde about and se. All these are gathered togyther and are come vnto the. Thy sonnes shall come from farre and thy doughters shalbe eare by thy side. Then thou shalt se and shalt haue plentye: thyne harte shall wonder and

breake

breake oute my tope, wherebye multytude of the sea is comen vnto me, and the armes of the heathen are come vnto me. The abundaunce of Camels shall couer the, with the Dromedaryes of Madyon and Epha, and all they of Saba shall bringe golde and frankyncense, and shall preache the prayse of the Lorde.

¶ The nexte Mondaye after the.xiii. day the Epystle. Esay.xii.a.

I Wyll prayse the O Lorde, that thoughe thou were angry with me yet thin angre is turned, and thou hast comforted me. Beholde God is my saluacion: I wyl beholde therfore and nat feare. For the lorde god is my strength and my prayse whereof I synge: and is become my sauyoure. And ye shall drawe water in gladnes out of the welles of saluacyon. And ye shall saye in that day: gyue thankes vnto the lorde: call on his name: make his dedes knowen among the hethen: remembre that his name is hie. Lyfte vp an hie. Sing vnto the Lorde, for he hath done excellently, and that is knowen throughout all the worlde. Crye and shoute, thou inhabyter of Syon, for great amonge you is the holye of Israell.

¶ On Aſſhe wenysdaye: the Epystle. Joel.ii.c.

AND nowe therfore sayth the lorde Turne to me with al your hertes in fastyng, wepyng, and lamentacyon. And teare youre hertes, and nat youre garmentes, and turne vnto the Lorde your God. For he is full of mercy and compassion, longe yet he be angry, and great in mercy, and repenteth when he is at the poynce to punysshe. Who can tell whether the Lorde wyll turne and haue compassyon and shall leaue after hym a blessyng, sacrifice and drinke offeryng vnto the Lorde youre God. Blowe a trompet in Syon, proclayme fastynge, and cal a congregacyon. Gather the people together, and holde a congregacyon, bringe the Elders to one place, gather the ponge chyldren and them that sucke the breestes togyther. Lette the bridegrome come oute of his chambre, and the bryde out of her parloure. Let the preestes that mynistre vnto the Lorde, wepe betwene the porche and the Aulter, and saye: spare (Lorde) thy people, and delyuer nat thyne inheritaunce vnto rebucke, that the Heathen shulde raygne ouer them. Why shulde they saye, amonge the nacyons, where is their God? And the Lorde enuyed for his landes sake and hadde compassyon on his people. And the Lorde answered and sayd vnto his people. Beholde, I sende you corne, newe wyne and oyle, that ye shal be satysfyed therewith. Neyther wyl I lette you be any more in shame amongest the Heathen.

¶ On the frydaye nexte folowynge: the Epystle. Esay.lviii.a.

CRYE with the throte and spare nat. Lyfte vp thy voyce as a trompet. and tell my people their offences and the house of Jacob their synnes. For me they seke daye by day, and wyll know my wayes, as a people that doth ryghteousnes, and hathe nat forsaken the equytye of their God. They seke of me ryghteous iudgementes, and wyll

dzawe nye vnto God, Wohy haue we
fasted and thou hast nat loked vpon
it, haue vmbled our soules, and thou
woldest nat wete it. Beholde when ye
faste ye can fynde youre owne lustes &
can call cruelly on all your detters, ye
faste to lawe and stryue and to smyte
with fyste wyckedlye. Faste nat as ye
nowe doo, to make youre voyce to be
harde vp an hye. Shulde it be suche
maner of faste that I shulde chose, a
daye that a man shulde hurte his soule
Dr to bowe downe his hed lyke a bul-
rushe? Dr to spreade sacke clothe and
asshes vnder him? Shuldeste thou call
this a faste, and a day acceptable vnto
the Lorde? Dr is nat thys rayther the
faste that I haue chosen? To lose wic-
ked bondes, and to vnbynde bondyes
of oppressyon? And to let the bruised go
free? And ye shulde breake all maner
pokes? ye and to breake the breade to
the hongrye, and to brynge the poore
that are herbourles vnto house, and
when thou seest a naked, that ye clothe
hym, and that thou shuldeste nat with
dzawe thy selfe from helpynge thyne
owne fleshe? Then shulde the lyghte
breake out as dothe the daye spryngе
& thyne heale shulde sporyse vp out
And thy ryghteousnes shulde go be-
fore the, and the glorye of the Lorde
wolde come vpon the. Then shuldeste
thou call, and the Lorde shulde answere
thou shuldest crye, and he shulde saye
to here am I. For the Lorde thy God
am mercyfull.

¶ On the wenisdaye after the fyrste
Sondaye in lente the Epystle

Exodi. xxxiii.

AND THE LORDE spake
vnto Moyses: come vp to me into
the hyll, and be there, and I wyll geue
the tables of stone and a lawe and com-
maundementes, whiche I haue wryt-
ten to teache them. Then Moyses rose
vp and his mynister Josue, and Moyses
went vp into the hyll of God and sayde
vnto the elders, tary ye here, vntyll we
come agayne vnto you: and beholde
here is Aaron & Hur with you. If any
man haue any matters to do, let hym
come to the. When Moyses was come
vp into the mounte a cloude couered
the hyll, and the glory of the Lorde a-
bode vpon the mount Syna, and the
Lorde couered it. vii. dayes. And the se-
uenth day he called vnto Moyses oute
of the cloude. And the fashyon of the
glory of the Lorde was like consumyng
fyer on the top of the hyll in the syghte
of the chyldren of Israell. And Moyses
went into the mountayne. And Moy-
ses was in the mountayne forty dayes
and forty nyghtes.

¶ In other for the same day: the
Epystle. iii. Re. xix. a.

IN THOSE dayes came Helyas
to Barsabe, that is in Juda, and
lefte his lad there. And he wente into
the wyldernes a dayes iorney and came
and sat vnder a genapar tree, and wyst-
shed to hys soule that he myghte dye
and sayde: it is nowe ynough Lorde,
take my soule, for I am nat better
then my fathers. And as he lay & slepte
vnder a genapar tree: beholde, an aun-
gell touched hym and sayde: aryse and
eate. And he loked vp: & beholde there
was at his hedes a cake baken on the

coles and a cruce of water. And he eate and dranke and layde hym downe a-gayne. And the aungel of the lorde came agayne the seconde tyme and touched hym; and sayde, vp and eate: for thou haste a great way to go. And he arose and eate and dranke, and walked thorowe the strengthe of that meate foretye dayes and fourtye nyghtes, euen vnto the mount of God Horeb.

¶ The Fryday nexte folowynge: The Epystle. Ezeche. xviii. c

THis sayeth the lorde. The soule ꝑ synneth, she shall dye. The sonne shal nat beare parte of the fathers wickednes. The righteousnes of the right shalbe vpon hym, and the wyckednes of the wycked shalbe on hym. And yet the wycked if he turne from al his synnes whiche he dyd, and kepe all myne ordynaunces, and do iustlye & ryghteouslye, he shal lyue and nat dye. None of the synnes that he hathe done shalbe rekened vnto hi. In the ryghteousnes that he hath done he shall lyue. For I desyre nat the death of a synner (sayeth the lorde Iehonab) but rather that he shulde turne from his way & lyue. And so ꝑ a ryghteous turne frō his righteousnes and do wyckednes, & shal do lyke vnto all the abomynacyon whiche a wycked dothe, shal he lyue? No, none of those righteousnes that he dyd shall be remembred. But in the wyckednes, whiche he wroughte, and in the synne which he dyd, in them shal he dye. But you wyll saye, the waye of the lorde is nat equal. Here I praye you ye house of Israell. Is nat my waye equal and your wayes rather vnequale? If a righteous turne from his righteousnes & do wyckedlye, and dye therfore: in this wyckednes whiche he dyd he shall dye. And when a wycked turneth from hys wyckednes and doth iustely & ryghteously, he shal saue his soule: bycause he feared and tourned from all hys wyckednes whiche he dyd, he shal lyue and nat dye, sayeth the lorde almyghtye.

¶ The wenisday after the seconde sonday in lent: the Epystle. Hest. xiii. d.

IN the dayes of Herster. Mardocheus prayed the lorde, beyng myndeful of al workes, and sayd: Lorde lorde kynge almyghtye: For thy power all thynges are put, neyther is there any that can resyste thy wyl, yf thou haue determyned to saue Israell. Thou madest heauen and earthe, and what soeuer is conteyned within the compasse of heauen: thou arte Lorde of all, neyther is there any that can resyste thy maieste. Thou knowest all thynge, and wotest that it was nat of pryde or of spyte, or any desyre of glory that I dyd nat worshyp moste proude Amon: for I wolde haue bene redy and that gladly for the saufynge of Israel, to haue kyst euen ye steppes of his fete: But I feared leaste I shulde tourne the glorye of my God vnto a mā, and feared to worshyp any man saue my god. And now lorde kyng and God of Abraham, haue mercy on the people: for our enemies are minded to destroye vs and to bringe thyne inherytaunce vtterly to nought. Despise nat the portyon whiche thou delyueredest for thy selfe out of Egypte. Heare my prayer and be mercyfull vnto the parte and inherytaunce, and turne our

sorowe

forowe into soyt: that we may lyue and prayse thy name O lorde, and stoppe nat the mouthes of them that prayse the. And all Israell with lyke mynde and prayer cryed vnto the Lorde, by cause that present deathe was nat farre from them.

¶ The frydaye nexte folowynge: the Epystle, Genesys. xxxvii. b.

AT that tyme Joseph sayde vnto his brother. Heare I praye you a dreame that I dreamed. Beholde we were makynge of shekes in the feelde: and lee, my sheke arose & stode vpryght and youre shekes stode rounde aboute, and made obeysaunce vnto my sheafe. Then sayd his brethre vnto him: what shalte thou be our kyng, or shalte thou raygne ouer vs? And they hated hym the more, for his dreame & for his wordes. And he dreamed yet an other dreame, & tolde it is brethren. And he sayde beholde, I dreamed yet an other dreame: Me thought the sonne and the mone and eleuen starres dyd worshyp me. And when he had told it his father and his brethren, his father rebuked hym and sayde vnto hym: what meanethe this dreame whiche thou hast dreamed shall I come and thy mother and thy brethren and fal before yon the grounde And thoughe his brethren hated hym yet his father kept the thinges in mide And when his brethren were gone to pasture theyr fathers sheepe at Sychem: Israell sayde to Joseph: do nat thy brethren fede the sheepe at Sychem come that I maye sende the to them. And he sayde: here am I. And he sayde

go good, lee and the welthyer it be with thy brethren and with the sheepe and brynge me worde ageyne. And he sente hym out of the valeye of Hebron forto go to Sychem. And a man founde hym wanderynge in the feelde, and axed hym sayenge: what seeke thou? And he sayde, I seke my brethren: tell me I praye the, where fede they? And the man sayd: they are departed hence, for I harde them saye: let vs go to Dothan. And when they sawe hym a farre of, and before he came nye them, they conspyred to slee hym. And they sayd one to an other, beholde, this dreamer cometh. But nowe come and let vs kyll hym and caste hym into some pyt, and saye some cruell beaste hathe deuoured hym, and let vs se wherto his dreames wyll come. When Ruben harde that he wolde haue ryd hym out of theyr handes and sayde: let vs nat kyl hym. And Ruben sayde moze ouer, shed nat blode but caste hym into ponder pyt that is in the wyldernes and laye no handes vpon hym. for he wolde haue rydde hym out of theyr handes, and delyuer hym to his father agayne.

¶ The wenysday after the thyrde sondaye in leute: the Epystle.

Exody. xx.

THus sayeth the lorde god. Honour thy father and mother, that thy dayes maye be prolonged in the lande whiche the Lorde God gyueth the. Thou shalte nat kyll. Thou shalte nat breake wedlocke. Thou shalte nat steale. Thou shalte bere no false wy-

couet thy neyghbours house, neyther shalte thou comet thy neyghbours wyfe, his manseruaunt, his mayde, his Oxe his asse or ought that is his. And al the people sawe the thunderyng and the lyghtenynge, and the noyse of the horne, and howe the mountayne smoked. And when the people sawe it, they remoued and stode a farre of and sayde to Moyses: talke thou with vs and we wyll heare: but let nat God talke with vs, leaste we dye. And Moyses sayde vnto the people feare nat. For God is come to proue you, and that his feare may be amonge you, that ye synne nat And the people stoode a farre of, and Moyses wente into the cloude where God was. And the Lorde sayde vnto Moyses, thus thou shalte say vnto the chyldren of Israell. Ye haue sene howe I haue talked with you out of heuen. Ye shall nat make therefore with me Goddes of golde: in no wyse shal ye do it. An aulter of earth shalte thou make vnto me, and there offre thy burnte offeringes, and thy peace offeringes, and thy shepe and thyne oxen. And vnto all places where I shall putte the remembraunce of my name, thyther wyll I come vnto the and blesse the.

¶ The frydaye nexte folowynge, the Epystle. Num. xx. a.

In those dayes when there was no water for the multytude, they gathered them selues together agaynste Moyses, and agaynst Aaron. And the people dyd chyde with Moyses, and spake sayeng: wolde to god we had perysshed when our brethren perysshed before the Lorde. Why hast thou brought the congregacyon of the lorde into this wyldernes, that both we and our catell shulde dye here? Wherefore lede ye vs out of Egypte, to bryng vs vnto this vngracyous place, whiche is no place of sede, neither of figges, neither of vines, neyther of pome garnardes, neyther is there any water to drynke. And Moyses and Aaron went from the congregacyon vnto the dore of the tabernacle of wytnes, and fel on theyr faces, and the glory of the Lorde appered vnto the. And the lorde spake vnto Moyses sayenge: take the staffe, and gather thou and thy brother Aaron the congregacyon togyther, and saye vnto the rocke before theyr eyes, that he gyue forth his water. And thou shalte bryng them water out of the rocke, and shalte geue the companye drynke, and theyr beastes also. And Moyses toke the staffe from before the Lorde as he commaunded him. And Moyses and Aarō gathered the congregacyon togyther before the rocke, and he said vnto them here ye rebellyons must we fet you water out of this rocke? And Moises lifte vp his hande with his staffe, and smote the rocke two tymes, and the water came oute aboundantlye and the multytude dranke and theyr beastes also. And the lorde spake vnto Moyses and Aaron: bycause ye beleued me nat to sanctyfye me in the eyes of the chyldren of Israell, therefore ye shall nat bryng this congregacyon into the lande whiche I haue gyue them. This is the water of stryfe, bycause the chyldren of Israell stroue with the Lorde, and he was sanctyfyed vpon them.

¶ The

☞ The wenſday after the.iiii. ſonday in lent: the Epyſtle. Eſaye. i.c.

THis ſayeth the lorde god. Waſhe and be cleane: put awaye the wickednes of your ymagynacyons out of my ſyght. Ceaſe to do euyll, and learne to do well. Studye to do ryghteouſlye and helpe the oppreſſed. Auenge the fatherleſſe and defende the cauſe of wydowes. Come lette vs ſhewe eche hys greſe to other, and make an attonement ſayeth the Lorde. And ſo thoughe your ſynnes be lyke to purple, they ſhalbe made as whyte as ſnowe, and thoughe they be as redde as ſcarlet, they ſhalbe made lyke whyte wolle. ¶ If ye wyll agree and herken, ye ſhall eate the beaſt of the lande ſayeth the lorde God.

☞ An other for the ſame daye Eſay. xxxvi.

THus ſayeth the lorde: I wyll ſanctyfye my name that is defyled amonge the hethen. Whiche ye haue defyled among them, that the hethen may knowe that I am the Lorde (ſayeth the lorde Iehouah) when I am ſanctyfyed vpon you in theyr ſyghte. And I wyll take you from the heathen, and wyl gather you out from all landes, and wyll bryng you into your owne countre. And I wyll powre pure water vppon you, and ye ſhalbe cleanſed from all vnclennelles, and from all your dolles. I wyll cleanſe you. And wyll gyue you a newe herte, and wyl put a newe ſpyryte in you. And wyl take awaye that ſtony herte out of your fleſhe, and gyue you a fleſhe hert. And I wyl put my ſpirite in you, & wyll make that ye ſhal walke in myne ordynaunces, and kepe my lawes, and do them. And ye ſhall dwell in the lande whiche I gaue your fathers. And ye ſhalbe my people, and I wyll be your God.

¶ The fryday after the.iiii. Sonday in lente: the Epyſtle. 3. Reg. xvii.

IN thoſe dayes it chaunſed that the ſonne of the wyfe of the houſe was ſicke, and the ſickneſs was ſo greate that there remayned no breth in hym. Then ſhe ſayde to Helyas, what haue I to do with the thou man of gode Dideſt thou come to me, that my ſynne ſhoulde be kepte in mynde, and to ſlee my ſonne? And he ſayde vnto her gyue me thy ſon and he toke hym oute of her lappe and caryed hym vppe into an hye chambre, where he hym ſelfe dwelte, and layde hym on the bed. And he called vnto the lorde, and ſayde. O lorde my god, haſte thou dealt ſo cruelly with the wydowe with whome I ſoiourne, as to kylle her ſonne. And he meaſured the chylde thre tymes, and called vnto the Lorde, and ſaide. Lorde my God let this chyldes ſoule come agayne into hym. And the Lorde herkened vnto the voyce of Helyas, and the chyldes ſoule came agayne vnto hym, and he reuyued. And Helyas toke the chylde, and caried him downe out of the chãbre into the houſe and delyuered hym to his mother. And Helyas ſayde: ſee, thy ſonne is a lyue. Then ſayde the woman vnto Helyas: nowe I knowe that thou arte a man of god: and that the Lorde is truely in thy mouthe.

¶ The wenſday after the.v. Sonday in lent: the Epyſtle. Leui. xix.a.

AT that tyme the Lorde spake to Moyses sayeng: speake vnto the hole multitude of the chyldrē of Israel and saye to them: I am the Lorde your God. Ye shall nat steale nor lye, nor deale falsly one with an other. Ye shal nat swere by my name falsly, that thou defyle nat the name of thy God: I am the Lorde. Thou shalte nat begyle thy neyghboure with cauylacyons, nor rob hym violently, neyther shal the workemans laboure abyde with the vntyll the morynge. Thou shalte nat curse the decfe, nor put a stomblynge blocke before the blynde, but shalte feare thy God. I am the Lorde. Ye shall do no vnrighteousnes in iudgement. Thou shalte nat fauer the poore nor honoure the mightye but shal iudge thy neyghboure righteously. Thou shalte nat go vp and downe a false prcuye accuser amonge the people, neyther shalte thou helpe to shedde the bloude of thy neyghboure. I am the Lorde. Thou shalte nat hate thy brother in thyne herte, but shalte in any wyse rebuke thyne neyghboure, that thou beare no synne for his sake. Thou shalt nat auenge thy selfe nor bere hate in mynde agaynste the chylderen of thy people, but shalte loue thyne neyghboure euen as thy selfe. I am the Lorde. Myne ordynaunces shall ye kepe, sayeth the Lorde almyghtye.

¶ The frydaye after the .v. Sondaye in lente: the Epystle. Jere. xvii. a.

IEremyas sayde: Lorde, all that forsake the shalbe ashamed. And they that depart from the, shalbe wrytten in the earthe. For they haue forsaken the Lorde that is the fountayne of the waters of lyfe. Heale me Lorde, and I shalbe whole, saue me Lorde and I shalbe safe, for thou art he that I praise. Beholde, they saye vnto me: where is the worde of the Lorde? Let it come to passe, and I enforced nat to be a shepardе that shulde nat folowe the: and the daye of destructyon haue I nat desyred, thou knoweste. And that procceded out of my mouth was ryght in thy syghte. Be nat terryble vnto the lorde, for thou arte my truste in the euyll daye. Let them that persecute me be confounded, and lette nat me be confounded. Let theyr hertes fayle them, and let nat myne herte fayle. Bryngе vppon them an euyll daye and bruse them agayne and agayne.

¶ The wenysday after palme sonday the Epystle. Esaye. liii. a.

ESayas sayd, Lorde, who beleueth our sayenges, and the arme of the Lorde, to whome is it opened. He came vp as a spraye before hi, and as a roote oute of a drye lande. There was neyther fashyon or beautye on hym. And when we loked on hym, there was no goodlynes that we shulde luste after hym. He was dyspysed and lefte out of mennes companye, and one that hadde suffered sorowe, and had experyens of infirmity: and we were as one that had hyd his face from hym. He was so dispysable, that we estemed hym nat. Truly he toke vpon hym our deseases, & bare our sorowes. And yet we counted hym plaged, and beaten & humbled of God. He was wounded for our transgressions and

and bruised for our iniquities. The cor
rection that brought vs peace was on
him, and wt his stripes we were healed
And we went all of vs astray as sheepe
and tourned euery man his waye and
the Lorde put on hym the wyckednes
of vs al. He suffered wronge, and was
euyll entreated, and yet opened nat his
mouth, he was as a sheppe ledde to be
slayne, and as a lambe before hys shea-
rer, he was domme and opened nat his
mouth. By the reason of the affliction
he was nat estemed: and yet his gene-
racyon who can nombre? Though he
be taken from the earth of lyuyng men
For my peoples transgression he was
plaged. He put his sepulchre with the
wycked & with the ryche in his deathe,
bycause he dyd none iniquitie, neyther
was gyle foũde in his mouth. And yet
the lorde determyned to bruse him with
infirmities. His soule geuing her selfe
for transgression, he shal se sede of long
contynuaunce, and the wyl of the lorde
shall prosper in his hande. Bycause
of the laboure of his soule, he shall se &
be satisfyed. With his knoweledge, he
beynge iuste shall iustyfye my seruãn-
tes, and that a greate nombre, and he
shall beare theyr iniquities. Therfore
I wyll gyue hym his parte in manye,
and the spoyle of the myghtye he shall
deuyde, bycause he gaue hys soule to
death, and was nombred with the trea-
passers, and he bare the synne of many,
& made intercession for transgressors.

✠ On good fryday. ỹ Epistle Exo. xii. a

AND the Lorde spake vnto Moy-
ses and Aaron in the lande of E-
gypt sayeng: this moneth shalbe your
chefe moneth euyn the fyrste moneth of
the yere shall it be vnto you. Speake
ye vnto al the felowshyp of Israel sa-
enge: that they take the tenthe day of
this moneth to euery housholde a she-
pe. If the housholde be to feawe for a
shepe, then let hym and his neyghbour-
es that is nerte vnto his house, take
accordynge to the nombre of soules, &
counte vnto a shepe accordynge to eue
rye mannes eatynge. A shepe without
spot, and a male of one yere olde shall
it be, and from among the lambes and
the gotes shall ye take it. And ye shall
kepe hym inwarde vntyll the. xiiii. day
of the same monethe. And euery man
of the multytude of Israell shall kyll
hym aboute hym. And they shall take
of the blode and stricken on the. ii. syde
postes and on the vpper doore poste of
the houses wherin they eate hym. And
they shal eate the flesshe the same nyght
roste with fyre and with vnleuened
breade, and with soure erbes they shal
eate it. See that ye eate nat therof sode
in water, but rost with fyre both heade
fete and purtenaunce together. And se
that ye let nothynge of it remayne vn-
to the morynge: If ought remayne,
burne it with fyre. Of this maner shal
ye eate it: with your loynes gyrded, and
shoes on your fete, and your staues in
your hãdes. And ye shall eate it in haste
for it is the lordes passe ouer.

¶ The laste sonday after Trinite sõ-
day. The Epystle Jere. xxxiii. c.

BEholde ỹ dayes will come saith the
Lord, ỹ I wyl stere vp vnto Dauid
a ryghteous braũch, & he shall rayne a

kynge

kynge, and shalbe wyse, and shall do equitie and iustice in ꝑ earthe. And in his dayes Juda shalbe safe, and Israel shall dwell without feare. And thys is the name that they shall call hym, ꝑ lorde our ryghteousnes. Wherfore beholde the dayes wyll come sayethe the Lorde, ye shall nomore saye as sure as the lorde lyueth that brought the chyldren of Israell out of ꝑ lãde of Egipte But as sure as the lorde lyueth whiche delyuered and brought the seede of the house of Israel out of the lande of the Northe, and frome all landes whyther I thrust them. And they shall dwel in theyr owne lande sayeth the lorde God almyghtye.

¶ On the wenisdaye in the ember weke afore Wyghelmas. Amos. ix. a.

THus sayeth lorde God, beholde the day wyll come, sayeth the lord that the eater shall ouertake the reper and the treader of grapes, the sower of seed. And the mountaynes shall drope swetnes, & the hylles shalbe errable. And I wyll tourne ꝑ captyuyte of my people Israell: and they shall buylde the cytyes that are fallen in dekay, and shal inhabyte them, and shal plant vinepardes, and drynke of the wyne of thẽ, and shall make gardens and eate the fruytes of them. And I wyll plant them in theyr owne lãde, and they shal nat be any more plucked oute of theyr lande whiche I haue giuen them sayeth the lorde thy God.

☞ The fryday in the ember weke before Wyghelmas: The Epystle. Ozee. xiiii.

TOurne Israell vnto thy Lorde thy God: For thou art fallen for thy wyckednesses sake. Take wordes with you, and tourne vnto the Lorde And saye vnto hym: receyue all wyckednes and gyue good thynges, and we wyl paye the openly that we haue promysed with our lyppes. Assur shal nat saue vs neyther wyll we ryde on horses: neyther wyl we saye to the workes of our owne handes, ye are oure gods, for thou haste cõpassyon on the fatherlesse. I wyl heale theyr dysobedyence, and wyll loue them of myne owne accorde: for my wrathe is ceased from the I wyll be as dewe to Israell, and he shal florysshe as a lylie, stretche out hys rotes at Lybanon: His braūches shall runne oute abrode & as an olyue tree shal his glory be, and his sauoure as Libanon. They that shall turne and syt in hys shadowe, shal lyue with corne, and florysshe as a vyne. Hys renoume shalbe as the wyne of Lybanon.

Ephrai, what haue I any more to do with ydoles? I haue harde hym & loked on hym. I wylbe as a grene fyrre tre and of me shall thy fruite be founde Who is wyse to vnderstãde these thinges, and hathe wytte to perceyue them For the wayes of the lorde are straighte and the ryghteous shal walke in them but the wycked shall stomble in them.

Here folowe the Epystles of the Saintes which are also taken out of the olde Testament.

¶ On Saynt Nicolas daye. The Epystle. Eccles. xliiii.

BEHOLDE an excellet preest which in his dates plesed god, & was foūde ryghteous, and in tyme of wrathe made an atonement. Lyke to him there is nat founde, that kept the lawe of the most hyghest. And he was incouenant with hym and in his flesshe he wrote the couenant, and in tyme of temptacyon he was founde faythfull. Therfore he made hym a couenant with an othe, ỹ nacyons shulde be blessed in his sight, and that he shuld be multyplyed as the dust of the earth. He knewe hym in his blessynges, and gaue him an inheritance. And he kepte hym thorowe his mercy that he founde grace in the eyes of God. And everlastyng couenaunt dyd he make him and gaue hym the offyce of the hye preeste. He made him happy in glory. In faith and in his softenes, he made hym holy, and chose hym out of all flesshe.

¶ On the concepcyon of our Ladye, the Epystle. Eccle. xxiiii. c.

AS a vine so brought I forth a sauour of swetnes. And my flowres are the faute of glory and riches. I am the mother of beautefull loue and of feare, and of knowledge of holye hope. In me is all grace of lyfe and truthe. And in me is al hope of lyfe and vertu. Come vnto me all that desyre me, and be fylled with the fruytes that spryngе of me. For my spirite is swetter then hony, and myne inheryt ance passeth hony or hony combe. The remembraunce of me, is for euer and euer. Thei that eate me shal honger the more, and they that drynke me, shall thyrste the more. He that herkeneth to me, shall nat be ashamed, and he that worcheth by my counsel, shal nat synne. And they that bryng me into lyghte shall haue eternall lyfe.

☞ On Candelmas daye. The Epystle. Mala. iii. a.

BEholde, I sende my messenger whi che shall prepare the waye before me. And sodenly shall the Lorde whom ye seeke come vnto his temple, and the messenger of the couenaunte whom ye desyre. Beholde he commeth sayeth the Lorde Sabaoth. Who shall endure in the daye of his comynge, or who shall stande to beholde him? For he is as frenge fyre, and as the erbe that fullers scoure with all. And he shall syt tryeng and purgynge syluer, and shal purifye the sonnes of Leuy, and shal fyne them as golde and siluer. And they shal brig vnto the lorde an offeryng with righteousnes. And the sacrifyce of Juda and of Jerusalem shalbe delycyous vnto the lorde as in the olde tyme and in the yeres that were at the begynnynge.

☞ On the annunciacyon of our Lady whiche is our ladye daye in lent. The Epystle. Esay. vii. b.

AND the lorde spake to Achas sayenge: Axe the a sygne of the lorde thy God, froune a lowe beneth, or frome an hye aboue. But Achas answered I wyll nat axe neyther wyll tempte the lorde. And the prophete said: Herken ye of the house of Dauyd: Is it so smal a thynge for you to be greuous to men but that ye shuld also be grefull vnto my God? Neuerthelater per the Lorde wyll geue you a sygne. Beholde a virgyn shalbe with chylde and shal bere a son

a sonne, and shall call his name Emanuell. He shall eate butter and honye, that he maye haue vnderstandynge to refuse euyll and to chose good.

❧ On Sayntt Phylyppes and Jacobes daye: the Epystle Sapyentie. v. a.

Then shall the ryghteous stande with greate constaunce agaynste them that vexed them, and taken away that they hadde laboured for. When the wycked shall see that, they shalbe troubled with horryble feare, and shall wonder at the soden and vnloked for wyctorye, and shall saye in them selues repentyng and sorowinge for anguisshe of herte. These be they whiche we some tyme mocked and tested on. We were out of our wyttes, and thoughte theyr lyuynge madnes, and theyr ende to be without honoure. But beholde, howe they are counted amonge the chyldren of God, and haue theyr inherytaunce amonge the Sayntes.

❧ On the Natyuite of Sayntt Johñ Baptyst: the Epystle Esaye. xlix. a.

Thus sayeth the Lorde. Herken ye yles vnto me and gyue heede ye people that are a farre. The Lorde called me out of the woombe, and made mẽcyon of my name when I was in my mothers bowelles. And he made my mouthe lyke a sharpe swearde. In the shadowe he hydde me with his hande, And he made me as an excellent arowe and hyd me in his quyuer. And he sayde to me: thou arte my seruaunt. O Israell, in whom I wyll be glorysyed. And I sayde: I laboure in vayne and rayne departed and paste. The Lorde spende my strength for nought and vnprofytable. Howbeit my cause I commytte to the Lorde, and my trauayle vnto my God. And nowe sayethe the Lorde that formed me in the woombe, to be his seruaunte to bryngе Jacob againe vnto him, but they wolde nat be broughte. And I was glorysyed in the syghte of the Lorde, and my God was my strength. And he sayde, it is a small thynge that thou shuldeste be my seruaunt to stere vp the trybes of Jacob, and to restooze agayne the desolate of Israell. But I haue made the a lyght to the gentyls that my saluacyon maye go vnto the ende of the worlde. Thus sayethe the Lorde the redemer and his holy of Israel vnto the dysspysed soule and abhorred Gentyle and to the seruaunte of rulers: Kynges shal see, and rulers shall stande vp and shall worshyppe, bycause of the Lorde whiche is faythfull and of the holye of Israell, whiche hath chosen the.

❧ On the visitacyon of our Ladye the Epystle. Cantt. ii. a.

I Am the floure of the feelde, and lylyes of the valleyes. As the lylye amonge the thornes, soo is my loue amonge the doughters. As the appletre amonge the trees of the woode, soo is my beloued amonge the sonnes. In his shadowe was my desyre to sytte, for his frupte was swete to my mouthe. He broughte me into his wyne seller: and his behauer to me warde, was louelye. And he sayde to me: vp my loue, my beautyfull and come. For nowe is Wynter gone and rayne departed and paste. The floures

spere in oure countre and the tyme is come to cutte the vynes. The voyce of the turtle done is harde in our lande. The fyg tree hath brought forthe hyr fygges, and ꝑ vyne blosoms gyue a sauoure. Up my loue and beautyfull and come my loue, in the holes of the rocke and secrete places of the walles Shewe me thy face and let me here thy voyce, for thy voyce is swete and thy fashyon beautyfull.

¶ On saynt mary Magdalens daye
The Epystle. Prouer. xxxi. b.

A Woman of power and vertue, ꝙ a man coulde fynde: the value of hyr, were farre aboue Perles. The herte of hyr husbande trusteth in hyr, that he nedeth nat spoyles. She rẽdereth hym good and nat euyll all the dayes of hyr lyfe. She soughte woll ꝛ flax and dyd as hyr handes serued hyr. She is lyke a marchauntes shyp that bryngeth hyr vitailes from farre: She ryseth yet daye and gyueth meate to hyr housholde, ꝛ fode to hyr maydens She consydred a grouñde and boughte it, and of the fruite of hyr handes planted a vyne. She gyrded hyr loynes w strength ꝛ couraged hyr armes. She perceyued that hyr huswyfery was profytable, and therfore dyd nat put out hyr candel by nyghte. She set hyr fyngers to the spyndle, and hyr handes caught holde on the dystaffe. She opened hyr hande to the poore, and stretched out hyr handes to the nedye. She feared nat leaste the colde of Snowe shulde hurte hyr house, for al hir householde were double clothed. She made hyr gay ornamentes: of bysse and purple was hyr apparell. Hyr husbande was had in honour in the gates, as he sat with the elders of the lande. She made lynnen and solde it, and delyuered gyrdels to marchauntes. Strength and glorye were hyr rayment, and she laughed in the latter dayes. She opened hyr mouth with wysedome and the law of rightwysnes was on hyr tonge She had an eye to hyr housholde, and eate nat breade ydlye. Hyr chyldren a rose and blessed hir, and hir husbande commended hyr. Many doughters haue done excellently, but thou hast passed them al. Fauoure is a deceyuable thinge, ꝛ beautye is vanyte. But a woman that feareth God, she shalbe praysed. Gyue hyr of the fruyte of hyr handes, and let hyr workes prayse hyr in the Gates.

¶ On the Assumpcyon of our Ladye: the Epystle
Eccle. xxiii. i. b.

In all those thynges I soughte rest: and in some mannes inheritaunce wolde haue dwelt. Then the creator of all thynges commaunded, and sayde vnto me: and he that created me, dyd sette my tabernacle at reste, and sayde vnto me, dwelle in Jacob and haue thyne inheritance in Israel, and roote thy selfe among myne elect. From the begynnig ꝛ before the worlde was I created, ꝛ vnto ꝑ worlde to come, wyl I nat cease: ꝛ before him haue I ministred in the holy habitacõ. And so in Sion was I setled ꝛ in the holy cytie likewise I rested, and in Jerusalem was my power. And I rooted my selfe in an honourable

people

wyche are the Lordes parte, and he they? inheryta?ce: & amonge the multytude of sayntes I helde me faste. As a Cedar was I lyfte vp in Libano: & as a Cypers tree in mounte Hermon. As a palme tree was I exalted in Cades, & as rosepla?tes in Jericho: As a beautifull olyue tree in the feldes, & as a pla?tayne tree was I exalted vpon the waters. In the stretes I gaue an odoure as synamon and balme that smelleth well, and gaue an odoure of swetnes as perfayte myrrhe.

¶ In the Natyuite of oure Lady. the Epystle as is afore on the Conception of our Lady. Ecclesiastici.xxiiii.

¶ On S. Mathewes day the Apostle. The Epystle. Ezech. i.c.

THE symylitude of the faces of the foure beastes, the face of a ma & the face of a Lyon on ? right hande of the foure of the. And the face of an oxe and the face of an egle on ? lifte hande of the foure of the. And they? faces and they? wynges stretched out above and hye. Eche had two wynges coupled to gether, and two that couered they? bodyes. And they went all streyght forwarde. And whither they had luste to go thyther they wente, and turned nat backe agayne i they? goynge. And the symylitude of the beestes & the fashyō of the was as burnynge coles of fyer, & as fyre brandes, walkynge betwene the beastes. And the fyer dyd shyne, & out of the fyer proceded lyghtnynge. And the beastes ranne and returned after the fashyon of lyghtenynge.

¶ On sayncte Lukes day the Epystle as is above o?. S. Mathewes day the Apostle. Ezech. i.c.

¶ On sayncte Katheryns daye. The Epystle. Eccleſi. li. a.

I Shal prayse ?(O Lorde my kyng) and extole the my god and sauyour I shall magnyfye thy name, for thou arte become my helper and defender, delyuerynge my bodye from destruccion, and from the snare of the slaunderous tonge, and frome lyenge lyppes, thou arte my helper agaynst myne enemyes. And thou hast delyuered me accordynge to the ryches of thy gloryous mercy from ? rorynge lyons gappynge for they? pray euen from the handes of men sekynge my lyfe, & frome the open mouthe of ſtroge tribulacyons whiche cōpasseth me about from the myddes of consumynge flame that closed me in, so that in the myddes of the fyer was I nat dyrent. Frō the depe belly of hel, and from a wycked and lyeng tonge. From an vnrighteous kinge, and frō a fylthy tongue. My soule therfore shall prayse the lorde vnto my death, for I was almost in my graue. They came compasynge rounde about me, and there was none to helpe me. I loked for mannes helpe but there was none. Then remembred I thy mercy (o lorde) and thy worckes from the begynnynge, for it is thou Lorde that delyuered men abydynge the takynge them vp out of the handes of the Gentyls.

¶ Here endethe the Epystles of the olde testament.

13 JY 62

This is the table where ye shall fynde the Pystles and Gospels.

For to finde them ꝑ toner, so shal ye seke after these capitall letters by name: A, B, C, D. &c. whiche stãde by the syde of this boke alwayes: on or vnder the letter there shall ye fynde a crosse ✠ where the Pistle or the Gospel beginneth, and where the ende is, there shal ye fynde an halfe crosse. ✠

¶ And the fyrste line in this table alwayes the Pystle: and the seconde lyne is alway the Gospell.

¶ On the fyrst sonday in Aduent

This also we knowe. Roma. xiii. C
When they drew nye. Mat. xxi. A

On the wensday.

Be patient therfore bre. Jacob: v. B
The begynnyng of the. Mar. i. A

On the fryday.

Esaye the. xi. Chapitre. A
In those dayes Johan. Mat. iii. A

¶ On the. ii. Sonday in Aduent.

whatsoeuer thynges are. Ro. xv. A
And there shalbe signes. Luc. xxi. B

On the wensday.

Zacharie the. viii. Chapiter. A
Verely I say vnto you. Mat. xi. B

On the fryday.

Esaye the. lxii. Chapitre. C
Johñ bare witnes of hym. Johñ. i. B

¶ On the. iii. Sonday in Aduent.

Let me̅ this wise esteme. i. Cor. iiii. A

When Johñ herde in pry. Mat. xi. A

On the wensday.

Esaye the seconde Chapiter. A
And in the. vi. moneth the. Luc. i. C

On the fryday.

Esaye the. xi. Chapiter. A
Mary arose in those dayes. Luc. i. B

On the. iiii. Sonday in Aduent.

Reioice in the lord alway. Phi. iiii. A
And this is ꝑ record of Joh. Joh. i. C

On the wensday.

Johel the. ii. Chapi. f. and the. iii. B
And this rumor of hym. Luc. vii. C

On the fryday.

Zacharie the seconde Chapiter. C
Take hede, & beware of. Mar. viii. B

On Chrystmas euen.

Paule the seruaunt of Jesus. Ro. A
when his mother Mary. Mat. i. C

On chrystmas nyght at the. i. masse.

For the grace of God. Titum. ii. C
It folowed in those dayes. Luc. ii. A

At the seconde masse.

But after the kyndnes. Titum. iii. B
The shepherdes sayde one. Luc. ii. C

At the thyrde masse.

God in tyme paste dyuer. Hebr. i. A
In the begynning was that. Joh. i. A

On sayne Steuens day.

Steuen full of faythe. Actu. vi. B
Wherfore beholde I. Mat. xxiii. C

On sayncte Johan Euangelyste.

Ecclesiast. the. xv. Chapiter. A
Folowe me, Peter turned. Joh. xxi. D

On childermas daye.

And I loked & lo a lãbe. Apoc. xiiii. A
Lo the aungell of the lord. Mat. ii. C

On the Sonday after chrystmasse.

And I say ꝑ the heyre as. Gala. iiii. A
And his father and mother. Luc. ii. B

¶ On the Newe yeres day.

For the grace of God that. Tit.ii.C
And when the eyght daye. Luc.ii.C

On the twelfthe euen.

For the grace of God that. Tit.ii.C
When Herode was deade. Mat.ii.D

On the twelueth day.

Esaye the.lx.Chapiter. A
When Jesus was borne. Mat.ii.A

¶ On ỳ.i.Sōday after ỳ.xii.day.

Esaye the.xii.Chapiter. A
The next day, Joban. Johñ.i.D

¶ On ỳ.ii.Sondaye after.xii.day.

I beseche you therfore. Rom.xii.A
And when he was.xii.yere. Luc.ii.C

On the wensday.

Brethren my hertes desyre. Rom.x.A
When Jesus had harde. Mat.iiii.B

On the fryday.

Let euery soule submit. Rom.xiii.A
And Jesus returned by. Luc.iiii.B

¶ On the.iii.Sōday after.xii.dai

Seing that we haue by. Rom.xii.B
And the thyrde day was. Johñ.ii.A

On the wensday.

This is a true sayenge. i.Tim o.i.D
And he departed thence. Mat.vi.A

On the fryday.

For I knowe,and am. Rom.xiiii.C
And he came into Caper. Luc.iiii.C

¶ On ỳ.iiii.Sōday after.xii.day

Be nat wyse in your owne. Ro.xii.D
When Jesus was come. Mat.viii.A

On the wensday.

I beseche you brethren for. Ro.xv.C
And he entred agayne in. Mat.iii.A

On the fryday.

Se ye nat ware that ye. i.Cor.iii.C
And Jesus went aboute. Mat.iu.D

On the.v.Sōday after.iii.daye.

Owe nothyng to any. Rom.xiii.
And he entred into a. Mat.viii.

On the wensdaye.

As concerning the. i.Cor.vii.A
It chaunsed as he wente. Luc.ix.C

On the frydaye.

Let euery man abyde in. i.Cor.vii.D
And they brought chyl. Mat.x.B

On the.vi.Sondaye after twelfthe daye.

Mowe therfore as electe. Colos.iii.C
The kyngdome of hea. Mat.xiii.D

On the wensdaye.

I exhorte therfore that. i. Timo.ii.A
A certayne man had two. Mat.xxi.C
when the weddyng goeth out.

Perceyue ye nat howe. i.Cor.ix.C
For the kyngdome of. Mat.xx.A

On the wensdaye.

Yf your Gospell be yet. ii.Cor.iiii.A
And they departed thence. Mat.ix.D

On the fryday.

Seyng than that we. ii.Cor.iiii.D
He that is nat with me. Mat.xii.D

On the Sonday.xi.

For ye suffre foles glad. ii. Cor.xi.D
When muche people. Luc.viii.A

On the wensdaye.

I cal God for a recorde. ii.Cor.i.A
And he began agayne to. Mat.iiii.A

On the fryday.

Seyng that we knowe. ii.Cor.v. B
When he was demaun. Luc.xvii.D

¶ On the Sonday.i.

Though I speake with i.Cor.xiii.A
he toke vnto him the. Luc.xviii.B

On the wensdaye.

Johel the.ii.Chapiter. C
Morcouer when ye faste. Mat.vi.C

On the fryday.

Esaye the.lviii.Chapitre. A
ye haue harde howe it. Mat.v.G.
☞ On the fyrst Sonday in Lent.
we as helpers therfore. ii.Cor.vi.A
Then was Jesus led. Mat.iiii.B
On the wenesday in the.iiii.times.
Exodi the.xxiiii.Cha.¶.iii.Reg.xix.A
Ihs answered certayne. Mat.xii.C
On the fryday.
Ezechiels the.xviii.Chapitre. C
After that there was a. Joh.v.B
On the.ii.Sonday in Lent.
Furthermore we be. i.Tessa.iiii.A
And Jesus went thence. Mat.xv.C
On the wenisday.
Hester the.xiii.Chapitre. D
And Jesus ascended to. Mat.xx.C
On the fryday.
Genesis the.xxxvii.Chapitre. B
Herken another simili. Mat.xxi. D
¶ On the.iii. Sonday in Lent.
Be ye followers of God. Ephe.v.A
And he was a casting out. Luc.xi.C
On the wenisdaye.
Exodi the.xx.Chapitre. A
Then came to Jesus. Mat.xv.A
On the fryday.
Numeri the.xx.Chapitre. A
Then came he to a cytie. Johñ.iiii. A
¶ On the.iiii.Sōday,halfe Lent.
For it is written ¶ Abra. Gala.iiii.D
After these thing} went Je. Jo.vi.A
On the wenisday.
Esaye the.xxxvi.and Esay.i. C
And as Jesus passed by. Joh.ix.A
On the frydaye.
iii.Regum the.xvii.Chapter. C
A certain man was sick. Joh.xi.A
On the.v.Sonday in lent.
But Christe being an. Heb.ix.C

whiche of you can reproue. Joh.viii.A
On the wenisday.
Levitici the.xix.Chapter. C
It was at Hierusalem the. Joh.x.C
On the frydaye.
Hieremie the.xvii.Chapter. A
Then gathered ¶ hye prest. Jo.xi.F
☩On Palme Sonday.
Let the same mynde be in. Phil.ii.B
Ye knowe that after.ii. Mat.xxvi.A
On the wenisdaye.
Esaye the.liii.Chapter. D
The feast of sweat bread. Luc.xxii.A
On good fryday.
Exodi the.xii.Chapter. A
When Jesus had spoke. Joh.xviii.A
On Easter euen.
Yt ye be then risen agayne. Col.iii.A
The saboth day at eue. Mat.xxviii.A
✠On Easter day.
Pourge therfore the olde. i.Cor.v.B
Mary Magdale. ¶ Ma. Mar.xvi.A
On the Sonday.
whiche preaching was pub. Act.x.F
And behold two of the. Luc.xxiiii.B
On the Tuesday.
Ye men ¶ brethren child. Act.xiii.C
Jesus himself stode in. Luc.xxiiii.F
On the wensday.
Yemē of Israel why mar. Actu.iii.B
After that Jesus shewed. Joh.xxi.A
On the thursdaye.
The angel of the lorde. Actu.viii.C
Mary stode without at. Joh.xx.C
On the fryday
[illegible]
[illegible]
On the Saterdaye.
Wherfore lyue alyue all i. Pe.iii.
The mayster when the.

¶ On the.i. Sonday after Easter.
For all that is borne of .1. Joh. v. A
The same day at nyght. John, xx. C
On the wensday.
If Christ be preached. 1. Cor. v. C
When Jesus was risen. Mat, xvi. B
On the friday.
Obey them that haue the. Heb. xiii. C
And they departed. Mat. xxviii. B
¶ On the.ii. Sōday after Easter.
Christ also suffred for vs. 1. Pe. ii. D
I am a good shepheard. Joh. x. B
On the wensday.
Forasmuch as ye know. 1. Pe. i. D
On the morow after. Luc. xxiiii. A
On the friday.
Lykewyse then as by the. Rom. v. C
Then came the disciples. Mat. ix. B
¶ On the.iii. Sōday after Easter
Dearely beloued, I beseche. 1. Pe. ii. C
After a whyle ye shall. Joh xvi. D
On the wensday.
My lytle chyldrē, these. 1. Joh. ii, A
There arose a question. Joh. iii. D
On the friday.
Ye are all the chyldrē. 1. Thessa. v. A
I am come a lyght into. Joh. xii. G
¶ On the.iiii. Sōday after Ester
Euery good gyft, & euery. Jaco, i. D
But now go I my way. Joh, xvi. B
On the wensday.
Brethrē haue not the faith. Jaco. ii. A
Holy father kepe in thyne. Jo. xvii. B
On the friday,
Ye se then how that of. Jaco. ii. C
Deare chyldren, yet a lytle. Jo. xiii. D
¶ On the.v. Sōday in ỹ crosdayes,
And se that ye be doers of. Jaco. i, C
Verely verely I say vnto. Jo. xvi. C
On the monday.
Knowledge your faultes. Jacob. C
If any of you shulde haue. Luc. xi.
On the tuysday.
I exhorte therfore. 1. Timo. ii. A
And Jesus sat ouer. Mat. xii. C
On the wensday.
The multitude of them. Actus. iiii, C
These wordes spake Je. Joh. xvii. A
On the Ascention day.
In my fyrst treatyse Deare. Actu. i. A
After that he appeared. Mar. xvi. C
¶ On the Sōday after ascentiō day
Be ye therfore discrete &. 1. Pe. iiii. C
But whē the comforter is. Joh. xv. D
On the Whytson euen.
It fortuned, whyle Apol. Actu. xix. A
If ye loue me kepe my cō. Jo. xiiii. B
☞ On whytsonday.
When the fyftenthe day. Actu. ii. A
If a man loue me, and. Joh. xiiii. C
On the monday.
And he cōmaunded vs to. Actu. x, F
God so loued the worlde. Joh. iii. C
On the tuisday.
When the Apostles. Actu. viii. C
Verely verely I say vnto. Joh. x. A
On the wensday.
Peter stepped forth with. Actu. ii, C
No man can come to me. Joh. vi. C
On the thursday.
Then came Philip into. Act. viii. A
Then called he the. xii. to. Luc. ix. A
On the friday.
Ye men of Israel heare. Actu. ii. B
And it happened on a cer. Luc. v. C
On the saturday.
And the next Sabboth. Act. xiii. A
And he arose vp & came. Luc. iiii. A
¶ On Trinitie Sonday.
After this I looked &. Reue. iiii. A

There

...s long a man of the. Joh.iii.A
Cosyns Christes daye.
That which I gaue vnto. i.Co.xi.C
For my flesshe is meate in. Joh.vi.F
¶ On the fyrste Sondaye after
Trinyte Sondaye.
For God is loue, in this. i.Joh.iiii.B
There was a certayne ry... Luc.xvi.C
¶ On the wenysdaye.
When we opened vnto you. ii.Pe.i.D
Ye shal nat thinke that I. Mat.v.C
¶ On the seconde Sonday after
Trynyte Sondaye.
Marueyle nat my bre. i.Joh.iii.C.
A certayne man ordeyned. Luc.xiiii.C
¶ On the wenysday.
This I say therfore and. Ephe.iiii.D
And whē he was come in. Mat.xxi.C.
¶ On the thyrde Sondaye after
Trynyte Sondaye.
Submyt your selues, ther.i. Pe.v.B
Then resorted vnto hym al. Luc.xv.A
On the wenysoaye.
Natwithstandynge the. ii. Tim.iiii.D
Agre with thyne aduersary. Mat.v.D
¶ On the fourthe Sondaye after
Trynyte Sonday.
For I suppose that th... Ro. viii.C
Be ye therfore merycfull as. Luc.vi.F
On the wenysoaye.
And hereby we knowe that i.Joh.ii.A
And his disciples asked. Mach.xviii.B
¶ On the fyfthe Sondaye after
Trynyte Sondaye.
In conclusyon be ye all. i. Pet.iii.B
It came to passe as ye people. Luc.v.A
On the wenysoaye.
Therfore therfore shal. i. Time.ii.A
Chaused and a certaine. Luc.viii.C
¶ On the syxte Sondaye after
Trynyte Sondaye.

The table.

Remembre ye nat that ... Num.xi.A
For I saye vnto you ex. Mat.v.C
On the wenysdaye.
I wrote nat vnto you as. i.Joh.ii.D
And when he was come. Mat.x.C
¶ On the seuenth Sondaye after
Trynyte Sondaye.
I wyll speke grudge because: Ro.vi.D
In those dayes whē there. Mat.viii.A
On the wenysdaye.
There is then no dānacion. Ro.viii.A
In that tyme went Jesus. Mat.xii.A
¶ On the eyghte Sondaye after
Trynyty Sondaye.
Therfore brethren we are. Ro.viii.B
Beware of false Prophe. Mat.vii.C
On the wenysdaye.
But god setteth out his loue. Ro.v.B
Master we saw one. Mat.ix.F
¶ On the nynth Sondaye after
Trynyte Sondaye.
That we shulde nat luste. i.Cor.x.B
There was a certayne ry. Luc.xvi.A
On the wenysoaye.
Remembre ye nat howe. Rom.vi.C
He that is faythfull in. Luc.xvi.B
¶ On the tenthe Sondaye after
Trynyte Sondaye.
Ye knowe that ye were. i.Cor.xii.A
And when he was come. Luc.xix.A
On the wenysoaye.
All flesshe is nat one maner. i.Cor.xv.C
Take heede to your selues. Luc.xvi.C
¶ On the eleuenth Sondaye after
Trynyte Sondaye.
Brethren as ye haue receyued. i.Cor.xv.B
And he put forth a parable. Luc.xviii.B
On the wenysdaye.
Brother remembre ye nat. i.Cor.vi.C
He put forth a parable. Luc.xviii.

☞ On the twelfthe Sonday after Trinite Sonday.

Suche truste haue we. ii. Cor. iii. A
And he departed againe. Mat. vii. D

On the wenisday.

For we preache nat our. ii. Cor. iiii. B
Then begā he to vpbraid. Mat. xi. D

On the. xiii. Sonday after Trinite Sonday.

To Abrahā and his seede. Gala. iii. C
Happy are the eyes. Luc. x. C

On the wenisday.

Ye remēbre brethre our. i. Thes. ii. C.
Then the Phariſees wēt. Mat. xii. B

☞ On the. xiiii. Sonday after Trinite Sondae.

I say walke in the spirite. Gala. v. C
And it chaunced as he. Luc. xvii. C

On the wenisdaye.

Beare nat a yoke with. ii. Cor. vi. C
One of the company sayd. Luc. xii. C

☞ On the. xv. Sondaye after Trinise Soudaye.

Yf we lyue in the spirite. Gala. v. C
No mā can serue two mai. Mat. vi. C

On the wenisday.

We knowe that ỹ lawe is. i. Tim. i. C
And it fortuned in one. Luc. xx. A

☞ On the. xvi. Sonday after Trinite Sondaye.

Wherfore I beseche that. Ephe. iii. B
And it fortuned after that. Luc. vii. B

On the wenisdaye.

Forsyche thy the spirite of one.
When they were come. Mat.

On the. xviii. Sondaye after Trinite Sondaye.

I thāke my God alwayes. i. Cor.
wherof ỹ Phariſees had. Mat. xxi.

On the wenisdaye.

I beseche you brethren for. Ro.
In other parable he put. Mat. xxi.

On the. xix. Sonday after Trinite Sondaye.

And be ye renued in ỹ spi. Eph. iiii.
And he entred into a shyp. Mat. ix.

On the wenisday.

Therfore brethre stāde. ii. Thes. ii.
Thesent Jesus ỹ people. Mat. xiii.

On the. xx. Sondaye after Trinite Sondaye.

Take hede therfore ỹ ye. Ephe. v.
The kingdom of heuen. Mat. xxii.

On the wenisday.

Thou therfore my sone. ii. Tim. ii.
When ỹ makest a dyner. Luc. xiiii.

☞ On the. xxi. Sondaye after Trinite Sondaye.

Finally my brethren be. Ephe. vi.
And there was a certaine. Joh. iiii.

On this wenisday.

Because we knowe bre. i. Thes. i.
And it fortuned in another. Luc. vi.

On the. xxii. Sonday after Trinite Sonday.

I am surely confitted of. Philip.
Therfore is the kynge. Mat. xxii.

☞ On the wenysday.

Ye with the knowe ỹ when
Verely I saye vnto you. Mat.

☞ On the. xxiii.
Trinite

Then went the Phary. Mat.xxii.B
On the wenysday.
For if by the synne of one. Rom.v.D
And when they were. Mat.xvii.D
¶ On the.xxiiii.Sondaye after Trinite Sondaye.
For this cause we also sen. Col.i.B
Whyle he thus spake vn. Mat. ix.C
On the wenisdaye.
And I wolde nat that. i.Cozin. x.E
A certeyne man had two. Mat.xxi.C
☞ On the laste Sondaye after Trinite Sondaye.
Hieremie the.xxxiii. Chapter. C
Then Jesus lyfte vp his. Joh.vi.A
☞ On the wenisdaye in the embrynge weke.
Amos the.ix.Chapter. A
And one of the company. Mat.ix.C
On the fryday.
Ozee the.xiiii. Chapiter. A
And one of ꝑ Pharises. Luc.vii.C
On the saterday.
For that fyrste tabernacle. Hebr.ix. A
He put forth this similitu. Luc.xiii.B
In the dedicacion of the Churche.
And I John sawe that. Reue.xxi.A
And he entred in and wēt. Luc. xix.A

¶ Here folowe the Pistles and Gospels of the Sayncte.

¶ On sayne Andrewes day.
For the beleke of the hert, Rom.x.C
As Jesus walked by the. Mat.iiii.C
On sayne Nycolas day.
Eccleiastī.xxiiii. Chapiter. C
Lykewyse as a certayne. Mat xxv.B
On ꝑ Conception of our Lady.
Eccleſi.xxiiii. Chapiter. C
This is the boke of the ge. Mat.i.A
On S. Thomas the Apostle daye.
Nowe therfore ye are no. Ephe.ii.D
Thomas one of the twelue. Joh.xx.A
In the conuersacion of S. Paul.
And Saul yet brething out. Ac.ix.A
Then answered Peter & . Mat.xix.D
On Candelmas day.
Malachie the.iii.Chapyter. A
And when the tyme of the. Luc.ii.D
On S. Mathias the Apostle daye.
And in those dayes Peter. Actu.i.C
At that tyme Jesus answe. Mat.xi.D
The gretynge of our Lady.
Esay the.vii.Chapyter. B
And in the.vi.moneth the. Luc.i.C.
On sayncte Georges day.
My brethren,counte it exce. Jaco.i.A
I am the true vyne,and. Joh.xv.A
On S. Marke the Euangelyst.
Unto euery one of vs is. Ephe.iiii.B
I am the true vyne,and. Joh.xv.A
On S. Philyp and James day.
Sappence the.v.Chapiter. A
And he sayde vnto his di. Joh.xiiii.A
The fyndynge of the crosse.
I haue trust towarde you. Gala.v.B
There was a man of the. Joh.iiii.A
On the natiuite of S. Johñ Bap.
Esaye the.xlix.Chappter. A
Elyzabeth tyme was come. Luc.i.B
On S. Peter and Pauls daye.
In that tyme Herode the. Actu.xii.A
When Jesus came into. Mat.xvi.C
In the cōmemoracion of S. Paul
I certyfye you brethren. Gala.i.B
Then answered Peter. Mat.xix.D
On the vysitacyon of our Lady.
Cantycorum the.ii. Chappter. A
Mary arose in those dayes. Luc.i.D
On S. Mary Magdalen day.

Proverbio. xxxi. Chapitre. B
And one of the Pharises. Luc. vii. C
On sayncte Iames the Apostle.
Nowe therefore ye are no. Ephe. ii. D
Then came to hym the. Mat. xx. C
Petri ad vincula.
And as he cõmithered the. Actu. xii. C
When Jesus came into. Mat. xvi. C
¶ On ỹ trãsfyguracõ. of our Lorde.
For we folowed nat decey. ii. Pet. i D
And after. vi. dayes Je. Mat. xvi. A
On the name of Jesu.
Then Peter full of the. Actu. iiii. A
Whyle he thus thought. Mat. i. C
On sayncte Laurence day.
This yet remembre. ii. Corin. ix. B
Verely verely I saye. John. xii. D
On the assumpcyon of our Lady.
Eccle. the. xxiiii. Chapiter. B
It fortuned as he wente. Luc. x. D
On sayncte Bartilmewes daye.
Nowe therfore ye are no. Ephe. ii D
And there was a stryfe. Luc. xxii. C
On the natiuite of our Lady.
Ecclesiast. the. xxiiii. Chapiter. C
Thys is the boke of. Mat. i. A
On the exaltacyon of the crosse.
I haue truste warde. Gala. v. B
Nowe is the iudgement of. Joh xii. D
On sayncte Mathewe the Apostle.
Ezechiel the. i. Chapiter. C
And as Jesus passed forth. Mat. ix. B
On sayncte Michaels daye.
And he sent and shewed. Reue. i. A
The same tyme the dis. Mat. xviii. B
On sayncte Luke ỹ Euangelistes daye.
Ezechiel the. i. Chapitre. C
After that the lorde apoynted. Lu. x. A
On sayncte Symon & Judas day.
For we knowe well that. Rom. viii. C
This cõmaunde I you. John. xv. C
On the day of all hallowes.
And I sawe another an. Reue. vii. A
When he sawe the people. Mat. v. A
On the day of all soules.
I wolde nat brethren. i. Thessa. iiii. C
Then sayde Martha vnto. Joh. xi. C
On sayncte Katherynes day.
Ecclesiast the. ii. Chapiter.
Agayne the kyngdome. Mat. xiii. A

☞ The ende of the Table.

☞ Thus endeth the newe Testa-ment both in Englyshe & in Laten, of maister Eras-mus translacyõ. with the Pystles take out of ỹ Olde testamẽt. Set forth with the Kynges moste gracyous lycence, and Imprynted by Wyllyam Powell dwellynge in Fletestrete at the sygne of the George nexte to sayncte Dunstons Churche. The yere of our Lorde. M. CCCCC. xlix. the seuyde yere of the Kynges moste gracyous raygne.

☞ Cum priuilegio ad imprimendum solum.

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☞ GOD SAVE THE KYNGE.